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HARVARD ORIENTAL SERIES

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BY

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Volume Twenty

CAMBRIDGE, MASSACHUSETTS

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1916

RIG-VEDA REPETITIONS

THE REPEATED VERSES AND DISTICHS AND STANZAS OF
THE RIG-VEDA IN SYSTEMATIC PRESENTATION AND
WITH CRITICAL DISCUSSION

BY

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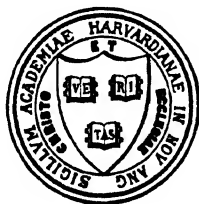
PART 1: THE REPEATED PASSAGES OF THE RIG-VEDA,
SYSTEMATICALLY PRESENTED IN THE ORDER OF THE RIG-
VEDA, WITH CRITICAL COMMENTS AND NOTES

CAMBRIDGE, MASSACHUSETTS

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1916

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PREFACE

THE present work is a natural—one might say inevitable—outgrowth of my Vedic Concordance. I saw this early in the day when, soon after the publication of that work, I printed my article, 'On Certain Work in continuance of the Vedic Concordance', JAOS. xxix. 286 ff. In that article I outlined three principal tasks: 1. The treatment of the Rig-Veda Repetitions. 2. A Reverse Concordance. 3. The treatment of the Vedic Variants. Indeed, each of these three works is now well under way. The present work speaks for itself. The Reverse Concordance, though not ready for publication, exists in material form, and has played a very important part in supplying the materials for the Rig-Veda Repetitions. A brief account of its present status is printed on pp. 1-3 of this book. As regards the third work outlined in the above-mentioned article, namely the discussion of the Mantra-variants (some fifty thousand) from the point of view of grammar and lexicon and style,—I may refer, in the first place, to my two articles, 'On Instability in the use of Moods in earliest Sanskrit', American Journal of Philology, xxxiii. 1 ff.; and, 'On the variable Position of the Finite Verb in oldest Sanskrit', Indogermanische Forschungen, xxxi. 156 ff.

Sanskrit scholars will be even more interested in the following: I have associated myself in the interest of this last-mentioned work with my former pupil, Professor Franklin Edgerton of the University of Pennsylvania, and between the two of us we have now in hand a first draft of a work entitled Vedic Variants, a systematic presentation and critical discussion of the variant readings of the Vedic texts. We hope to begin to publish this soon, part after part, beginning with a first book on the Phonetic Variants, and continuing with parts on Noun-Formation; Noun-Inflexion; Verb-Inflexion; Variation in Pronouns and Particles; Order of Words; Lexical Interchange; Metrical Variations; Interrelation of the Vedic Schools; and so on.

At all times students of the Rig-Veda have been aware of the existence in that text of verse, distich, and stanza repetitions. Aside from casual observations, Ludwig, Der Rig-Veda, iii. 95 ff.; and Aufrecht,

Preface to his second edition of the text of the Rig-Veda, pp. xii ff., have listed considerable batches of correspondences. But probably neither of these scholars fully realized the extent of the repetitions (see p. 4, below). The real significance of these correspondences lies in their large number, and (on the whole) even distribution through the text. No theory as to the character and origin of the RV. can pass by these facts. They mark the entire Mantra-literature as, in a sense, epigonal, and they forbid pungent theories about profound differences between the family books, their authors, and their geographical provenience. E.g., the third book of the Viçvāmitras and the seventh book of the Vasiṣṭhas, despite their traditional cleavage (p. 646), share not only the āpri-stanzas 3.4.8-11 = 7.2.8-11, but will be found in general to participate in about as many repetitions as any two other family books.

On the other hand text-critical and hermeneutic help is in proportion to the frequency of the repetitions. I believe that the Rig-Veda will be explained ultimately: every time a fish dies (dhiyā-dhiyā, TS. 2.6.6.1) some good point is made in the text, interpretation, grammar, or metre of the Veda. The kind and attentive reader will find that the understanding of the RV. has been eased at many points through approach by the road of the repetitions. I might point out in particular that hitherto no treatise on Vedic metre has had the benefit of the considerable mass of repeated passages which are varied as they are repeated; see Part 2, chapter 2.

I have endeavoured to extract from the repetitions their full significance. In this domain judgement is necessarily subjective; there is room for difference of opinion, and scope for sharper eyes than mine. On the whole I have erred, I am sure, on the side of too little, rather than on the side of too much. Especially as regards the partial correspondences (p. 10), there are not a few passages which may in the future yield important information. What, e.g., is the full significance of the cosmo-mythic repetition: 7.33.7^b, tisraḥ prajā āryā jyotiragrāḥ: 7.101.1^a, tisro vācaḥ pra vada jyotiragrāḥ; why this imitativeness in the words tisraḥ and jyotiragrāḥ with themes otherwise so uncongenial? Or, let the reader judge for himself in just what way the meaning of the words mahas and tvacas is cleared up by their interchange in the item: 4.1.11^b, maho budhne rajaso asya yonāu: 4.17.14, tvaco budhne rajaso asya yonāu. Or, again, note the two brahmodya passages: 1.164.3^c, sapta svasāro abhi saṁ navante: 10.71.3^d, tām sapta rebhā abhi saṁ navante.

It is scarcely necessary to recommend to the attention of serious

students of the *Mantras* the repetitions which are now so conveniently open to the eye. They are of interest not only for the direct explanation of many a given passage, but also for a critical comparison and estimate of the repeated matter in a given hymn as confronted with that of all the other hymns which are concerned in these repetitions. These are considerably more important than the variants in other Vedic texts, interesting as these are for the history of schools, the development of the language, and the later growth of Brahmanical ideas.

As in the case of the Vedic Concordance I cannot conclude this Preface without grateful reference to the Editor and to the Founder of this Series. Professor Lanman has again brought to bear his great editorial talents and his sound scholarship on the production of this work. Its externals, or what may be called the mechanics, were unusually intricate and difficult. If its form is convenient, its arrangement clear, if, in fact, the book is thoroughly usable,—all that is in proportion to his redactorial skill. Needless to say, he has also aided me much by his learning and critical acumen in many matters that concern the inner quality of the work. I can only regret that he could not help me systematically in the difficult and long-drawn task of reading the proofs; hence, perhaps, the unduly large list of corrections at the end of the work.

Once more it is my good fortune to express my high appreciation of the Founder, as he may be very properly called, of this Series, the late Mr. Henry C. Warren, of Cambridge, Massachusetts. Himself a scholar whose understanding of Buddhism and the Pāli language is not excelled to this day, he has imparted to his interest in Indological Studies a life far beyond his all too short allotted time. The provision he left behind him has made it possible to publish in dignified style such a work as this, remote though it be from the beaten tracks of ordinary commercial enterprise and of average human interest.

MAURICE BLOOMFIELD.

JOHNS HOPKINS UNIVERSITY, BALTIMORE,
May, 1916.

ABBREVIATIONS

The abbreviations for the names of Vedic texts are the same as those used in Bloomfield's Vedic Concordance, and duly explained in the Introduction to that work, pages xvi-xxii.

AJPh. American Journal of Philology.

Arnold, VM. E. Vernon Arnold, Vedic Metre.

Bergaigne. Abel Bergaigne, La Religion védique d'après les Hymnes du Rigveda.

Bezz. Beitr. Beiträge zur Kunde der indogermanischen Sprachen.

Concordance. M. Bloomfield, A Vedic Concordance.

Grassmann. Hermann Grassmann, Rig-Veda übersetzt.

GSAI. Giornale della Società Asiatica Italiana.

Hillebrandt, Ved. Myth. Alfred Hillebrandt, Vedische Mythologie.

IF. Indogermanische Forschungen.

Ind. Stud. Albrecht Weber's Indische Studien.

JA. Journal Asiatique.

JAOS. Journal of the American Oriental Society.

KZ. Kuhn's Zeitschrift für vergleichende Sprachforschung.

Ludwig. Alfred Ludwig, Der Rigveda oder die heiligen Hymnen der Brāhmana.

Ludwig, Die neuesten Arbeiten. A. Ludwig, Ueber die neuesten Arbeiten auf dem Gebiete der Rigveda-Forschung.

Ludwig, Kritik. A. Ludwig, Über die Kritik des Rigveda-Textes.

Ludwig, Ueber Methode. A. Ludwig, Ueber Methode bei Interpretation des Rigveda.

Muir, OST. J. Muir, Original Sanskrit Texts on the origin and history of the people of India.

Oldenberg, Prol. Hermann Oldenberg, Die Hymnen des Rigveda. Metrische und textgeschichtliche Prolegomena.

Oldenberg, RV. Noten. Hermann Oldenberg, Rigveda. Textgeschichtliche und exegetische Noten.

Pet. Lex. Sanskrit-Wörterbuch, herausgegeben von der Kaiserlichen Akademie der Wissenschaften (St. Petersburg).

SBAW. Sitzungsberichte der Königlich-Preussischen Akademie der Wissenschaften.

SBE. Sacred Books of the East.

Ved. Stud. Richard Pischel und Karl F. Geldner, Vedische Studien.

WZKM. Wiener Zeitschrift für die Kunde des Morgenlandes.

ZDMG. Zeitschrift der Deutschen Morgenländischen Gesellschaft.

INTRODUCTION

Parts and sources and purpose of the present work

The three main parts of the present work.—The bulk of this work naturally divides itself into three Grand Divisions, or Parts.

Part 1 makes up what may be called the main body of the work and is occasionally so called. It presents in full quotation, in the order of the RV. text, the stanzas which are or contain repetitions. The repeated *pādas* of each stanza are indicated by simple distinctions of type (see the Explanations for Part 1, at p. 27). Each stanza is headed by the reports of *Kaṭyāyana's* *Sarvānukramanī*, as to the author and divinity of a given stanza. And each item of repetition is accompanied by explanative, critical, and historical remarks, with special reference to the relative chronology of the repeated materials. Where it seemed profitable the stanzas are translated.

Part 2 is explanatory and analytic. It is divided into five chapters. Chapter 1 disposes of the repeated passages in ten classes, according to their extent, their grouping, and their inter-relations (for details see the opening paragraph of that chapter). Chapter 2 deals with the metrical variations resulting from additions, subtractions, and verbal changes in repeated verse lines. Chapter 3 deals with the lexical and grammatical variations in repeated *pādas*. Chapter 4 deals with the themes (divinities, objects, and ideas) of the repetitions. Chapter 5 contains a discussion, in the light of the repetitions, of the relative chronology of the books (*maṇḍalas*) and minor collections, as assigned by tradition to particular authors or families of authors.

Part 3, the concluding part, consists of three Appendixes. The first gives a list of repeated cadences (see p. xvi); the second one gives a list of the lines repeated in one and the same hymn (see p. xvi); and the third gives a list of the refrain lines. This is followed by an Index of Words and an Index of Subjects.

Sources of the material for the present work: the Vedic Concordance and the Reverse Concordance.—The materials elaborated in this work are derived in the first place, and also in the main, from my Vedic Concordance, published in 1906, as volume X of the present series. The Concordance includes, of course, all RV. verses, arranged alphabetically from the beginning, so that it was no difficult task to extract from it all word-for-word repetitions,

and also all partial repetitions whose opening syllables are identical. But it appeared very shortly that a work of this kind stands in need of a much broader basis. A great many partial Vedic repetitions are not brought out by alphabetic arrangement from the beginning, because the opening syllables of the verses concerned are changed more or less. Thus, e.g., no less than twenty-five octosyllabic (dimeter) pādas reappear, with an increase of four syllables at the beginning, as dodecasyllabic (trimeter) pādas, e.g. :

sāsayāma prtanyataḥ 8.40.7

indratvotāḥ sāsayāma prtanyataḥ 1.132.1.¹

Or, very frequently a single word ² at the beginning is changed, for one reason or another, at times for reasons of the profoundest interest to Vedic criticism or interpretation, thus :

açatrur indra januṣā sanād asi 1.102.8

anāpir indra januṣā sanād asi 8.21.13.

There appeared to be but one way to reach these materials, and that promised to be, in some respects, of even greater interest than the word-for-word repetitions, namely, the compilation of a Reverse Concordance. The scheme of such a work had suggested itself to my mind on more general grounds,³ and I had announced the plan of it briefly in 1908.⁴ The rough draft of a Reverse Concordance occupied a great deal of my time during recent years, and was completed in 1911 up to the point where it could be relied upon to yield the information desired for the present purpose. About one-third of our material is derived from it: without it our work would have been very fragmentary indeed.

These two Concordances may be relied upon to yield practically all the repeated verses in the broadest construction of that word. It will not often come to pass that a repeated verse will be disguised by changes both at the beginning and at the end. Such disguise is theoretically possible, but practically so rare as to be negligible. A repetition or two of this sort is incorporated in the present work, thus :

agni ratho na vedyaḥ 8.19.8

agnim ratham na vedyam 8.84.1.

Negative assurance that such cases do not, after all, occur with considerable frequency could only be obtained by a word-for-word concordance, a task which lies beyond the scope of the present essay (see p. 3, bottom).

The Reverse Concordance and its present status.—As just now mentioned, I have in my possession a rough draft of a Reverse Concordance. The uncertainties and vicissitudes of human affairs may prevent me from elaborating it for publication. I desire therefore to describe this work, in order that

¹ See p. vii, Class B 6.

² Or even a single letter, as in the case of verses beginning pra no and pra no.

³ Vedic Concordance, pp. x^b and xiv^a.

⁴ 'On certain work in continuance of the Vedic Concordance,' JAOS. xxix, pp. 286 ff., more particularly p. 288.

Indologists may know both that it exists, and how far onward it has been carried. In its present state the work is altogether provisional. It includes precisely the materials incorporated in the published Concordance, no more and no less. Two copies of the published Concordance were cut up into the separate items contained therein; one, so as to collect the items on the odd pages (1, 3, 5, &c.); the other, so as to collect the items on the even pages (2, 4, 6, &c.). The entire mass was then subjected to a reverse alphabetical arrangement, and pasted upon sheets in that arrangement. The work, so far, has not been elaborated beyond that stage. I will merely say that even in its provisional state it forms an inexhaustible mine of information on almost every imaginable question of Vedic language and literature. I am quite certain that, sooner or later, the work will commend itself for elaboration and publication either by myself, or some other scholar. In the meantime I shall be pleased to impart information derivable from it to any one who may desire.

The purpose of the present work.—The aim of the present essay is to throw some light on the way in which the poets of the Rig-Veda exercised their art in the extant traditional collection, by studying the manner and extent to which they borrowed from one another, imitated one another, and, as it were, stood one upon the shoulders of another. There can be no doubt that they depend upon one another for many substantial units of verse-line (*pāda*), distich, or stanza; that such dependence cannot be imagined to have taken place without a considerable degree of consciousness; and that it operates to such an extent as to assimilate the entire body of hymns to a surprising degree. It will, I am confident, appear that the juxtaposition of these interdependent stanzas and parts of stanzas, when reinforced by pertinent comment, will not only put many questions as to the relative date of parts of the Veda in a new light, but will also yield many a useful hint as to the exegesis of the Vedic texts.

Character and scope and bearing of Rig-Veda repetitions

Most general statements as to the repetitions.—Repetitions in the Rig-Veda range all the way from hymns which are made, intentionally, in the image of one another, as is the case in some of the so-called *Valakhilya* hymns, to mere collocations of two or more consecutive words. Between these two extremes lie repetitions of the same consecutive group of stanzas; repetitions of single stanzas; repetitions of three verses or *pādas* of a stanza; repetitions of distichs; and repetitions of single verses or *pādas*. With the class of repetitions involving merely consecutive words or set phrases, which do not result in the identity or close similarity of at least one single line, the present essay does not deal either systematically or fully. That would mean an entirely different work from the one here contemplated, namely, a word-for-word Concordance,

written out in full.¹ The imitative moment in mere groups of words is, as a rule, faint, accidental, and more or less unconscious, because such collocations tend to assume the nature of set phrases. This phase of repetition is touched upon incidentally, provisionally, and yet perhaps sufficiently, in a paragraph or two, below, pp. 8 ff. As regards cadences, moreover, it is brought to light completely by the List of repeated cadences (Appendix I). It will be seen there that repetition of two or more consecutive words is an established feature of Rig-Vedic composition, as it is indeed of Vedic composition in general.

Mass or amount of the repeated material.—Groups of stanzas, stanzas, parts of stanzas, distichs, and single verses amounting perhaps to a total of no less than 2,400 pādas repeated entirely or partially, constitute the material with which the present treatise has to deal. These pādas are repeated on the average nearly $2\frac{1}{2}$ times, making a total of about 6,000 pādas. This count does not include such as are repeated, for one reason or another, in the same hymn. Of these there are about 60, making a total of about 120, exclusive of the numerous rhetorical concatenations which often result in pādas so much alike as to amount almost to identity; see the next paragraph. Still more, *a fortiori*, this does not include refrain pādas which abound in the Rig-Veda. Of these there are just about 150, repeated a total of about 1,000 times; see p. xvi. Thus the total of repeated pādas in the Rig-Veda, if we include close catenary imitation, is likely to concern not much less than 8,000 lines, that is to say, *perhaps not less than one-fifth of the entire Rig-Veda collection.*²

The nature of partial repetitions.—These borrowings, as between different parts of the Rig-Veda, are not by any means restricted to mere mechanical word-for-word repetitions. A given verse unit may, indeed, appear in exactly the same form in two or more places. But quite as frequently it appears in a more or less changed form. Very frequently a line or stanza is changed to suit a different theme, especially a different divinity. The different metres in which the hymns of the Rig-Veda are composed may impose changes in repeated verse-lines. Especially the transfer of a line in the shorter (anuṣṭubh-gāyatrī) metre to the longer (triṣṭubh-jagatī) metre, or vice versa, involves extension or curtailment. Or, the same line may appear, with slight obligatory changes, both as triṣṭubh and jagatī. Every imaginable form of change is theoretically possible when it comes to transferring verse or stanza from its original place to a new connexion. The poets rejoice in the utmost freedom in this respect. They curtail and extend, they vary and adapt previously existent verse units to suit their needs and their fancies. All

¹ Cf. A. Guérinot, *Journal Asiatique* (1907), 10. x. 585 ff.

² The RV. is usually estimated at about 40,100 pādas. According to the Caranavyūha, and the scholiast to ÇG., the number of stanzas in the RV. (Vāṣkala Çākhā) is 10,581,

or (Çākala Çākhā) 10,417; see Weber, *Indische Studien*, iii. 256; x. 133, note. As to the number of words contained in the Rig-Veda, see the extract from the commentary to the Caranavyūha, given in Oldenberg's *Prolegomena*, pp. 514 ff. In general see *ibid.*, pp. 488 ff.

these variations bring with them the opportunity for critical and historical study of the Rig-Veda texts and their inter-relations in the redaction. Especially the question of the relative date of the repeated materials comes to the fore constantly when the same metrical unit is found in two or more different forms or different connexions. The fruitfulness of this study will depend upon the degree of insight and sanity with which it is carried out. It is not likely that this will be done so as entirely to eliminate errors of judgement.

The nature of concatenation or catenary structure.—I have stated above that the very large total of verse repetitions is due in part to the frequent catenary structure of the stanzas. Concatenation is a favourite rhetorical device of the Vedic authors from the beginning of our tradition. In the succession of the stanzas in a given hymn an expression, statement, or motif in one given stanza is taken up anew in the next stanza, in such a way as to modify, develop, or carry on further the events depicted, or the thought expressed in the first stanza. The practice at times runs through an entire hymn as in RV. 10.84, or is employed very artificially as in AV. 6.42.1, 2; 13.1.46-48; ApÇ. 14.33.6.¹ I have treated briefly this feature of mantra composition as far as the AV. is concerned in my Prolegomena to that Veda.² I would add here that this phase of rhetoric is known also in the Avesta;³ and that it is especially analogous to so-called parallelism in Hebrew poetry.⁴ Concatenation involves a very considerable amount of repetition, rarely word for word; sometimes almost word for word; and, very frequently, shading off to some sort of similarity in the general tenor of the two passages, accompanied by the verbatim repetition of one or two words.⁵

Illustrative examples of catenary structure.—These are in strictness beyond the proper scope of the present treatise, and are given only because they show in what manner concatenation contributes to the mass of repeated materials:

tañ mā sañ sṛja varcasā 1.23.23^d
 sañ māgne varcasā sṛja 1.23.24^a
 ṛṇor akṣaṃ na cakryoḥ 1.30.14^d
 ṛṇor akṣaṃ na caoibhiḥ 1.30.15^d
 tvam̐ na indra rāyā parīṇasā 1.129.9^a
 tvam̐ na indra rāyā tarūṣasā 1.129.10^a
 tasminn ā tasthur bhuvanāni viçvā 1.164.13^b
 tasminn ārpitā bhuvanāni viçvā 1.164.14^d

¹ Cf. also RV. 10.98.2, 3 and several of the stanzas that follow. Curiously RV. 10.1.7^c concatenates with 10.2.1^a. Since the theme (Agni) and the authorship of the two hymns are the same, the relation is, presumably, accidental.

² See The Atharva-Veda (Indo-Aryan Encyclopedia), §40. In note 15 to that paragraph

a list of illustrative Atharvan passages is cited.

³ E. g. Yaana 9.17, 18; 45.1, 2; Yasht 5.62, 63; 10.82.

⁴ See David H. Müller, Die Propheten in ihrer ursprünglichen Form, e. g. pp. 180, 183, 186.

⁵ RV. 2.11 illustrates well this latter class of vaguer catenary structure.

tve devā havir adanty āhutam 2.1.13^d
 āsā devā havir adanty āhutam 2.1.14^b
 mandro viçvāni kāvyāni vidvān 3.1.17^b
 agnir viçvāni kāvyāni vidvān 3.1.18^d
 yā jāgrvir vidathe çasyamānā 3.39.1^c
 vi jāgrvir vidathe çasyamānā 3.39.2^b
 ekaṁ vicakra camasaṁ caturdhā 4.35.2^d
 vy akṛṇota camasaṁ caturdhā 4.35.3^a
 rayiṁ divo duhitaro vibhātiḥ 4.51.10^a
 tad vo divo duhitaro vibhātiḥ 4.51.11^a
 yad im somāsaḥ suṣutā amandan 5.30.10^d
 yad im somā babhrudhūtā amandan 5.30.11^a
 sā vy ucha sahiyasi 5.79.2^c
 yo vy āuchaḥ sahiyasi 5.79.3^c
 dhībhir vipraḥ pramatim ichamānāḥ 7.93.3^b
 gīrbhir vipraḥ pramatim ichamānāḥ 7.93.4^a
 addhā deva mahān asi 8.101.11^d
 satrā deva mahān asi 8.101.12
 abhi tyam madyam madam 9.6.2^a
 abhi tyam pūrvyam madam 9.6.3^a
 yat te pavitram arcisi 9.67.23^a
 yat te pavitram arcivat 9.67.24^a
 tvam vipro abhavo 'ngirastamaḥ 9.107.6^c
 tvam kavir abhavo devavitamaḥ 9.107.7^c
 tebhiḥ somābhi rakṣa naḥ 9.114.3^d
 tena somābhi rakṣa naḥ 9.114.4^b
 vi cid vṛheva rathyeva cakrā 10.10.7^d
 tena vi vṛha rathyeva cakrā 10.10.8^d
 athem enaṁ pra hīṇatāt pitṛbhyāḥ 10.16.1^d
 athem enaṁ pari dattāt pitṛbhyāḥ 10.16.2^b
 yas te drapsa skandati yas te aṅguḥ 10.17.12^a
 yas te drapsa skanno yas te aṅguḥ 10.17.13^a
 viçved etā savanā tūtumā kṛṣe 10.50.5^d
 etā viçvā savanā tūtumā kṛṣe 10.50.6^a
 athā devā dadhire havyavāham 10.52.3^d
 mān devā dadhire havyavāham 10.52.4^a
 te agneḥ pari jajñire 10.62.5^d
 ye agneḥ pari jajñire 10.62.6^a
 sarasvatī saha dhībhiḥ puramdhya 10.65.13^d
 viçve devāḥ saha dhībhiḥ puramdhya 10.65.14^a
 dadhāmi te dyumatīm vācam āsan 10.98.2^d
 asme dhehi dyumatīm vācam āsan 10.98.3^a
 utāpṛṇan marḍitāraṁ na vindate 10.117.1^d
 uto cit sa marḍitāraṁ na vindate 10.117.2^d
 apaçyaṁ tvā manasā cekitānam 10.183.1^a
 apaçyaṁ tvā manasā dīdhyānam 10.183.2^a

Additional instances of this practice may be found in the following passages:

1.11.6, 7	3.32.9, 10	7.41.4, 5	9.64.25, 26
1.22.16, 17	3.39.1, 2	7.104.4, 5	9.67.19, 20
1.24.12, 13	3.51.7, 8	7.104.15, 16	9.67.31, 32
1.32.1, 2 (cf. 3-5)	3.55.6, 7	8.11.8, 9	9.72.4, 5
1.73.6, 7	4.17.6, 7	8.17.8, 9	10.28.10, 11
1.85.4, 5	4.37.7, 8	8.19.22, 23	10.30.7, 8
1.108.9, 10	5.1.5, 6	8.52.7, 8	10.35.1, 2
1.109.7, 8	5.52.13, 14	8.59.4, 5	10.65.13, 14
1.174.1, 2	6.27.4, 5	8.86.2, 3	10.90.8, 9
2.10.1, 2	6.42.2, 3	8.94.10, 11	10.96.6, 7
2.14.6, 7	6.52.5, 6	9.10.1, 2	10.135.1, 2
2.18.5, 6	7.17.3, 4	9.50.4, 5	10.164.1, 2

Concatenated lines which differ only in the order of their words.—At times the concatenating pādas consist of the same words rearranged in different order. This kind of change, on account of its extreme simplicity, carries with it an extra touch of rhetorical liveliness, as compared with the more ordinary forms of concatenation:

sam agnir idhyate vṛṣā 3.27.13^c
 vṛṣo agniḥ sam idhyate 3.27.14^a
 āhur te trīṇi divi bandhanāni 1.163.3^d
 trīṇi ta āhur divi bandhanāni 1.163.4^a
 viçved etā savanā tūtumā kṛṣe 10.50.5^d
 etā viçvā savanā tūtumā kṛṣe 10.50.6^a
 tena cākṣpra ṛṣayo manuṣyāḥ 10.130.5^d
 cākṣpre tena ṛṣayo manuṣyāḥ 10.130.6^a

A few correspondences of this sort occur also in hymns widely apart: see the paragraph on pādas which contain the same or similar words differently arranged (Part 2, chapter 3, Class A 1).

Repeated lines containing questions and answers.—Allied to this theme are questions and answers, both stated in full. The effect is again rhetorical, either that of liveliness of diction, or mysterious solemnity. Cf. the brahmodya questions and answers at the aṣvamedha sacrifice VS. 23.9 ff.,¹ et al.; also RV. 5.44.14 and 15; 6.9.2 and 3; AV. 10.2.22, 23. Thus:

katham rasāyā ataraḥ payāṁsi 10.108.1^d
 tathā rasāyā ataraḥ payāṁsi 10.108.2^d
 kas te jāmir janānām 1.75.3^a
 tvam jāmir janānām 1.75.4^a
 indraḥ kim asya sakhye cakāra 6.27.1^b
 indraḥ sad asya sakhye cakāra 6.27.2^b
 ko no mahyā aditaye punar dāt 1.24.1^c
 sa no mahyā aditaye punar dāt 1.24.2^c
 kam svid garbham prathamam dadhra āpaḥ 10.82.5^c
 tam id garbham prathamam dadhra āpaḥ 10.82.6^a

The two opening stanzas of 6.27 are made up entirely of a chain of question and answer lines whose obvious aim is to narrate in a sort of ballad style some particular events in which Indra figures as the hero:

kim asya made kim v asya pītāv indrah kim asya sakhye cakāra,
raṇā vā ye niṣadi kiṁ te asya purā vividre kim u nūtanāsaḥ.
sad asya made sad v asya pītāv indrah sad asya sakhye cakāra,
raṇā vā ye niṣadi sat te asya purā vividre sad u nūtanāsaḥ.

A similar ballad touch links the stanzas 5.44.14, 15:

yo jāgāra tam ṛcaḥ kāmayante yo jāgāra tam u sāmāni yanti,
yo jāgāra tam ayaṁ soma āha tavāham asmi sakhye nyokāḥ.
agnir jāgāra tam ṛcaḥ kāmayante agnir jāgāra tam u sāmāni yanti,
agnir jāgāra tam ayaṁ soma āha tavāham asmi sakhye nyokāḥ.

Concatenation of entire distichs.—Concatenation may extend to an entire distich by carrying the parallelism beyond the limits of the single pāda. The parallelism in such cases is, as a rule, less well sustained, presumably because the result would be too monotonous. The following instances are those of distichs more or less under the influence of this habit:

yaḥ pāvamānīr adhyety ṛṣibhiḥ sambhṛtaṁ rasam 9.67.31^{ab}
pāvamānīr yo adhyety ṛṣibhiḥ sambhṛtaṁ rasam 9.67.32^{ab}
amīvā yas te garbhaṁ durṇāmā yonim āçaye 10.162.1^{cd}
yas te garbham amīvā durṇāmā yonim āçaye 10.162.2^{ab}
hiraṇyapāṇim ūtaye savitāram upa hvaye 1.22.5^{ab}
apāṁ napātām avase savitāram upa stūhi 1.22.6^{ab}
ā bharataṁ çikṣataṁ vajrabāhū asmān indrāgni avataṁ çacībhiḥ 1.109.7^{ab}
puraṁdarā çikṣataṁ vajrahastāsmān indrāgni avataṁ bhareṣu 1.109.8^{ab}
adveṣo no maruto gātum etana çrotā havāṁ jaritur evayāmarut 5.87.8^{ab}
gantā no yajñam yajñiyāḥ suçami çrotā havam arakṣa evayāmarut 5.87.9^{ab}
ā no gavyebhir açvyāiḥ sahasrāir upa gachataṁ 8.73.14^{ab}
mā no gavyebhir açvyāiḥ sahasrebhir ati khyataṁ 8.73.15^{ab}
eṣa divaṁ vi dhāvati tiro rajānsi dhāraya 9.3.7^{ab}
eṣa divaṁ vy āsarat tiro rajānsy asprtaḥ 9.3.8^{ab}

The phenomenon gradually fades out into such relation as appears in 4.20.1^{ab}, 2^{ab}; or 8.26.21, 22.

I need hardly say that my treatment here of this theme of concatenation is a mere sketch, which, I hope, may point the way for some younger scholar to a thorough investigation of this feature of the Rīg-Veda. I am sure that it will prove valuable not only for the rhetoric, but also for the criticism and interpretation of that Veda.

Boundary between repetitions and similarities an ill-defined one.—

In another way also, the boundary line which separates the repeated verses of the Veda from the rest of the mass is not absolute, and cannot easily be drawn, even for practical purposes. Since repeated pādas, in the sense which is given to the phrase in this book, are not always perfectly identical in their

wording, it follows that the differences in the wording of two similar verses may outweigh their similarities. Or, put in another way, the question may arise whether the similarities in wording or structure of certain verses entitle them to be treated as repeated verses. For such similarities may, on the one hand, be due merely to the homogeneous character of a closely related body of semi-technical literary products, such as make up the *Saṃhitā* of the RV. On the other hand, they may fade to a point where dissimilarity overrides similarity. It has therefore not always been easy to decide what to include or what to keep out. I have been guided, to some extent, by the intrinsic importance of the similarities in deciding what to regard as repeated *pādas*, in distinction from mere accidental agglomerations of similar words.

Nevertheless the theme becomes elusive at certain points: it frays, so to speak, at the edge. Thus we have the frequent expression covering the space of a *pāda*,

yajamānāya sunvate 5.26.5; 8.14.3; 17.10; 10.175.4.

Unimportant, formulaic, and hap-hazard as is this expression, it is entitled in our plan to the full dignity of a repeated *pāda*, if for no other reason, because it is a metrical unit of the sort we engaged to collect and discuss. But the same expression occurs at the end of several heterogeneous lines, as a more or less accidental cadence, to wit:

bhadrā çaktir yajamānāya sunvate 1.83.3
viçved aha yajamānāya sunvate 1.92.3
rjūyate yajamānāya sunvate 10.100.3
suprāvyē yajamānāya sunvate 10.125.2.

With these I have not dealt as repeated *pādas*, content to state, once for all, under 5.26.5, that the expression *yajamānāya sunvate* is cadence in the above-mentioned four *pādas*. Again the *pāda*,

yajamānasya sunvataḥ 6.54.6; 60.15,

is not treated directly as a repetition of *yajamānāya sunvate* (5.26.5). A cross-reference from 5.26.5 to 6.54.6 is thought sufficient to secure the proper attention to this unimportant stylistic or metrical accident.

Another set of examples, which illustrates well the instability of our criteria in this matter, brings up the question whether the following large group of *pādas* is to be treated entirely, or in part, as repeated, or merely as similar material. It will be noted that all *pādas* refer to Agni:

agnih çukreṇa çociṣā 8.56 (Vāl. 8).5
agnih çukreṇa çociṣā 1.45.4
agne çukreṇa çociṣā 1.12.12; 8.44.14; 10.21.8
agnis tigmena çociṣā 6.16.28
agne tigmena çociṣā 10.87.23
vṛṣā çukreṇa çociṣā 10.187.3.

Add to the above the Uṣas *pāda*:

uṣaḥ çukreṇa çociṣā 1.48.14; 4.52.7,

and it will be seen that we are dealing with a looser and more fortuitous kind of similarity, which, at any rate, can be understood as taking place, in part at least, without conscious imitation. I have not treated this group of seven verses as a real case of repetition, but have again taken care to draw the reader's attention to all these correspondences at the proper points.

Word-for-word repetitions distinguished from partial (less important) ones.—However, even the materials that are incorporated for some kind of treatment in the body of this work seemed to call for distinction. This distinction is between either word-for-word repetitions or important repetitions on the one hand, and partial less important repetitions on the other hand. All word-for-word repetitions are written out in full in their first listing in the order of the RV. The same method is adopted with all partial repetitions which call for discussion or criticism, or which seem for some reason or other to call for explicit presentation to the eye of the reader.

But there are also, in very great number partial, less important repetitions which do not call for such full treatment. Thus the pair,

ojo dāsasya dambhaya 8.40.6
vādhār dāsasya dambhaya 10.22.8,

are in some sense partial repetitions, but if we regard the stanzas in which they occur, it will be found that there is in them nothing of importance beyond the fact of the partial repetition itself. In such cases the correspondence is stated in square brackets in both orders of the RV. concerned in the repetition, thus :

[8.40.6°, ojo dāsasya dambhaya : 10.22.8°, vādhār dāsasya dambhaya]
[10.22.8°, vādhār dāsasya dambhaya : 8.40.6°, ojo dāsasya dambhaya].

Another illustration of this partial kind of repetition is,

kavim agnim upa stuhi 1.12.7
indram agnim upa stuhi 1.136.6.

We must remember that the tempting likeness of such pairs, though sufficiently strong to entitle them to be considered as repetitions, may yet be accidental, that is, the natural, mechanical, or automatic expression of similar facts in similar language. The reader, however, is asked to remember that this very extensive class increases, after all, the total, and heightens the effect of the full or more important repetitions ; and that, in some degree at least, we cannot imagine this kind without the circumstance of real imitativeness. The reader is asked, further, to remember that even the nicest discrimination cannot set the boundary between what is more important and what is less important. In any case he has before him as complete a collection of repeated metrical units as could be devised by the diligence and ingenuity of the author.

Similarity of verses due to identical cadences.—In general, as we have seen, it is impossible to mark off similar pādas from precisely repeated pādas. A pair of verses may begin with two or three identical words, and then lapse

into dissimilarity. Thus the three successive hymns 9.31-33 each begin with *pra somāsaḥ*; 9.31.1 and 9.32.1 have *pra somāsaḥ . . . akramuḥ*. This is genuine imitateness, not accident. But it does not amount to repetition. The same kind of imitateness operates at the end of lines on a far larger scale than at the beginning. Now the Reverse Concordance shows that the entire Vedic literature is given to imitating cadences on a far larger scale than it imitates opening strains. This is true both of verses and prose formulas. Throughout the literature there is an abundance of lines ending in *bhūtaṁ ca bhavyaṁ ca*; or, *pradiṣo diṣaṣ ca*; or, *indraṣ cāgniṣ ca*; or, *tanvā tanā ca*. The cadence *daṣuṣe martyāya* occurs ten times in RV. alone. Sometimes a longer, perfectly natural, mechanical or formulaic succession of words in the cadence creates the semblance of repeated *pādas*, simply because it occupies most of the syllables of those *pādas*. I have been compelled to treat as partly repeated lines such collocations as the following:

eko viṣvasya bhuvanasya rājā 3.46.2; 6.36.4
 tena viṣvasya bhuvanasya rājā 5.85.3
 somo viṣvasya bhuvanasya rājā 9.97.56
 asya viṣvasya bhuvanasya rājā 10.168.2.

Yet I am convinced that what we really have before us is merely an unusually long cadence, *viṣvasya bhuvanasya rājā*. Similarly *pādas* ending in *varuṇo mitro aryamā* occur no less than eleven times in the RV. alone: 1.36.4; 40.5; 7.66.12; 82.10; 83.10; 8.19.16; 26.11; 10.36.1; 65.1, 9; 92.6; *pādas* ending in *mitrasya varuṇasya dhāma* occur four times: 1.152.4; 7.61.4; 10.10.6; 89.8; *pādas* ending in *viṣvāni vāryā* occur eight times: 3.11.9; 9.3.4; 11.9; 18.4; 21.4; 42.5; 63.30; 66.4.

As a rule these repeated phrases embrace two or three words of a given cadence. To a large extent they are extremely formulaic, set phrases: nouns with their fixed adjectives, such as, e.g., *bhuvanāni viṣvā*, or, *suvānāsa indavaḥ*; or, *sakhyā çivāni*; verbs with their settled dependencies, such as forms of the verb *çru* 'hear' governing *havam* 'call': *çrṇavad dhavam*; *çrutā havam*; *çrṇudhī havam*; *çrudhī havam*; *çrṇutām havam*; *çrutām havam*; fixed combinations of preposition and noun, such as *upa dyavi*, or, *adhi sāvavi*, &c., &c. The ninth book displays its technical imitative structure in an especial degree; its cadence repetitions more than keep step with its general monotony of theme and expression. The ninth book has its own cadence vocabulary, as we might say: *abhi vājam arṣa*; *arṣa pavitra ā*; *indo pari srava*; *pavasva dharayā*; *gor adhi tvaci*; *madhumāñ rtāvā*; *pavamāna urmiṇā*, &c., *ad infinitum*.

The Reverse Concordance puts all the repeated cadences into my hands. I have thought this matter of sufficient importance to justify the printing of a complete catalogue of repeated RV. cadences as one of the appendixes to this work. The list exceeds vastly antecedent expectations in this regard. After all that may be said to show that such repetitions are unconscious or even accidental, it is certain that they also, at times, contain conscious touches which

help to illumine the meaning of a passage, or bring with them other critical aid. Thus, I think, I have shown that the cadence, *yad dha pauram avitha*, in 8.3.12^a, explains the similar cadence, *yad dha codam avitha*, in 2.13.9^b, by making it more than probable that *coda* is the name of a pious (Aryan) adherent of Indra, whom that god aids in his conflict with impious *Dasyus*; see under 2.13.9.

Illustrative examples of cadences.—Further examples of more important cadences may show how useful it is to bear in mind longer identical cadences in questions of verse similarity: *asurasya mayayā* 5.63.3, 7; 10.177.1 (AV. 6.72.1); *rathyeva cakrā* 2.39.3; 10.10.7, 8; 89.2; 117.5; *maghavāno vayanī* ca 1.73.8; 136.7; 143.13; 7.87.5;¹ *pāpayāmuyā* 1.29.5; 10.85.30; 135.2 (AV. 7.56.6); *çavasota rāyā* 6.15.10; 18.7; *namasā rātahavyā* 6.11.4; 69.6; *vapuṣyo vibhāvā* 4.1.8, 12; 5.1.9; *prathamajā r̥tāvā* 6.73.1; 10.168.3; *duritāni viçvā* 5.77.3; 10.165.3; *rodasī viçvaçambhuva* 1.160.4; 6.70.6; *dyāvāprthivī bhūriretasā* 3.3.11; 10.92.11; *kavayo manīṣā* 10.114.6; 124.9; 129.4; *jenyo vṛṣā* 1.140.2; 2.18.2; *mahimānam ojasā* 5.81.3; 10.113.2; *vahnir āsā* 1.76.4; 6.11.2; *tamaso nir amoci* 5.1.2; 10.107.1; *uṣasām aroci* (aṇoci) 7.8.1; 10.2; *rajaso vidharmaṇi* 6.71.1; 9.86.30; *dayate vāryāni* 5.49.3; 9.90.2; *uṣaso vi rājati* 5.81.2; 9.71.7; 75.3; *mahaḥ sāubhagasya* 3.16.1; 4.55.8; *madhunaḥ somyasya* 4.35.4; 44.4; 6.20.3; *vāṇir anāṣata* 1.7.1; 8.9.19; 12.22; 9.104.4; *kṣām apaç* ca 2.20.7; 6.22.8; *jaritāram yaviṣṭha* 1.189.4; 5.3.11; 10.80.7; *para enāvareṇa* 1.164.17, 18, 43; *marçayati dvayena* 1.147.4, 5; 5.3.7; *manave bādhitāya* 6.49.13; 7.91.1; *vājino rāsabhasya* 1.34.9; 3.53.5; *rāya ā bhara* 1.81.7; 9.61.26; *dyumnām ā bhara* 6.46.7; 8.19.15; *prāvitā bhava* 1.12.8; 3.21.3.

Hymns of like tenor which distinctly avoid verbal repetition.—Aside from these verbal repetitions there are repetitions which are less concrete; because they cannot be expressed in terms of the *sama pāda*, stanza, or strophe. Any one of these metrical or literary units may imitate another without directly repeating its words, but rather in the manner of a paraphrase. Such a paraphrase is, of course, also likely to betray itself by some word or pair of words which recalls the original. But it is a notable fact that, e.g., the few pairs of imitative hymns in the *Rig-Veda* avoid rather than court the repetition of verse lines. Thus the two hymns 9.104 and 105, each of 6 stanzas, of a total of 24 *pādas*, do not repeat in precisely the same form a single *pāda*. Yet they read like two essays on the same theme, written by the same author (traditionally, *Parvata*, or *Parvata* and *Nārada*), in two slightly differing moods. Quite likely the essential sameness of these two *Pavamāna* hymns would have escaped detection, but for the fact that they follow directly one after the other. Such is the undiscrete monotony of the ninth book as a whole in thought and wording, that a more roundabout or disguised repetition of this sort can be called to mind only by some mechanical circumstance, such as juxtaposition.

¹ Cf. *maghavadbhyaç* ca *mahyam* ca 6.46.9; 9.32.6.

or by some unusual feat of memory. The complete assemblage of this kind of repetitions lies in reality outside of the scope of this treatise, because the apparatus which I am handling does not bring it to light. But I have endeavoured to gather up in the following paragraphs as much of this sort of parallelism as has come to my notice. This will, I hope, form the nucleus of future investigation along this line, carried on perhaps more exhaustively from the point of view of word-by-word comparison of the entire collection. Also, a better knowledge of the relation of the hymns to the older Vedic ritual would pretty certainly bring out new hymn correspondences, or parallels, and throw light upon those already known.

Imitative hymns: The Vāḷakhilyas.—The most conspicuous case of entire hymns that are consciously imitative are the Vāḷakhilyas.¹ This group consists of 11 hymns of late composition.² Of these the four pairs, 1 and 2; 3 and 4; 5 and 6; 7 and 8, are respectively imitative, that is to say, e.g., 1 and 2 are two versions of one and the same theme. AB. 6.28 and KB. 30.4 are aware of the parallelism in these four pairs, and AB. 6.24.5 recognizes the special character of these first 8 Vāḷakhilya hymns, as compared with the remaining 3 of the group.

In the first pair of Vāḷakhilya hymns pādas 5^c and 9^{ab} point to the priority of Vāḷakhilya 1 as compared with Vāḷakhilya 2; see the analysis of these stanzas, respectively under 8.5.7 and 8.24.8. But this satisfactory evidence is disturbed by the sense and structure of stanzas 7 in the same two hymns, where Val. 1 seems to me distinctly inferior to Vāl. 2; see under 8.49(Vāl. 1).7. Only one other time have I found in these hymns definite indication as to priority, namely in the relation of 7.1 to 8.1. The pāda, dyāur nā prathinā çavah, is totally unfit in the dānastuti 8.1, betraying itself readily as borrowed from 1.8.5; see under that item. I am inclined to surmise that the first hymns in these pairs were the patterns, the second the imitations. On the evidence of the opening stanzas of the first two pairs I am almost tempted to speak of 1 and 3 as Indra hymns, of 2 and 4 as Çakra hymns; çakra seems to me to be a clumsy refinement.

Other imitative hymns: 4.13 and 14; 9.104 and 105.—Aside from the Vāḷakhilyas, I know of but two pairs of hymns in the RV. which pattern one after the other, namely 4.13 and 14; and 9.104 and 105. The first pair is ascribed to Vāmadeva Gāutama, and addressed to Agni in the morning. The fifth and last stanza of each hymn is the same; pāda 2^a is repeated with a variant. As for the rest there is considerable variation, but also marked similarity in corresponding pādas, e.g. 1^a, 1^c, 4^a. Without doubt the hymns are intentionally imitative, but I cannot say which was the model.

Hymns 9.104 and 105, to Pavamāna Soma, ascribed to Parvata and Nārada,

¹ See Max Müller, *History of Ancient Sanskrit Literature*, p. 220; SBE. xxxii, p. xlvii ff.; Roth, *Zur Litteratur und Geschichte des Veda*, p. 35; Weber, *Indische Literaturgeschichte*,

p. 35, note 21; Oldenberg, *Prol.* p. 494 ff. 508. Theological explanations of the term vāḷakhilya in KB. 30.8; ÇB. 8.3.4.1.

² Cf. p. xv, line 13 from bottom.

are both in uṣṇih metre. Each of the two hymns has six stanzas aggregating 18 pādas; each pāda in one hymn is a mere variation of the corresponding pāda in the other. It is as though the poet of the second hand had made a deliberate effort to change the wording of the first hand, without, however, really changing the sense. The parallelism of the two hymns is even more marked than that of the Vāḥkhyā pairs. In PB. 13.11.3, 4; 14.5.4 both these hymns, too, are designated as Vāḥkhyā. In the view of the Brāhmaṇa both the words khila and khilya have the meaning apparently of 'repetition'.

Imitative strophes.—Similar to these doublet hymns are the two pragātha strophes 8.87.1, 2 and 8.87.3, 4, two small hymns in which the Priyamedhas address the Aṣvins in lines that differ but little from one another. In the first pair they offer hot milk (gharma), in the second soma. The repetition is either rhetorical or ritualistic, in any case intentional.¹ Similarly there are two successive strophes of three stanzas each at the beginning of 6.15, i.e. 6.15.1-3 and 6.15.4-6, whose parallelism in metre, wording, and sense shows that they are two redactions of the same theme. The first stanzas of the two trās are more particularly similar.

Juxtaposition of hymns with similar openings.—This leads me to observe that successive hymns in the Rig-Veda occasionally betray parallelism, because the redactors inclined to place hymns with similar openings together. So the three hymns 9.31-33 each begin with pra somāsaḥ; 9.31.1 and 9.32.1 have pra somāsaḥ . . . akramuḥ; and 9.32.5 and 9.33.5 exhibit the intentional parallelism, abhi gāvo anuṣata = abhi brahmā anuṣata. Similarly 9.29.1 opens with the words prasya dhārā akṣaran, which are repeated in 9.30.1 as pra dhārā asya . . . akṣaran. Again, 4.39.1 begins:

ācūṁ dadhikrām tam u nu ṣṭavāma
divas prthivyā uta carkirāma,
uchantīr mām uṣasaḥ sūdayantu.

This opening connects the hymn definitely with 4.40.1 whose first hemistich reads:

dadhikrāvna id u nu carkirāma
viçvā in mām uṣasaḥ sūdayantu.

In my Prolegomena to the Atharva-Veda I pointed out long ago that similar verbal resemblances, treated much more mechanically or stupidly, explain why certain Atharvan hymns, whether related in theme or not, follow one after the other in the benighted arrangement of the Çaunaka school of that Veda.²

Consecutive imitative stanzas.—The Vāḥkhyā mood, as we may call it, betrays itself occasionally in two successive stanzas of the same hymn. So the doublet stanzas 8.40.10 and 11 make a tolerably elaborate statement in

¹ Cf. Oldenberg, Prol. p. 217.

² See, The Atharva-Veda, p. 39.

almost the same words;¹ the changes are rung in such a way as to alter the sense of some words without much changing their outer form or sound. The words in thick type are significant:

8.40.10 : taṁ ṣiṣṭā suvṛktibhis tveṣaṁ satvānam ṛgmīyam,
uto nu cid ya ojaśa ṣuṣṇasyāṇḍāni bhedati
jeṣat svarvatīr apo nabhantām anyake same.
8.40.11 : taṁ ṣiṣṭā svadhvaram satyaṁ satvānam ṛtviyam,
uto nu cid ya ohata āṇḍa ṣuṣṇasya bhedaty
ajāiḥ svarvatīr apo nabhantām anyake same.

Oldenberg in the second part of his RV. Noten, p. 108, remarks aptly that the two stanzas, belonging to an Indrāgni hymn, yet addressed each to one god, refer respectively to Indra (st. 10) and Agni (st. 11). But the real point of the repetition is in the heightened rhetorical effect of the 'prophetic' aorist ajāiḥ in 11, as compared with the milder modal jeṣat in 10.² Similarly 2.12.14 and 15 are little more than rhetorical ūhas of the same theme.³ See also the following chains of stanzas all of which, more or less, are under the influence of concatenation: 1.8.8-10; 15.7-9; 21.1-4; 25.7-9; 189.1-4; 2.18.4-7; 4.2.6-9; 32.19-21; 7.63.1-4; 8.3.11, 12; 35.4-6; 96.13-15; 19-21; 9.4.1-3; 49.1-4; 10.17.11-13; 18.11, 12; 19.1-3; 94.1-4; 107.8-11; and cf. also the looser correspondences of certain stanzas of 10.101 (Grassmann's Translation, ii. 491). As a specimen of Vāḷakhilya variation of single stanzas in the AV., see e.g. AV. 3.1.1 and 3.2.1.

Imitative stanzas scattered through the RV.—In all these cases there is some sort of juxtaposition of the parallel materials, showing that the redactors were aware of the fact, and put some sort of appraisal upon it. But there are quite a few pairs of single stanzas scattered through the collection in places far apart which exhibit the same sort of likeness. The original, whichever that is, is not actually or entirely repeated, but it hovers before the mental eye of the later poet who is, possibly, hardly aware that he is reproducing rather than producing. E.g.:

1.24.1 : kasya nūnaṁ katamasyāmṛtānāṁ manāmahe cāru devānāṁ nāma,
ko no mahyā aditaye punar dāt pitaraṁ ca dṛṣeyam mātaraṁ ca.

10.64.1 : kathā devānāṁ katamasya yāmaṇi sumantu nāma ṛṇvatām manāmahe,
ko mṛlāti katamo no mayas karat katama ūti abhy ā vavarti.

Similarly the following pair:

1.114.9 : upa te stomān paṣupā ivākaraṁ rāsvā pitar marutām sumnam asme,
bhadraḥ hi te sumatir mṛṇayattamāthā vayam ava ite vṛṇīmahe.

10.127.8 : upa te gā ivākaraṁ vṛṇīṣva duhitar divaḥ,
rātri stomān na jigyuṣe.

¹ Cf. Grassmann, i. 457; Hillebrandt, Ved. Myth. iii. 64, 300, note 3; Geldner, Ved. Stud. iii. 64.

² Cf. the author, JAOS. xxix. 295.

³ Cf. Weber, Proc. Berlin Academy, 1900, p. 606.

The following little list is more or less of the same sort :

1.64.4 : 5.54.11	3.41.7 : 7.31.4
1.114.2 : 2.33.13	3.62.10 : 5.82.1
1.143.8 : 6.8.7	4.7.8 : 4.8.4 ; 8.39.1
2.11.4, 5 : 10.148.2	7.11.2 : 10.70.3
2.18.7 : 7.29.2	8.100.2 : 10.83.7
3.19.2 : 4.6.3	8.45.4, 5 : 8.77.1, 2.

The resemblances in these pairs are, for the most part, only of the general order, and it is not my purpose to exhaust them. On the one hand they fade out into mere verbal correspondences ; on the other hand they are likely to repeat some one *pāda*, so that they figure in the body of this work.

Hymns parallel in structure (not wording) and with same final stanza.—There are, further, hymns constructed intentionally on parallel principles, in which the wording scarcely, or not at all, suggests the parallelism. The similarity of the hymns is rather in the number of the stanzas ; the metrical structure ; or the general theme. Above all they share the same final stanza. Thus in 8.36 and 37, two hymns of seven stanzas each, addressed to Indra¹ by Çyāvāvya Atreya, the seventh stanza is almost the same ; they are, in fact, intentional *ūha*-stanzas (*sunvatas* : *rebhataḥ* ; *brahmāṇi* : *ksatrāṇi*). In the rest of the two hymns there is not very much verbal identity (*sehānāḥ pītanā* in 36.1 ; 37.2), but the cunningly similar metrical structure of the two hymns shows that they were composed as alternative, or rhetorically cumulative, versions of one another ; see Oldenberg, *Prolog.* p. 114.

In AÇ. 8.8.4 ; ÇÇ. 10.5.23, 24 the two hymns RV. 7.34 and 7.56 are employed together, along with other hymns. They have the same final stanza, and the same number of stanzas, counting the traditional twenty syllables as one *dvipadā*-stanza ; cf. Bergaigne, *J.A.* xiii (1888), 129 ; Oldenberg, *ibid.* 96, note, 200, note 5.

Hymns 4.43 and 44 are both addressed to the Açvins, have the same number of stanzas and share the same final stanza. Their resemblance (cf. the interrogative stanzas 43.1, 2, 4 ; 44.3) in tone and spirit is probably not accidental. Hymns 10.65 and 66, late products of Vasiṣṭhid poets (see under 7.35.15), are both addressed to the Viçve Devāḥ (cf. especially 10.65.1 with 10.66.4), and share the concluding stanza ; the parallelism is again intentional.² Note also the relation of 9.68 and 69 (each 10 stanzas ; *dyāvāprthivī* in final stanza). A number of pairs of hymns containing the same number of stanzas in *jagatī* metre conclude with two *tristubhs* at the end : 10.35 and 36 ; 10.43 and 44 ; and 10.63 and 64. For these and other, fainter, indications of parallelism see Oldenberg, *Prolog.* pp. 129, note 2 ; 145 ; 205 ; 218, note 3 ; 236, note 3.

Similarity of obviously ritualistic hymns.—The ritualistic *āpri*-hymns,

¹ According to AÇ. 7.12.9, 16 ; ÇÇ. 10.6.9, 16 the first at the *Marutvatīyaçāstra* ; the second

at the *Niṣkevalya*.

² Cf. Oldenberg, *Prolog.* p. 266.

1.13, 142, 188; 2.3; 3.4; 5.5; 7.2; 9.5; 10.70, 110, show many identical passages, from the equation 3.4.8-11 = 7.2.8-11, down to the identity or similarity of single *pādas*. Hymn 1.13 shares no less than six *pādas* with 1.142. These old blessings presumably contain prehistoric stock which passed on from ancient times to the Rishis of the RV. Nevertheless, there is a good deal of difference in the style and the age of the *apri-suktas*. Some are purely formulaic; others, like 7.2, approach the diction and style of ordinary *suktas*. Doubtless the nearer an *apri-stanza* is to the ordinary style, the later it is. In one *āpram*, namely 9.5, God Soma Pavamāna is qualified successively for the functions of each of the divinities and potencies of the *apri-list*. Oldenberg, *Prol.* pp. 28, note, 194, has shown that this inane application to Soma is accompanied by criteria of language and metre which show that some later poet, having in view the diaskeuasis of the ninth book, composed this hymn, apparently because he was bound, at all hazards, not to let that book go without an *āpram*. It will be observed that the presence of Pavamāna in this hymn disturbs its similarity to the other *āpri* hymns, so that only two *pādas* of the usual stock appear in that hymn (9.5.4^a: 1.188.4^a; 9.5.8^c: 5.5.7^c).

A second class of ritual stanzas correspond to the *ṛtuprāṣas* of the *ṣrāuta-ritual*. They are a class of formulas in which the various kinds of priests are correlated with certain definite divinities. These formulas are employed at the ceremony of choosing priests as well as at the so-called *ṛtuyajā*, or *ṛtugraha*, a class of offerings in which these priests and their divinities seem to symbolize the seasons of the year (*rtu*).¹ The hymns containing these stanzas are 1.15, ii.36, and ii.37 (cf. also ii.5).² The correspondences between the twelve stanzas of 1.15 with the twelve stanzas in 2.36 and 37—these are in reality but a single hymn—are correspondences of theme with occasional verbal parallelism; they do not rise to the repetition of entire stanzas or *pādas*.

The two sets of hymns, 1.2 and 3 confronted with 2.41; and, again, 1.23 confronted with 1.135 and 136, contain invitations to drink soma addressed to divinities which appear in fixed order: Vāyu, Indra-Vāyu, Mitra-Varuṇa, &c. This order reflects a definite ritualistic arrangement of the soma ritual (*praduga-ṣastra*). In general the resemblance between the corresponding stanzas is restricted to looser verbal similarity (cf. e.g. 1.2.7 with 1.23.5, and again with 2.41.3), but in one instance this ritual parallelism is supported by the identity of 1.23.8 with 2.41.5. See Bergaigne, *JA.* xiii (1888), 123 ff.; Hillebrandt, *Ved. Myth.* i. 259 ff.

Sundry touches of parallelism obviously connect the two ritual hymns 3.28 and 3.52. The former accompanies *puroḍāṣa*-offerings to Agni; the

¹ See Hillebrandt, *Ritual-Litteratur*, p. 131; *Ved. Myth.* i. 260 ff.; iii. 147 ff.; Oldenberg, *Religion des Veda*, p. 455, note; *Prol.* p. 193; Caland-Henry, *Agniṣṭoma*, pp. 224 ff.; Olden-

berg, *RV. Noten*, p. 1.

² Cf. also the *ṛtuprāṣa* AV. 20.20; and the *khilas, adhyāya* 7, in Scheftelowitz, *Die Apokryphen des Rig-Veda*, p. 148.

latter to Indra and companion gods. The offerings are arranged according to the three daily savanas. The wording is similar throughout; e.g. puroḷā agne pacatas in 3.28.2; puroḷācam pacatyam in 3.52.2; cf. Bergaigne, JA. xiii (1888), p. 20 ff.; Hillebrandt, Ved. Myth. i. 229; Oldenberg, Rig-Veda Noten, I, p. 236. Even more marked are the special ritualistic theme and structure which connect 5.40 and 5.78, as described by Bergaigne, *ibid.*, p. 60 ff., and Oldenberg, *ibid.*, p. 335.

We are not in the position to determine to what extent and for what purpose the more external parallelism in metre, order of gods, &c., harbours ritual identity or similarity, because the Sūtras are, as a rule, silent on the subject. So, e.g., in the cases of 8.36 and 37, or 7.34 and 56, above (p. 16). Hillebrandt, in the course of his work on Vedic Mythology, has drawn attention more than once to the difference in worship of the gods and practice as carried on by the traditional Vedic Rishis, on the evidence of their respective books (maṇḍalas).¹ The āpri-hymns are the classical example. The Viṣve Devāḥ hymns are scarcely less ritualistic and formulaic. These differences must have been accompanied by a good deal of sameness, so that parallelism of all sorts reflects without doubt to some extent occupation with the same theme, much in the same manner as in the later schools (śākhās) of the ritual. If we had before us the ritual practices which accompanied the Rig-Vedic hymns at the time of their composition, the Rig-Veda would lose much of its obscurity. For ritualistic correspondences in general see Bergaigne's posthumous studies in JA. xiii (1888).

Similarities in mythic or legendary hymns.—A somewhat different order of parallelisms manifests itself at times in hymns addressed to certain divinities of marked physiognomy and more or less definitely limited legendary apparatus. The wondrous deeds of the Aṣvins are liable to be stated in the same formulaic language anywhere in the Aṣvin hymns. Yet a special tie connects the two Aṣvin hymns 1.116 and 1.117, both ascribed by tradition to Kakṣīvat Dairghatamaśa. Each contains 25 stanzas; the last stanzas are similar; and there is close verbal correspondence between 1.116.7^a: 1.117.7^a; and 1.116.7^d: 1.117.6^d; and 1.116.16^a: 1.117.17^a. Again, 1.117 and 1.118 have points of contact with 10.39 (authoress, Ghoṣā Kakṣīvatrī); see 1.117.20^d: 10.39.7^b; and 1.118.9^a: 10.39.10^a. The two Ṛbhu hymns, 4.34 and 4.35, are connected by constant expressions that contain the stem ratna (ratnadheya, vājaratna, ratnadhā, ratnaṁ dhā). Again, 4.33 and 4.36 are connected by the pādas 4.33.8^a, ratham ye cakruḥ suvṛtaṁ nareṣṭhām, and 4.36.2^a, ratham ye cakruḥ suvṛtaṁ sucetasāḥ; or, 4.33 and 4.35 are connected by the pādas 4.33.3^a, punar ye cakruḥ pitarā yuvānā, and 4.35.5^a, cacyākarta pitarā yuvānā; or, 4.35 and 4.36 are connected by the pādas, 4.35.2^d, ekaṁ vicakra camasaṁ caturdhā, and 4.36.4^a, ekaṁ vi

¹ See especially iii. 394, and i, Index, p. 540^a, under maṇḍala; iii, Index, p. 456^b, under Ritual.

cakra camasaṁ caturvayam. In an analogous manner many points of contact between 2.12 and 10.121 show that the typical Indra of the so-called *sajantya* hymn has been made to serve as pattern for the hymn to the God Ka.¹

In an even more general way we may expect to find more or less striking similarities between hymns addressed to the same divinity, because the later author is coaxed into a state of reminiscence by the exhaustive habits of his predecessors. We may say bluntly that it is almost impossible for a later author to compose a hymn to Agni or Indra or Soma without imitating his predecessors. The earlier poets have exploited these themes so thoroughly that there is nothing left for him to do but to follow their habits; it is a mere question of degree how closely he will follow them. So, e.g., it is almost impossible to define exactly the nature of the similarities that connect the first hymn of the RV. with hymn 3.10. Both are hymns by Viçvāmitrid poets, addressed to Agni, and it is certain, furthermore, that their similarities go beyond the limits of accident. The first stanza of the first hymn seems to depend upon motifs that reappear in 3.10.1, 2 (note particularly 3.10.2^{ab}, *tvām yajñeṣv ṛtviṁ agne hotāram ivate*). The *pāda* 3.10.2^c, *gopā ṛtasya dīdhi sve dame* is reproduced in 1.1.8^b, *gopām ṛtasya dīdivim*; 3.10.4^b, *agnir devebhir ā gamat* is practically identical with 1.1.5^c, *devo devebhir ā gamat*; 3.10.4^a, *sa ketur adhvaram* is not very far in sense from 1.1.8^a, *ṛjantam adhvaram*; and 3.10.2 as a whole may be compared with 1.1.6. I think it likely enough that 1.1 is really patterned after 3.10, but this is not certain: either hymn, or rather both hymns, may have been composed independently enough as regards everything except the settled and coercive habits of dealing with Agni 'Fire', the ritual god, for an indefinitely long time and for the same purposes.

Literary or historical repetitions.—In all these cases of similarity the imitative element is, as it were, incidental or corollary. They are produced each by the natural circumstances of the case. But the most of the repetitions of stanzas, distichs, and *pādas* in the Rīg-Veda are, as we might say, literary or historical. The Hindus seem even at this early time to have been afflicted by an imperfect sense of literary proprietorship. What we stigmatize as plagiarism is to them the healthy exercise of utilitarian pragmatism. So at a much later time, and indeed at all times. E.g. the recent Bengali edition of Kālidāsa's *Çakuntala* shares two of its strophes with Bhartṛhari's *Centuries*; see Hillebrandt, *Über das Kāuṭīliyaçāstra* (Breslau, 1908), p. 28; *Göttingische Gelehrte Anzeigen*, 1909, p. 931. Kāutsavya's *Nirukta* is but an extract with scanty additions from Yaska's work of the same name; ² see Bloomfield, *JAOS*.

¹ Cf. Oldenberg, *Prol.* p. 315; Deussen, *Geschichte der Philosophie*, vol. i, part 1, p. 128 ff.; Bloomfield, *Religion of the Veda*, p. 240.

² These additions are unfortunately often disguised by the evil state of the text which

no editorial ingenuity may hope to cure entirely. In § 115 (p. 315) read *dhruvarkṣam* for *dhruvadarkṣam* (MSS. also *dhruva iṣkam*), that is *dhruva + ṛkṣam* (*dvandva*) 'the polar star and the Pleiades'.

xv, pp. xlviii ff.; The Atharva-Veda, p. 17; Bolling and von Negelein, *Parīṣṭas* of the Atharva-Veda, i, p. 315. The many Br̥hats and Laghus testify to the same freedom. Professor Franke is at the present time engaged in elaborating a series of Concordances between the Buddhist texts, which shows that any good thing was regarded by the monks as common property.¹ The numberless floating didactic stanzas in Sanskrit literature (Böhtlingk's *Indische Sprüche*) are evidence of the same habit. In didactic or gnostic literature this freedom is not strange and scarcely reprehensible. A late Tamil writer, Pavanandi, has given a sort of canonical sanction to unrestrained borrowing: 'On what matters, with what words, in what way high men have spoken—so to speak is the convenience of style'; see Vinson, *Revue de Linguistique*, vol. xlii, p. 155. It is entirely likely that this characteristic statement itself is but a repetition of some classical Sanskrit apothegm, though I have not been able to trace it. An occasional protest against plagiarism is not wanting; see *Kāvya-prakāṣa* 75; *Rajatarāṅginī*, ed. Troyer 5.159; ed. Calc. 164; ed. Stein 164. To a small extent even RV. repetitions represent floating verses which have become common property, such as the *pādas*, *deva na yah savitā satyamanmā*, 1.73.2; 9.97.48; or, *deva iva savitā satyadharmā*, 10.34.8; 139.3. But in the main RV. repetitions are the result of the freedom or licence with which later authors borrowed the products of their predecessors.

On 'late hymns' and 'early hymns'.—The Rīg-Veda makes a distinction between old and new hymns, an interesting theme that scholars in the past have referred to quite frequently.² The hymns themselves allude in clearest language to songs of old that were composed by the Rishis of the past. The later poets undertake to compare, more or less boastfully or complacently, their own compositions with those of the ancient masters. 'A new song for a right old god', as I have explained in this book the puzzling RV. expression, *nāvyaṁ sānyase*; see under 8.8.12. Such reports are significant because they show that the Vedic poets were aware of the fact that Rīg-Vedic composition stretched over a long period, preceding their own time. The suggestion has also been made that hymns which refer to themselves as 'new', as 'having been patterned after old', as 'having been made in the manner in which Atri, Kaṇva, Jama-dagni, and other worthies made their hymns', are of recent origin.³ In the light of the materials which are worked up in this book, I have grown more sceptical as to our judgement in these matters. The mass of hieratic hymns seem to be in an advanced state of reciprocal assimilation. The hymns which refer to themselves as 'new' unquestionably presuppose antecedent hymns,

¹ See recent issues of ZDMG. and WZKM.

² See Muir, *Original Sanskrit Texts*, iii, 224 ff.; Ludwig, *Der Rīg-Veda*, iii, 180; Hillebrandt, *Ved. Myth.* i, 123; Weber, *SBAW.* June 14, 1890, p. 605; Bloomfield, *Religion of the Veda*, p. 203.

³ Here figure traditionally important Rishis: *atrivat*, *vasiṣṭhavat*, or *kaṇvat*, as well as less important or dubious names: *jama-dagnivat*, *vyācnavat*, or *nabhākavat*: see Grassmann's *Lexicon*, under these words.

but which are these antecedent hymns? The absence in many hymns of the word 'new' does not prove that these hymns are pristine. Where, in brief, in the Rig-Veda are these pattern hymns that the poets refer to? It seems to me safer to say, as I have said recently,¹ that 'the hymns of the Rig-Veda as a body are largely epigonal, or born after a long period of hymn production which must have, once upon a time, been much freer from conventional thought and mechanical utterance'. The Rig-Veda is rather the final expression of its own type of composition, presupposing at all points a long period of antecedent activity. Consequently it is very often easy to point out signs of relative lateness, but I have yet to find any hymns in the collection which show positive signs of coming from the archetype period, that is to say, from the period when hymns of this sort were first composed. The authors, we know, are traditional, rather than historical. Their names are echoes from an olden semi-mythic time. Therefore, too, it seems to me very doubtful that the body of hymns assigned to any one of the more prominent of these traditional authors is, as a whole, superior or anterior to those of another author. In any case they one and all abound in repetitions. Many hymns of the *pragātha* collection of Kanva and the numerous Kanvids are most certainly late clap-trap, but the important rôle which these hymns play in the Sāma-Veda canon should warn us from condemning the rather banal compositions of the eighth book, because this involves the condemnation of the Sāma-Veda to a late date. So, e.g., Indra's epithet *ṛcīsama*, 'he for whom the *sāman* is made upon the *ṛk*', belongs strictly speaking to this book alone, and yet conveys in grammatical form and content a very archaic conception.² *A fortiori* the other family books, more checkered in their contents, must not, it seems to me, be judged chronologically as units: old and new, or, shall we rather say, older and newer, is contained in each of them, gathered together without reference to either absolute or relative chronology. The tenth book certainly contains a great deal of late matter.³ E.g., the Prajāpati-hymn, 10.121, is certainly later than its relative, the sajanīya-hymn to Indra, 2.12, though the latter, in its turn, belongs to the later Indra compositions. But I would not venture, in reason, to condemn the funeral stanzas as a whole, as a class, either because they affect a more popular diction, or because they happen to treat a theme apart from the stock themes of the Rig-Veda. I cannot, for my part, imagine any Vedic time without just such or nearly such funeral stanzas.

Relative character of Rig-Veda chronology, and its criteria.—Rig-Veda chronology is relative chronology in a very narrow sense. Because the mass shows unmistakable and innumerable points of likeness, every hymn or stanza is open to comparison with every other hymn or stanza. These comparisons are not in vain. Many a time we can say positively that such and such a hymn

¹ JAOS. xxix, p. 287.

family books, below, Part 3, chapter 5.

² See the more concrete results of the comparison of the eighth book with the other

³ See the same Part and chapter.

was composed after such and such a hymn, and, still more frequently, that such and such a stanza was composed after such and such a stanza. In these detailed comparisons the repetitions must figure as a criterion of the first importance. The double or triple appearance, in different connexions, of the same larger metrical unit is liable to betray the place where it was originally composed. I need hardly state that it does not do so always, because a great many of the repeated passages consist of commonplaces, or are mere formulas. The repeated passages are to a very large extent modulated in the manner of the *ūhas* or *vikāras* of the ritual stanzas and prayers. In such cases the variation in the form (metre) or contents of the passage may teach with yet greater certainty which is the model, and which the imitation. E.g., in two stanzas, 3.32.7; 6.19.2, Indra is addressed fitly as *br̥hantam ṛṣvam ajaram yuvānam*. In 6.49.10 Rudra is addressed as *br̥hantam ṛṣvam ajaram suṣumnānam*. So superior is the word sequence *ajaram yuvānam*, and so obvious is the *ūha* nature of *suṣumnānam* in reference to Rudra's character (Rudra is *mādhvas* and *çiva*), that it follows with almost mathematical certainty that the Rudra passage is modelled after, is an *ūha* of, the Indra passage; see under 3.32.7. A considerable number of times the same line occurs in unexceptionable surroundings in one place, but as an obvious parenthesis in another; see, e.g., under 1.10.7; 12.1; 15.9; 24.10; 124.3; Index under Parenthesis; and below, Part 2, chap. 4. A refrain which is original with a certain book, or with a traditional Rishi, may betray an outside hymn as late and imitative. Anacoluthon, tautology, ellipsis, solecism, dilution, addition and subtraction, imperfect metre, and occasional other criteria, too subtle for classification, can often be handled securely so as to establish relative dates, when a passage affected by these faults occurs elsewhere without these faults.

Repetitions in their bearing on questions of exegesis.—It is almost needless to say that repetitions are an important element in interpretation: a given passage which is obscure in one connexion may be successfully interpreted, because its recurrence in another connexion helps to determine its meaning; see, e.g., under 1.47.7; 2.13.19; 5.87.5; 6.23.3, and many times more.

On inconsistent renderings of repeated passages.—Conversely, and as a corollary to the last statement, it may be added that existing translations of the RV. betray their defects and provisional character in no particular more than in the way in which they deal with repeated passages. Many a time a repeated passage is rendered *ad hoc*, regardless of its appearance a second or third time.¹ Repetitions are often mutually interpretative, and so it may happen that a repeated passage forbids a translation which seems to fit fairly in the first instance. The body of this work offers many cases of this sort: the subject by itself would yield an interesting and profitable dissertation. By way of illustration, Grassmann translates the *pāda*, *cārur ṛtāya pītaye*,

¹ Khaṇḍe-khaṇḍe pāṇḍityam: Laghucāṇakyaṃ, ed. Teza, p. 8.

in 1.137.2, by 'bereit zu regelrechtem Trunk'; the same pāda at 9.17.8, by 'dem Heiligen beliebt zum Trunk'. Ludwig (95), at 1.137.2, 'schöner zum opfer, zum tranke'; (807) at 9.17.8, 'schön dem opfer als trunk zu dienen'. Similarly it was possible for Grassmann to render the pāda, (mā) ni rīraman yajamānāso anye, 2.18.3; 3.35.5, 'nicht mögen jetzt andre Priester dort zur Einkehr lenken' (vol. i, p. 25; here correctly), and 'nicht mögen andre Opfrer ergötzen' (vol. i, p. 83; here incorrectly). See under 2.18.3. Other cases of diverging translations are brought out under 1.8.5; 1.10.7; 1.23.12; 1.37.4; 1.47.7; 1.50.2; 1.73.3; 1.82.2; 1.176.1; 2.5.8; 2.17.4; 2.26.2; 3.1.15; 3.48.4; 4.3.10; 4.9.5; 4.29.1; 6.45.33; 7.15.8; 7.20.3; 7.35.14; 7.84.5; 8.2.32; 8.22.2; 8.24.8; 8.31.17; 9.13.9; 9.23.1; 9.33.2; 9.63.8, &c. Pischel, *Ved. Stud.* ii. 58, has undertaken to show, unsuccessfully, I think, that the pāda, upa srakveṣu bapsataḥ, has a different meaning in 7.55.2 from that which belongs to it in 8.72.15; see under 7.55.2. It is a fundamental fact that a given verse-unit has the same meaning everywhere, except in so far as it is altered verbally to suit a different theme or a different connexion. I hope that the present work will go far to eliminate, at least, this kind of fault from future RV. exegesis, and that it will also help positively our understanding of the oldest book of India.

PART THE FIRST

THE REPEATED PASSAGES OF THE RIG-VEDA

SYSTEMATICALLY PRESENTED IN THE ORDER OF THE RIG-VEDA

**WITH THE TRADITIONAL STATEMENTS OF THE SARVĀNUKRAMAṆĪ AS TO
THEIR AUTHORSHIP AND DIVINITY**

**AND WITH CRITICAL COMMENTS AND NOTES ESPECIALLY AS TO THE
RELATIVE CHRONOLOGY OF THE PASSAGES REPEATED**

Explanations relating to Part 1 or the main body of the work

Explanation 1.—The repetitions of the RV. are treated in the following pages in the current order of that Veda as divided into books, hymns, and stanzas. Thus, beginning, e.g., with the thirteenth hymn of the first book, the verse-correspondences are as follows:

1.13.2^a : 1.142.2^b
 [1.13.2^c : 6.53.10^c]
 1.13.3^b, 7^b
 [1.13.4^c : 1.14.11^a; 6.16.9^a; 8.34.8^a]
 1.13.5^a : 3.41.2^b; 8.45.1^b
 1.13.6^a : 1.142.6^a
 1.13.6^b : 1.142.6^d
 1.13.7^a : 1.142.7^b
 1.13.7^c : 8.65.6^c; 10.188.1^c
 1.13.8^{bc} : 1.142.8^{bc}; 1.188.7^{bc}
 1.13.9 : 5.5.8
 1.13.10^c : 1.7.10^c.

With this arrangement the main body of this work serves of itself also as an index of RV. repetitions. This makes superfluous the printing of an index, in the above manner, at the end of the work, in the place usually assigned to an Index of Citations.

Explanation 2.—A distinction is made between either word-for-word repetitions, or important repetitions, on the one hand, and partial, less important repetitions, on the other hand. This distinction is discussed on pp. 8 ff. of the Introduction.

Explanation 3.—Stanzas containing word-for-word repetitions, or important repetitions, are written out in full in their first listing in the order of the RV.; in their second or third listing the repeated *pādas* alone are quoted. Thus the stanzas 1.1.2 and 4.8.2, containing the completely repeated *pāda*, *sa devān eha vakṣati*, are printed entire in the order of 1.1.2. But in the order of 4.8.2 the repeated *pāda* alone is quoted. It is understood, of course, that the discussion, if any, of such repetitions is, every time, under the head of the earliest citation.

Explanation 4.—Partial, less important repetitions are stated in each order of listing without writing out in full the stanzas within which these repetitions occur. They are, moreover, placed within square brackets. Thus, e.g., [1.91.6^a, *priyastotro vanaspatih* : 9.12.7^a, *nityastotro vanaspatih*.]

Explanation 5.—The number-citation at the head of each item is printed in Clarendon (black-faced type), so as to facilitate the survey of the extent and order of the entire mass of repetitions.

Explanation 6.—The repeated pādas of the sort described in Explanation 3, in their first occurrence, are printed in Clarendon (black-faced type) in all the stanzas involved.

Explanation 7.—Additional repeated words (see p. vi, line 4 from below) are also printed in Clarendon, so as to help make clear to the eye, at a glance, the full scope of the repetition. Thus, e.g. :

1.3.10^b (Madhuchandas Vāiṣvāmītra ; to Sarasvatī)
pāvaka naḥ sarasvatī vājebhir vājīnīvati,
yajñān vaṣṭu dhiyāvasuḥ.

6.61.4^b (Bharadvāja ; to Sarasvatī)
pra ṇo devī sarasvatī vājebhir vājīnīvati,
dhīnām avitry avatu.

Explanation 8.—Partly repeated pādas, i.e. those printed within square brackets (see Explanation 4), are printed in ordinary type.

Explanation 9.—In a great many of the stanzas written out in full in the interest of a given pāda or given pādas, there occur also other pādas which are repetitions of pādas pertaining to other stanzas in other places. Such pādas are enclosed between two angles or el-brackets, and the place of their first occurrence and primary treatment in the order of the RV. is given in the margin, preceded by a little hand (§). Thus, e.g. :

1.15.1^b (Medhātithi Kāṇva ; to Indra)
indra somaṁ piba ṛtunā tvā viçantv indavaḥ,
matsarāsas tadokasaḥ.

8.92.22^a (Çrutakakṣa Aṅgīrasa, &c. ; to Indra)
ā tvā viçantv indavaḥ [samudram iva sindhavaḥ] § 8.6.35^b
na tvām indrāti ricyate.

This means that 8.92.22 shares its first pāda with 1.15.1 ; and, further, that its second pāda also is repeated in a group stated first under 8.6.35^b.

Explanation 10.—Frequently stanzas written out in full involve, in the same way, additional repeated pādas of the partial and less important sort (see Explanation 2). They also are enclosed between two angles or el-brackets, and their first occurrence in the order of the RV. is marked on the margin with a little hand (§), and with ‘cf.’ (compare) before the citation. Thus,

cf. 6.16.7^a

Explanation 11.—Pādas repeated within a single hymn only are listed only the first time, in ordinary print. Thus, under 1.13.3^b, but not again under 1.13.7^b : 1.13.3^b, 7^b, asmin yajña upa hvaye.

Explanation 12.—In the same way refrain pādas are listed and printed in ordinary type only at the place of their first occurrence. Thus, at 1.97.1, and not again : 1.97.1^a, 1^c–8^c, apa naḥ çoçucad agham.

REPEATED PASSAGES BELONGING TO BOOK I

Group 1. Hymns 1-11, ascribed to Madhuchandas Vaiçvāmītra

1.1.2^c (Madhuchandas Vaiçvāmītra ; to Agni)
agnīḥ pūrvebhir ṣṣibhir īdyo nūtanāir utā,
sá devān éhá vakṣati.

4.8.2^c (Vāmadeva Gāutama ; to Agni)
sá hí védā vásudhitim mahān aródhanam divāḥ,
sá devān éhá vakṣati.

The metrical sequence of vásudhitim (never vásu^o) is indeed bad at 4.8.2 ; but in my opinion it is one that has become stereotyped in the RV., and we should therefore not follow Arnold (VM. p. 124) in emending it. In this, Oldenberg (ZDMG. lx. 160) agrees with me. Accordingly this fault may not be used as a criterion for the posteriority of the Vāmadeva stanza. How this stereotyping could happen appears pretty clearly below, under 3.31.17.

1.1.4^b (Madhuchandas Vaiçvāmītra ; to Agni)
ágne yām yajñām adhvarām viçvātaḥ paribhūr ási,
sá id devēṣu gachati.

1.97.6^b (Kutsa Āṅgīrasa ; to Agni or Agni Çuci)
tvām hí viçvatomukha viçvātaḥ paribhūr ási,
[āpa naḥ çoçcad aghām.] cf. refrain, 1.97.1^a, 1^c-8^c

Variations upon paribhū-phrases at 2.2.5 (with adhvarām) and at 5.13.6 (with devān).

[1.1.5^c, devō devébhir á gamat : 3.10.4^b, agnīr devébhir á gamat.]

Hymn 3.10 is ascribed to Vaiçvāmītra. The two hymns show much general resemblance. Its significance is discussed on p. 19.

1.1.8^a (Madhuchandas Vaiçvāmītra ; to Agni)
rājantam adhvarāṇām [gopām ṛtasya dídivim,]
vārdhamānam své dáme. cf. 3.10.2^c

1.27.1^c (Çunaḥṣepa Ājigarti, called Devarāta ; to Agni)
áçvam ná tvā vāravantaḥ vandādhyā agnīm námobhiḥ,
samrājantam adhvarāṇām.

1.45.4^c (Praskaṇva Kaṇva; to Agni)

māhikerava utāye priyāmedhā ahuṣata,

[45 1.45.4^b

rājantam adhvarāṇām agnīm cūkrēṇa cōcīśa.

8.8.18^c (Sadhvaṇsa Kaṇva; to Agvins)[ā vām viçvābhīr utībhīh] priyāmedhā ahuṣata, [45 a: 7.24.4^a; b: 1.45.4^b

rājantāv adhvarāṇām aḥvinā yāmahūtīsu.

Here the original is rājantam adhvarāṇām; it is primarily an Agni-motif, as pātir hy adhvarāṇām agne at 1.44.9, sā ketūr adhvarāṇām at 3.10.4, and netāram adhvarāṇām at 10.46.4 clearly show. As applied to the Agvins at 8.8.18, it is obviously secondary,¹—an observation made long ago by Oldenberg (Prol. p. 262) and backed by his opinion that the Praskaṇva hymns (1.44–50) are related to the 'Vatsa-group' (8.6–11) and prior to them. The secondariness of 1.27.1^c is equally obvious; and the trick (the prefix of sam-) by which the trochaic cadence is secured to match that of a and b, is equally transparent. The word samrājantam, although clearly made ad hoc, we must not (with Pet. Lex., Grassmann, and the Concordance²) take as a compound of rāj with sam; but rather (considering the absence of the paripanna saṁdhi: RPr. 4.7) as a denominative of samrāj (Sāyana: samrāt-svarūpaṁ svāminam), 'playing the rôle of over-lord of'.

The variation gopā ṛtasya didihi (at 3.10.2^c; 10.118.7^c) might properly be called a 'phrase-inflection' (nom.-voc.) of the original (acc.) at 1.1.8^b.—For 1.45.4^d, see under 1.12.12, and cf. p. 9.

1.2.7^{ab} (Madhuchandas Vaiçvāmītra; to Mitra and Varuṇa)

mitrām huve pūtādakṣam vāruṇam ca riçādasam,

dhīyam ghr̥tācīm sādhanā.

7.65.1^b (Vasiṣṭha; to Mitra and Varuṇa)[45 7.63.5^c

[prāti vām sūra ūdite sūktāir, mitrām huve vāruṇam pūtādakṣam,

yāyor asuryam ākṣitam jyēṣṭham viçvasya yāmann acitā jigatnū.

5.64.1^a (Arcanānas Atreya; to Mitra and Varuṇa)

vāruṇam vo riçādasam r̥cā mitrām havāmahe,

pāri vrajēva bāhvōr jaganvānsā svarṇaram.

The poor trochaic pāda 1.2.7^a may be a reminiscence of the faultless triṣṭubh 7.65.1^b: see Part 2, chapter 2, Class B 11.

1.2.8^a (Madhuchandas Vaiçvāmītra; to Mitra and Varuṇa)

ṛtēna mitrāvaruṇāv ṛtāvṛdhāv ṛtāspr̥çā,

krātum bṛhantam āçathe.

1.152.1^d (Dirghatamas Aucathya; to Mitra and Varuṇa)

yuvām vāstrāṇi pivasā vasāthe yuvōr āchidrā mātavo ha sargāh,

āvātīratam ānrtāni viçva ṛtēna mitrāvaruṇā sacethe.

As between 1.2.8^a and 1.152.1^d no very clear relation is apparent. It is, however, noteworthy that the enclisis of ṛtāvṛdhāu (which the Prātiçākhyā expressly prescribes at 982) suggests that the redactor of 1.2.8 vaguely felt that -varuṇāv was not the end of pāda a, and marks ṛtāvṛdhāu as what may very aptly be termed a 'metrical vox media', or word used ἀνὰ κοινὸν so far as the metre is concerned, and counting now as part of pāda a and then

¹ Analogous secondary applications under 1.44.11; 7.11.1.

² Correct this by transferring the pāda from 947 a to 986 b.

again as part of pāda b. Just so the short u of vāsudhītī marks yemāte of 4.48.3 as a metrical vox media : see under 3.31.17. That the text does not read mitrāvaruṇā ṛtāvṛdhāv (Lanman, Noun-Inflexion, p. 575) points also to the 'Verquickung beider Pādas', as Oldenberg observes at RV. Noten, p. 2.

1.3.6^b (Madhuchandas Vaiçvāmītra ; to Indra)

indrā yāhi tūtujāna ūpa brāhmāṇi harivaḥ,
suté dadhiṣva naç cānaḥ.

10.104.6^a (Aṣṭaka Vaiçvāmītra ; to Indra)

ūpa brāhmāṇi harivo hāribhyām sōmasya yāhi pītāye sutāsya,

indra tvā yajñāḥ kṣāmamāṇam ānaḍ dāçvāñ asy adhvarāsyā prakatāḥ.]

cf. 7.11.1^a

It is most tempting to regard 1.3.6^b as a fragment taken over from pāda a of the faultless triṣṭubh 10.104.6 ; the more so, inasmuch as the three indrā yāhi invocations waver clumsily between iambic (1.3.5) and trochaic (1.3.4, 6) cadences, and because our fragment is metrically so characterless as to fit with neither.

1.3.7^b (Madhuchandas Vaiçvāmītra ; to Viçve Devāḥ)

ōmāsaç carṣanīdhrto viçve devāsa ā gata,
dāçvāñso dāçuṣaḥ sūtām.

2.41.13^a (Grtsamada ; to Viçve Devāḥ) =

6.52.7^a (R̥jiçvan Bhāradvāja ; to Viçve Devāḥ)

viçve devāsaḥ ā gata çṛṇutā ma imām hāvam,]

cf. 2.41.13^b

édām barhīr nī ṣṭidata.]

cf. 2.41.13^c

Oldenberg, Noten, p. 3, takes ōmasas as ā ūmasas, with BR.

1.3.10^b (Madhuchandas Vaiçvāmītra ; to Sarasvatī)

pāvakā naḥ sārāsvatī vājebhir vājīnīvatī,
yajñām vaṣṭu dhiyāvāsuḥ.

6.61.4^b (Bharadvāja ; to Sarasvatī)

prā ṇo devī sārāsvatī vājebhir vājīnīvatī

dhinām avitry āvatu.

One is obviously patterned after the other : but which ?

1.4.1^b (Madhuchandas Vaiçvāmītra ; to Indra)

surūpakṛtnūm ūtāye sudūghām iva godūhe,
juhūmāsi dyāvi-dyavi.

8.52(Vāl.4).4^c (Āyu Kāṇva ; to Indra)

yāsyā tvām indra stōmeṣu cakāno vāje vājīñ chatakrato,

tām tvā vayām sudūghām iva godūho juhūmāsi çravasyāvaḥ.

The word godūh occurs thrice. At 1.164.26 and 8.52.4 it must mean 'milker'. At 1.4.1 Sāyana and Ludwig take it as 'milker', and Grassmann as 'a milking'. The rendering as nomen actionis is supported by the obviously intentional correspondence between ūtāye and godūhe in the proportion surūpakṛtnūm : sudūghām = ūtāye : godūhe. Commonplace as the stanza is, it may yet have served as a suggestion to the versifex of 8.52, considering the admittedly late character of the Vālakhilya. As to 8.52.4^d, see under 6.45.10.

8.32.13^{ab+c} (Medhatithi Kāṇva ; to Indra)
yó rāyō 'vánir mahān supārāḥ sunvatāḥ sākḥā,
tām índram abhí gāyata.

1.5.4^c (Madhuchandas Vaiçvāmītra ; to Indra)
yāsyā samsthé ná vṛṇvāte hāri samātsu çātravaḥ,
tāsmā índrāya gāyata.

1.5.1^b (Madhuchandas Vaiçvāmītra ; to Indra)

ā tv éta ní śīdaténdram abhí prá gāyata,
sākhāya stómavāhasaḥ.

8.92.1^b (Çrutakakṣa Āṅgīrasa, or Sukakṣa Āṅgīrasa ; to Indra)
pāntam ā vo āndhasa índram abhí prá gāyata,
viçvāsūham çatákratum mánhiṣṭham carṣaṇínām.

1.5.2^{a+b+c} (Madhuchandas Vaiçvāmītra ; to Indra)

purútāmaṁ puruṇām íçānaṁ váryāṇām,
índraṁ sóme sácā suté.

6.45.29^a (Çam̐yu Barhaspatya ; to Indra)
purútāmaṁ puruṇām stotṛṇām vívāci,
vājebhir vājayatām.

1.24.3^b (Çunaḥçepa Ājigarti, called Devarāta ; to Savitar)
abhí tvā deva savitar íçānaṁ váryāṇām,
sādāvan bhāgām imahe.

8.71.13^b (Sudṛti Āṅgīrasa, or Purumīḍha Āṅgīrasa ; to Agni)
agnír íçām sakhyé dadātu na íçe yó váryāṇām,
agním toké tánaye çaçvad imahe vásuṁ sántam tanupām.

10.9.5^a (Triçiras Tvāṣṭra, or Sindhudvīpa Ambarīṣa ; to Waters)
íçānā váryāṇām kṣāyantīç carṣaṇínām,
apó yācāmi bheṣajām.

8.45.29^c (Triçoka Kāṇva ; to Indra)
rbhuksānaṁ ná vārtava ukthēsu tugryāvṛdham,
índraṁ sóme sácā suté.

Noteworthy is the discordance of rendering to which the repeated purútāmaṁ puruṇām gives occasion : *Ich der der Reichen reichster ist, or Den Reichsten unter Vielen* (Grassmann) ; *dem vollsten der vollen, or dem reichsten der reichen* (Ludwig). Pischel, *Ved. Stud.* i. 36, renders 6.45.29^{ab} thus : ' *der du am meisten (angerufen) wirst im Wettstreit vieler Lobsänger* ' ; but the parallel at 1.5.2 makes against taking puruṇām out of its own páda ; and if, as is natural, 1.5.2^b means about the same as 1.5.2^a, then Grassmann's first version and Ludwig's second are to be deemed good. In íçe yó váryāṇām we have again a case of ' phrase-inflection ' , the nominative to íçānaṁ váryāṇām.

1.5.4^c : 1.4.10^c, tāsmā índrāya gāyata : 8.32.13^c, tām índram abhí gāyata.

1.5.5^{b+c} (Madhuchandas Vaiçvāmītra ; to Indra)
 sutapāvne sutā imé ŋucayo yanti vitāye,
 sómāso dādhyāçiraḥ.

8.93.22^b (Sukakṣa Āṅgīrasa ; to Indra)
 pātnīvantāḥ sutā imā uçānto yanti vitāye,
 apām jāgmīr nicumpunāḥ.

1.137.2^b (Paruccheṣa Dāivodāsi ; to Mitra and Varuṇa)
 imā ā yātam indavaḥ sómāso dādhyāçiraḥ sutāso dādhyāçiraḥ,
 utā vām uşāso budhī ḥsākām sūryasya raçmībhiḥ, ☞ 1.47.7^d
 sutó mitráya varuṇāya pitāye ḥcārur rtāya pitāye. ☞ 1.137.2^g

5.51.7^b (Svastyātreyā Atreya ; to Viçve Devāḥ)
 ḥsutā indrāya vāyāve, sómāso dādhyāçiraḥ, ☞ 5.51.7^a
 nimnām ná yanti síndhavo 'bhī prāyaḥ.

7.32.4^b (Vasiṣṭha ; to Indra)
 imā indrāya sunvire sómāso dādhyāçiraḥ,
 tān ā mādāya vajrahasta pitāye hāribhyaṁ yāhy ōka ā.

9.22.3^b (Asita Kāçyapa, or Devala Kāçyapa ; to Soma Pavamāna)
 ḥeté putā vipaçcitāḥ, sómāso dādhyāçiraḥ, ☞ 9.22.3^a
 vipā vy ānaçur dhīyaḥ.

9.63.15^b (Nidhruvi Kāçyapa ; to Soma Pavamāna)
 sutā indrāya vajrīṇe sómāso dādhyāçiraḥ,
 pavītram āty akṣaran.

9.101.12^b (Manu Sāmvarāṇa ; to Soma Pavamāna)
 ḥeté putā vipaçcitāḥ, sómāso dādhyāçiraḥ, ☞ 9.22.3^a
 sūryāso ná darçatāso jīgatnāvo dhruvā ghr̥té.

The streams of Soma at 5.51.7 (like Southey's water that 'comes down at Lodore') come fairly tumbling on their way to Indra; and so, elsewhere, the songs of praise (see under 8.6.34).

1.5.8^c (Madhuchandas Vaiçvāmītra ; to Indra)
 tvām stómā avīrvrdhan tvām ukthā çatakrato,
 tvām vardhantu no girāḥ.

8.44.19^c (Virūpa Āṅgīrasa ; to Agni)
 ḥtvām agne manīṣīṇas, tvām hinvanti cittibhiḥ, ☞ 3.10.1^a
 tvām vardhantu no girāḥ.

To begin successive pādas, or even stanzas (5.8.1-7; 5.9.1), with the same word is so common a procedure as to have no critical significance. Nor is the epanaleptic tvām of 8.44.19^b censurable: see Oldenberg, *Noten*, 427a (dasselbe Wort pleonastisch mehrfach gesetzt).

[1.5.10^c, ḥçāno yavayā vadhām : 10.152.5^d, vāriyo yavayā vadhām]

[1.6.9^b, divó vā rocanād ādhi : 1.49.1^b : 5.56.1^d ; 8.8.7^a, divāç cid rocanād ādhi]

1.7.3^b (Madhuchandas Vaiçvāmītra ; to Indra)

indro dirghāya cākṣasa ā sūryam rohayaḍ divī,
vī góbhir ādrim āirayat.

8.89.7^b (Nṛmedha Āṅgīrasa and Purumedha Āṅgīrasa ; to Indra)

amāsu pakvām āiraya ā sūryam rohayaḍ divī,
gharmām ná sáman tapata suvrktibhir jūṣtam girvaṇase bṛhāt.

9.107.7^d (Sapta Ṛṣayah ; to Pavamāna Soma)

sómo mīdhvān pavate gātuvittama īṣir vipro vicakṣaṇāḥ,
tvām kavīr abhavo devavitama ā sūryam rohayaḍ divī.

10.156.4^c (Ketu Agneya ; to Agni)

āgne náksatram ajāram ā sūryam rohayaḍ divī,
dādhaḥ jyōtir jānebhyah.

1.7.4^c (Madhuchandas Vaiçvāmītra ; to Indra)

indra vājeṣu no 'va sahásrapradhaneṣu ca,
ugrá ugrābhir ūtibhiḥ.

1.129.5^c (Parucchepa Dāivodāsi ; to Indra)

nī śū namátimatīm káyasya cit téjīṣṭhābhir arāṇibhir nótibhir,
ugrábhir ugrotibhiḥ, [ityādi].

1.7.8^c (Madhuchandas Vaiçvāmītra ; to Indra)

vīṣā yūthéva vānsagaḥ kṛṣṭīr iyarty ójaśa,
īcāno āpratiṣkutaḥ.

1.84.7^c (Gotama Rahugaṇa ; to Indra)

yā éka íd vidáyate [vāsu mártāya dācūṣe,]
īcāno āpratiṣkuta indro aṅgá.

1.84.7^b

The stanzas 1.84.7, 8, 9 read each (apart from the last two words) like a brahmodya,—of course not necessarily in interrogative form. The last two words, indro aṅgá, form the 'answer' and are simple prose,—quite out of the metre, as is intrinsically clear, without any reference to the parallel 1.7.8^c, which is however a faultless metrical unit.

1.7.9^a (Madhuchandas Vaiçvāmītra ; to Indra)

yā ékaç carṣaṇīnām vāsūnām irajyāti,
indrah páñca kṣitínām.

1.176.2^b (Agastya ; to Indra)

tāsminn ā veçaya giro yā ékaç carṣaṇīnām,
ānu svadhā yām upyáte yávam ná cārkrṣad vīṣā.

For the desperate 1.176.2, see citations in Oldenberg's *Noten*, and especially Ludwig, 5.48 end, and Grierson's *Bihar Peasant Life*, p. 182. The parallel, alas, injects no decisive new factor into the ample discussion, beyond this, that yā ékaç carṣaṇīnām in 1.176 seems to be a fragment and a dislocated one.

1.7.10^c (Madhuchandas Vaiçvāmītra ; to Indra)
 indraṁ vo viçvātas pári hávāmahe jánebhyaḥ,
 asmákam astu kévalaḥ.

1.13.10^c (Medhatithi Kāṇva ; to Tvaṣṭar)
 ihá tvāṣṭāram agriyám viçvārūpam úpa hvaye,
 asmákam astu kévalaḥ.

The form hávāmahe is hieratic; hvaye is popular. The latter occurs no less than five times in 1.13 and marks this Āprī-hymn as late.

1.8.4^c (Madhuchandas Vaiçvāmītra ; to Indra)
 vayám çúrebhir ástṛbhir índra tváyā yujá vayám,
 sāsahyāma pṛtanyatāḥ.

8.40.7^d (Nābhāka Kāṇva ; to Indra and Agni)
 yád indrāgní jánā imé vihváyante tánā girí,
 asmákebhīr nṛbhir vayám sāsahyāma pṛtanyatō
 [vanuyāma vanuṣyatō] [nābhantām anyaké same]

☞ e: 1.132.1^c; f: refrain, 8.39.1^f ff.

9.61.29^c (Amahīyu Āṅgīrasa ; to Soma Pavamāna)
 [āsyā te sakhyé vayám] tāvendo dyumnā uttamé,
 sāsahyāma pṛtanyatāḥ.

☞ 9.61.29^a

Prefixion of the four syllables indratvotāḥ expands 1.8.4^c to a full jagatī at 1.132.1^b, q.v. Under 2.8.6 it appears that -yāma pṛtanyatāḥ is a Vedic cadence. Reminiscence of 1.8.4 in tvayā ha svid yujá vayám, 8.21.11^a; 102.3^a.

1.8.5^c (Madhuchandas Vaiçvāmītra ; to Indra)
 mahān índraḥ parāç ca nū mahitvám astu vajrīṇe,
 dyāur ná prathinā çāvaḥ.

8.56(Val.8).1^c (Pṛsadhra Kāṇva ; Dānastuti of Praskāṇva)
 [prāti te dasyave vṛka rādho] adarçy áhrayam,
 dyāur ná prathinā çāvaḥ.

☞ ab: 8.55.1^c

‘Great is Indra, aye, more than great: greatness be his that wields the bolt; might, wide as the heaven.’ Here the ascription of might or çavas to Indra is an entirely natural sequel to the ascription of greatness. ‘Might wide as the heaven’ is not much different from the might of Indra which at 8.24.9 is called aparitam (Sāyaṇa: çatrubhir aparigatam avyāptam). But as a nearly synonymous sequel to rādho áhrayam, ‘a gift that brings no shame to the giver’ (Sāyaṇa on 5.79.5: alajjāvaham), ‘no shabby gift’, pāda c is plainly not fit. It is not fit, even if we assign to çavas the unwarrantable meaning of fülle (Ludwig) or Ruhm (Grassmann). This unfitness adds one more (unneeded) item to the cumulative evidence touching the lateness of the Vāḍhikilya.

1.8.7^b (Madhuchandas Vaiçvāmītra ; to Indra), followed by 1.8.8
 yāḥ kuksīḥ somapátamaḥ samudrá iva pínvate,
 urvīr āpo ná kakūdāḥ,—

evā hy āśya sūnītā virapṛī gómātī mahī,
pakvā çākhā ná dāçūṣe.

8.12.5^b (Parvata Kāṇva ; to Indra)
imām juṣasva girvaṇaḥ samudrā iva pinvate,
[indra viçvābhīr ūtibhīr vavākṣitha.]

8.12.5^c

The entire stanza 7 is correlative with 8, although loosely so (yāḥ for yāthā) : 'what belly swells, . . . so in sooth is his liberality.' This justifies the accent of pinvate. Oldenberg had misgivings as to this accent (Noten, p. 12), but allayed them nearly as above. In 8.12.5, the subject of pinvate is stómah (see 8.12.4) : for the 'flowing' and 'swelling' of songs and prayers, see under 4.47.2. The 'logical sequence of thoughts' (not 'thought'!) in the Veda is such that it is futile to say whether 8.12.5^b is parenthetic or not. Pāda c in each stanza of the trīca 8.12.4, 5, 6 is metrically composite (cf. Oldenberg, Prol. p. 111). The verb vavākṣitha is a necessary part of the relative clause in stanza 4, and therefore accented. All of stanza 5 is a bungling cento of the most loose-jointed kind : indra viçvābhīr ūtibhīḥ is a stock-phrase, recurrent at 8.32.12 ; 61.5 ; 10.134.3 ; and perhaps the accent of vavākṣitha here is a heedless repetition of the accent in stanza 4.

[1.9.3^b, stómebhīr viçvacarṣane : 5.14.6^b, stómebhīr viçvacarṣanīm]

1.9.6^a (Madhuchandas Vaiçvāmītra ; to Indra)
asmān sú tātṛa codayēndra rāyē rābhasvataḥ,
túvidyumna yāçasvataḥ.

3.16.6^d (Utkīla Kāṭya ; to Agni)
çagdhī vājasya subhaga prajāvató 'gne br̥ható adhvaré,
sām rāyā bhūyasa sṛja mayobhūnā túvidyumna yāçasvatā.

The prior stanza is plainly 'in einem Guss'. The whole hymn 3.16, with its wild jumble of trochaic and iambic cadences, gives the impression of lateness. Pādas 6a and c are metrically composite (8 + 4). Sāyana, with cheerful confidence, says evamīdhihena dhane-nāsmān samṛja samyojaya. The needed asmān is omitted, not so much because it is obvious, as because the whole stanza is a patchwork of Vedic commonplaces. And even these the author (a Kāṭya or Viçvāmītrid of some generations later than Madhuchandas, as we may surmise) had not the skill to stitch together without violence to one of the component patches, yāçasvataḥ. The sequence rāyah . . . yāçasvataḥ also at 8.23.27.

1.9.8^a (Madhuchandas Vaiçvāmītra ; to Indra)
asmé dhehi çrávo br̥hád dyumnám sahasrasátamam,
indra tá rathínir īṣaḥ.

1.44.2^d (Praskaṇva Kāṇva ; to Agni, Aṇvins, and Uṣas)
jūṣṭo hí dūtó āsi havyaavāhanó 'gne rathīr adhvarāṇām,
sajūr açvībhyām uṣāsā súvīryam asmé dhehi çrávo br̥hát.
8.65.9^c (Pragātha Kāṇva ; to Indra)
viçvān aryó vipaçéftó 'ti khyas túyam á gahi,
asmé dhehi çrávo br̥hát.

1.44.2^b

Pāda a of 1.9.8 takes up the gist of b of the preceding stanza, asmé pr̥thú çrávo br̥hát (catenary form). A verbal and metrical variation appears at 1.79.4, asmé dhehi jātavedo máhi çrávaḥ ; see Part 2, chapter 2, Class B 11.

1.9.10^c (Madhuchandas Vaiçvāmītra; to Indra)

suté-sute nyōkase br̥hād br̥hatā éd arīḥ.

indrāya çūṣām arcati.

10.96.2^d (Baru Aṅgīrasa or Sarvahari Āindra; Haristutiḥ)hāriṁ hi yōnim abhī yé samāsvaran hinvánto hāri divyām yáthā sádah,
á yām pr̥nānti hāribhir ná dhenáva indrāya çūṣām hārivantam arcata.10.133.1^b (Sudās Paijavana; to Indra)

pró šv āsmāi purorathām indrāya çūṣām arcata,

abhīke cid u lokakṛt samgé samātsu vṛtrahā-

-smākam bodhi coditā

,nābhantām anyakēṣām jyākā ádhi dhānvasu.} ~~cf~~ refrain, 10.133.1^f ff.

Considering the frequency of the shorter pāda, and the fact that the hymn 10.96 is a downright tour de force in the employment of hari-words (compare the putative author's alias), it is natural to assume that the shorter form is the prius, and that the (metrically faultless) expanded form, 10.96.2^d, is the posterius.

1.10.4^d (Madhuchandas Vaiçvāmītra; to Indra)

éhi stōmāṁ abhī svarābhī gr̥ṇihy á ruva,

brāhma ca no vaso sácēndra yajñām ca vardhaya.

10.141.6^b (Agni Tāpasa; to Viçve Devāḥ, here Agni)

tvām no agne agnibhir brāhma yajñām ca vardhaya,

tvām no devātātaye rāyō dānāya codaya.

1.10.5^a (Madhuchandas Vaiçvāmītra; to Indra)

ukthām indrāya çāṁsyam vārdhanam puruniṣṣidhe,

çakró yáthā sutēsu ṇo rārānat sakhyēsu ca.

5.39.5^b (Atri Bhāuma; to Indra)

āsmā it kāvyaṁ váca ukthām indrāya çāṁsyam,

tāsmā u brāhmavāhase ,gīro vardhanty ātrayo

gīraḥ çumbhanty ātrayaḥ.}

~~cf~~ cf. 5.22.4^{de}1.10.7^{b+d} (Madhuchandas Vaiçvāmītra; to Indra)

suvivṛtam sunirājam indra tvádātam id yāçah,

gāvām āpa vrajām vṛdhi kṛṇuṣvā rādho adrivaḥ.

3.40.6^c (Viçvāmītra; to Indra)

gīrvaṇaḥ pāhī naḥ sutām mādhor dhārābhir ajoyase,

indra tvádātam id yāçah.

8.64.1^b (Pragātha Kāṇva; to Indra)

ūt tvā mandantu stōmāḥ kṛṇuṣvā rādho adrivaḥ,

áva brahmadviṣo jahi.

Sāyana and Ludwig and Grassmann join the adjectives of 1.10.7^a with yāçah of b. To do this, Sāyana is obliged to force the meaning of sunirājam to a colourless sukhena niḥçṣaṁ prāptum çakyam; and Ludwig likewise, 'leicht zu gewinnen' (ist der ruhm); while Grassmann

has to render yāçah by Schatz, which it does not mean. The adjectives fit gávām vrajām to a nicety.¹ This observation led Aufrecht (in 1888: Festgruss an Böhtlingk, p. 2) to treat pāda b as a good example of Quintilian's interjectio or inclusio. But, granting this, it would be unpardonable boldness to affirm that the same pāda at 3.40.6° stands in such 'logical sequence' with a b as to make it seem an original there. If, at 3.40.6°, instead of indra tvádātām id yāçah, we had āva brahmadviṣo jahi, or any other one of scores of verses that might be cited, no one that knows his Rig-Veda would need to move a muscle.

The inconsistent versions of indra tvádātām id yāçah may be noted. Ludwig: Indra, ist der ruhm, der von dir verliehen wird; Indra, von dir wird diese herlichkeit geerntet. Grassmann: ist Schatz, den, Indra, du verleihst; von dir ist, Indra, Glück geschenkt. The translators, we may well believe, would have avoided these inconsistencies had this volume been accessible in their day.

1.10.8^{b+c} (Madhuchandas Vaiçvāmītra; to Indra)

nahī tvā ródasi ubhé rghāyāmāṇam invataḥ,
jé aḥ svārvatīr apāḥ sām gá asmābhyam dhunuhi.

1.176.1° (Agastya; to Indra)

mātsi no vásyāṣṭaya ṇindram indo vṛśā viça,
rghāyāmāṇa invasi çatrum ánti ná vindasi.

687 1.176.1^b

8.40.10° (Nābhaka Kāṇva; to Indra and Agni)

tām çiçitā suvrktībhis tveśām sátvānam rgmīyam,
utó nú cid yá ójasa çuṣṇasyāṇḍāni bhédati, jéçat svārvatīr apó ṇábha-
ntām anyaké same. j refrain, 8.39.1^b ff.

8.40.11° (The same)

tām çiçitā svadhvarām satyām sátvānam rṭvīyam,
utó nu cid ya ohata ṇāṇḍā çuṣṇasya bhédaty, ájāiḥ svārvatīr apó, &c.

I agree with Oldenberg, RV. Noten, p. 175, that Bergaigne's suggestion of rghāyāmāṇam in 1.176.1° is to be rejected (*Études sur le Lexique*, s.v. āviçvaminva). But we may advance somewhat in the appreciation of this stanza by noting that its second pāda is a parenthetic interpolation, recurring in a Pavamāna stanza, 9.2.1 (q.v.). The stanza 1.176.1 is addressed to Indra (not Soma, as Oldenberg thought); the construction is exactly the same as in 1.10.8: 'Intoxicate thyself (O Indra) so as to wish us good things—Into Indra, O Indu (Soma), impetuous, enter!—thou (Indra), who art impetuous, dost penetrate the enemy; no enemy holds against thee' (more literally, 'thou findest no enemy near'). The sense is flawless: both invataḥ and invasi are transitive; in the latter case çatrum belongs to both invasi and vindasi. Of course, the interpolation of pāda b in 1.176.1 makes it seem likely that that stanza was composed after the pattern of 1.10.8.—The imitative character of the two stanzas 8.40.10 and 11 reminds us of the workmanship of the Vālkhilya versifexes. Cf. Grassmann, i. 457; Hillebrandt, Ved. Myth. iii. 64, 300, note 3; Geldner, Ved. Stud. iii. 64, and see p. 15.

¹ Oldenberg, on the contrary, says (Noten, I, p. 13) that 'leicht herauszutreiben' fits vrajām badly, and in strictness he is quite right; but it is easy to assume that the poet in using sunirājām had in mind the contained (the cows), although actually mentioning in the second couplet the container (the pen)—the simplest metonymy, like 'the kettle boils'. The relation of sunirājām to vrajām has its analogy with that of sudúghāḥ to apāḥ. Oldenberg carries over imahe from stanza 6 and makes each pāda of 7 a sentence by itself.

1.10.10^c (Madhuchandas Vaiçvāmītra; to Indra)
vidmā hī tvā vṣantamañ vājeṣu havanaçrútam,
vṣantamasya hūmahe ūtīm sahasrasūtamañ.

5.35.3^b (Prabhūvasu Āṅgīraśa; to Indra)
ā té 'vo vāreṇyañ vṣantamasya hūmahe,
vṣajutir hī jajñīṣā ābhūbhir indra turvāpih.

1.11.1^c (Jetr Madhuchandasa; to Indra)
indram viçvā avīvr̥dhan samudrāvyaçasañ gīraḥ,
rathītamañ rathīnāñ vājānāñ sātpatīm pātīm.

8.45.7^c (Triçoka Kāṇva; to Indra)
yād ājīm yāty ājikīd indraḥ svaçvayūr ūpa,
rathītamo rathīnāñ.

For samudrāvyaçasañ cf. 1.30.3. Both Grassmann and Ludwig, 603, make rathītamo in 8.45.7^c the predicate of the sentence. But it seems preferable to join the stanza as a whole as antecedent clause to the next, 8.45.8. The change from the third person in 7 to the second person in 8 seems to me less harsh than the translation of the obviously attributive pāda, rathītamo rathīnāñ, by 'so ist der Lenker bester er' (Grassmann), or 'dann ist er der wagenlenker wagenkundigster' (Ludwig).

1.11.2^d (Jetr Madhuchandasa; to Indra)
sakhī ta indra vājino mā bhema çavasas pate,
tvām abhi prā ṇonumo jētāram āparājitam.

5.25.6^d (Vasūyava Ātreyaḥ; to Agni)
agnir dadāti sātpatīm sāsāha yō yudhā nṛbhiḥ,
agnir ātyaṇ raghuṣyādañ jētāram āparājitam.

It seems almost impossible to escape the conclusion that the pāda jētāram āparājitam originated as an epithet of Indra, rather than of the horse which Agni bestows, see p. xi, end. For 1.11.2^{ab} cf. the similar distich 8.4.7^{ab}, mā bhema mā çramiṣmogrāśya sakhī tāva.

1.11.8^{a+b} (Jetr Madhuchandasa; to Indra)
indram içānañ ojasābhi stómā anūṣata,
sahasrañ yāsa rātāya utā vā sānti bhūyasīh.

8.76.1^b (Kurusuti Kāṇva; to Indra)
imāñ nū māyīnañ huva indram içānañ ojasā,
marūtantañ nā vr̥ñjāse.

6.60.7^b (Bharadvāja; to Indra and Agni)
indrāgni yuvām imē 'bhi stómā anūṣata,
pībatañ çambhuvā sūtām.

Cf. abhi stómāir anūṣata, 8.8.3^d. Ludwig's view, *Kritik des Rigveda-Textes*, p. 41 (§ 26), that the variant of 1.11.8^b in SV. 2.602^b, namely, abhi stomāir anūṣata, is superior to RV. is negated by the occurrence of both forms of the pāda in each text. The variation of the SV. is merely a case of mix-up. Cf. with 1.11.8^a, indra içāna ojasā 8.40.5^a; éka içāna ojasā 8.6.41^b; also 1.175.4^b; 8.32.14^c; and, agnir içāna ojasā TB. 1.5.5.2^o.

Group 2. Hymns 12-23, ascribed to Medhātithi Kāṇva

[1.12.1^a, agnīm dūtām vṛṇīmahe: 1.36.3^a, prā tvā dūtām vṛṇīmahe: 1.44.3^a,
adyā dūtām vṛṇīmahe.]

Cf. 8.102.13^b.

1.12.1^{b+c} (Medhātithi Kāṇva; to Agni)

agnīm dūtām vṛṇīmahe, hótāraṁ viçvāvedasam,
asyā yajñāsya sukrátum.

cf. 1.12.1^a

1.36.3^b (Kāṇva Ghāura; to Agni)

prā tvā dūtām vṛṇīmahe, hótāraṁ viçvāvedasam,
mahās te sató vi caranty arcáyo divi sprçanti bhānāvah.

cf. 1.12.1^a

1.44.7^c (Praskāṇva Kāṇva; to Agni)

hótāraṁ viçvāvedasam sám hi tvā víça indháte,
sá á vaha puruhūta prácetasó 'gne devān ihá dravāt.

8.19.3^c (Sobhari Kāṇva; to Agni)

yájīṣṭham tvā vavṛmahe devām devatrā hótāram ámartyam,
asyā yajñāsya sukrátum.

The first two stanzas are unexceptionable. In 1.44.7 the inverted position of the repeated pāda and the verb indháte which governs hótāram ('kindling a priest!') possibly point to secondary origin. Much more clearly 8.19.3 is a dilution of the gāyatrī stanza 1.12.1 into a kakubh stanza (kākubha pragātha: Oldenberg, Prol. pp. 104, 212); note the metre of vavṛmahe.

1.12.3^a (Medhātithi Kāṇva; to Agni)

ágne devān ihá vaha jajñānó vṛktābarhiṣe,
ási hótā na ídyaḥ.

1.12.10^b (Medhātithi Kāṇva; to Agni)

sá nah pavaka dṛdivó, 'gne devān ihá vaha,
ūpa yajñām havīç ca nah.

1.12.10^a

1.15.4^a (Medhātithi Kāṇva; to Agni)

ágne devān ihá vaha sādāyā yóniṣu triṣú,
pári bhūṣa piba ṛtūnā.

Cf. the similar pāda tábbhir devān ihá vaha, 1.14.12^c.

1.12.4^{b+c} (Medhātithi Kāṇva; to Agni)

tān uçató ví bodhaya yád agne yási dūtyām,
devāir á satsi barhiṣi.

1.74.7^c (Gotama Rāhugaṇa; to Agni)

ná yór upabdir áçvyah çṛnvé ráthasya kác canā,
yád agne yási dūtyām.

5.26.5^c (Vasūyava Atreyāḥ ; to Agni)
 ūyājanāya sunvatā, ūgne suvīryam vaha,
 devāir ā satsi barhīṣi. 5.26.5^a

8.44.14^c (Virūpa Āṅgīrasa ; to Agni)
 sā no mitramahas tvām ūgne çukrēṇa çocīṣā,
 devāir ā satsi barhīṣi. 1.12.12^a

Note that the two repeated pādas of 8.44.14 recur in 1.12.4 and 12. See under 1.12.12.

1.12.6^b (Medhatithi Kāṇva ; to Agni)
 agnīnāgnīḥ sām idhyate kavīr grhāpatir yūvā,
 havyavād juhvāsyah.

7.15.2^c (Vasiṣṭha Maitrāvaruṇi ; to Agni)
 ūyāḥ pāuca carṣaṇīr abhī, niṣasāda dāme-dame,
 kavīr grhāpatir yūvā. 5.86.2^c

8.102.1^c (Prayoga Bhārgava, or other fictitious authors ; to Agni)
 tvām agne bṛhād vāyo dādāsi deva dāçuse,
 kavīr grhāpatir yūvā.

The pāda 1.12.6^b seems to be a parenthetic interruption in the middle of the statement, 'Agni kindled with Agni, carries oblations, has the sacrificial spoon in his mouth'. The epithets recited in the pāda suit much better 7.15.2: here the wise young 'house-lord' (grhāpati) very properly sits down in every house (dāme-dame) of the five peoples. Here the expression may have been bred, unless, indeed, it be a formula inherited from older times. In 8.102.1 the pāda appears also in loose connexion and sense.—A similar pāda, yūvānam viçpātīm kavīm, 8.44.26, is employed in fairly appropriate connexion.

[1.12.7^a, kavīm agnīm ūpa stuhi: 1.136.6^d, indram agnīm, &c.]

[1.12.7^b, satyādharmāṇam adhvaré: 5.51.2^b, sátyadharmāṇo adhvarām.]

1.12.9^c (Medhatithi Kāṇva ; to Agni)
 yó agnīm devāvṛtaye háviṣmān āvívāsati,
 tāsmāi pāvaka mṛṇaya.

8.44.28^c (Virūpa Āṅgīrasa ; to Agni)
 ūyām agne tvé āpi, jaritā bhūtu santya,
 tāsmāi pāvaka mṛṇaya. 2.5.8^c

1.12.10^a (Medhatithi Kāṇva ; to Agni)
 sā naḥ pāvaka dīdivó ūgne devān ihā vaha,
 ūpa yajñām haviç ca naḥ. 1.12.3^a

3.10.8^a (Viçvāmitra Gāthina ; to Agni)
 sā naḥ pāvaka dīdihī dyumád asmé suvīryam,
 bhāvā stotṛbhyo ántamaḥ svastāye.

For 3.10.8^b cf. 3.13.7^c, dyumád agne suvīryam.

1.12.10^b: 1.12.3^a ; 1.15.4^a, ágne devān ihā vaha.

1.12.11^{a+c} (Medhātithi Kāṇva ; to Agni)

sá na stávāna á bhara gāyatrēna nāvīyasā,
rayīm virāvatīm iṣam.

8.24.3^a (Viṣvamanas Vāiṣyaṇva ; to Indra)

sá na stávāna á bhara rayīm citrāçravastamam,
nīreké cid yó harivo vásur dadīḥ.

9.40.5^a (Bṛhanmati Āṅgīrasa ; to Soma Pavamāna)

sá naḥ punāná á bhara rayīm stotrē suvīryam,
jaritūr vardhayā girāḥ.

9.61.6^{a+b} (Amahīyu Āṅgīrasa ; to Soma Pavamāna)

sá naḥ punāná á bhara rayīm virāvatīm iṣam,
īçānaḥ soma viçvātaḥ.

These stanzas are markedly imitative: two of them share two pādas; all four share one pāda, and the word rayīm, and so on. Comparison of 1.12.11 with 9.61.6 suggests that gāyatrēna nāvīyasā is parenthetic. The question, point blank, is this: Is not the sequence á bhara rayīm in three of the four stanzas original? Of course the word punāná had to be changed to stávāna when the idea was transferred from the sphere of Pavamāna Soma to that of the other gods: this statement implies the belief that the Pavamāna stanzas preceded the others.—For nīreké in 8.24.3 see Geldner, *Ved. Stud.* i. 155 ff.; the same author's *Glossary to the Rīg-Veda*, s.v.; Ludwig, *Über Methode*, p. 29; Oldenberg, *RV. Noten*, I, p. 49.—Cf. the pādas, tán naḥ punāná á bhara, 9.19.1^c; stutá stávāna á bhara, 5.10.7^b; and ágne virāvatīm iṣam, 8.43.15^c.

1.12.12^{a+c} (Medhātithi Kāṇva ; to Agni)

ágne çukrēna çociṣā viçvābhir devāhūtibhiḥ,
imām stómaḥ juṣasva naḥ.

8.44.14^b (Virūpa Āṅgīrasa ; to Agni)

sá no mītramahas tvām ágne çukrēna çociṣā,
devāir á satsi barhīsi.

1.12.4^c

10.21.8^a (Vimada Āindra ; to Agni)

ágne çukrēna çociṣorū prathayase brhát,
abhikrándan vṛṣāyase ví vo máde gárbham dadhāsi jamīṣu vívaksase.

8.43.16^c (Virūpa Āṅgīrasa ; to Agni)

ágne bhrátāḥ sáhaskṛta rōhidaçva çucivrata,
imām stómaḥ juṣasva me.

The stanza 1.12.12 is obvious patchwork; it requires effort to extract from it connected sense. Grassmann's rendering, when compared with the original, shows the difficulty: 'Mit hellem Licht, mit jedem Ruf, der, Agni, zu den Göttern dringt, geniesse dieses unser Lob.' Here 'mit jedem Ruf' really means 'at every call' which viçvābhir devāhūtibhiḥ of the original cannot bear. Ludwig, 250, does not whitewash the original, but simply reproduces its anacoluthic senselessness: 'Agni, mit heller flamme, vermöge aller götter anrufungen, finde gefallen an diesem unsern liede.' Oldenberg, *SBE.* xlv. 7: 'Agni with thy bright splendour be pleased, through all our invocations of the gods, with this our praise.' This rendering takes some liberties with the position of viçvābhir devāhūtibhiḥ, and its sense is no clearer than that of the (to me) hopelessly obscure original. In the two other stanzas the repeated pāda occurs in more or less proper connexions (8.44.14 is none too concinnate.)

For pādas similar to 1.12.12^a in sense and form, see, agniṁ cūkréṇa çociṣā, 1.45.4; agniḥ cūkréṇa çociṣā, 8.56 (Vāl. 8).5; āgne tigmeṇa çociṣā, 10.87.23; agniḥ tigmeṇa çociṣā, 6.16.28; vṛṣā cūkréṇa çociṣā, 10.187.3; ūṣaḥ cūkréṇa çociṣā, 1.48.14: 4.52.7. Cf. also the bahuvrīhis gukrāçociḥ and tigmāçociḥ.—Note that the two repeated pādas of 1.12.12 come from two successive hymns, namely 8.43.16 and 8.44.14 (Kāṇva book).

1.13.2^a (Medhatithi Kāṇva; to Tanūnapāt [Āpra])
mādhūmantāṁ tanūnapād yajñāṁ devēṣu naḥ kave,
adyā kṛṇuhi vītāye.]

cf. 1.13.2^o

1.142.2^b (Dirghatamas Āucathya; to Tanūnapāt)
ghṛtāvantaṁ ūpa māsi mādhūmantāṁ tanūnapāt,
yajñāṁ viprasya māvataḥ, çaçamānāsya daçūṣaḥ.

cf. 1.17.2^b

The two hymns share no less than six pādas; see the sequel.

[1.13.2^c, adyā kṛṇuhi vītāye: 6.53.10^c, nṛvāt kṛṇuhi vītāye.]

1.13.3^b, 7^b, asmīn yajñā ūpa hvaye.

[1.13.4^c, āsi hōtā mánurhitaḥ: 1.14.11^a; 6.16.9^a, tvām hōtā mánurhitaḥ;
8.34.8^a, ā tvā hōtā mánurhitaḥ.]

1.13.5^a (Medhatithi Kāṇva; to Barhis [Āpra])
strñtā barhīr ānuṣāg ghṛtāpr̥ṣṭhaṁ manīṣiṇaḥ,
yātṛām̐tasya cākṣaṇam.

3.41.2^b (Viçvāmītra; to Indra)
sattó hōtā na ṛtvīyas tistiré barhīr ānuṣāk,
āyujran prātār ādayaḥ.

8.45.1^b (Praskaṇva Kāṇva; to Agni)
ā ghā yé agniṁ indhaté strñānti barhīr ānuṣāk,
yēsām indro yúva sākha.]

refrain, 8.45.1^c—3^c

1.13.6^{a+b} (Medhatithi Kāṇva; to Devīr Dvārāḥ [Āpra])
vī çrayantām ṛtāv̐dho dvāro devīr asaçcātaḥ,
adyā nūnām ca yāṣṭave.

1.142.6^{a+d} (Dirghatamas Āucathya; to the same)
vī çrayantām ṛtāv̐dhaḥ prayāi devébhyo mahīḥ,
pāvākāsaḥ puruṣp̐ho dvāro devīr asaçcātaḥ.

As noted under the preceding item, the two āpri-hymns 1.13 and 1.142 share six pādas in four of their stanzas. Intrinsically 1.142.6 looks like an expansion of 1.13.6; the distich 1.13.6^{a+b} seems to be an original unit. But these formulaic ritual stanzas are so ancient (probably prehistoric type: Avestan āfri) as to preclude final judgement. The word asaçcātaḥ would seem here to mean 'not sticking', i. e. 'freely moving'. But see Oldenberg, ZDMG. lxii. 473.

1.13.7^{a+} (Medhātithi Kāṇva; to Uśāsānakṭā [Āpra])
 náktōṣāsā supéçasāsmín yajñā úpa hvaye,
 idám no barhír āsāde.

1.142.7^b (Dirghatamas Āucathya; to the same)
 ā bhādamāne úpāko náktōṣāsā supéçasā,
 ūyahví ṛtāsyā mātārā sídatām barhír ā sumāt. 1.142.7^{cd}
 8.65.6^c (Pragātha Kāṇva; to Indra)
 sutāvantas tvā vayām ūprāyasvanto havāmahe, 5.20.3^d
 idám no barhír āsāde.
 10.188.1^e (Çyena Āgneya; to Agni Jātavedas)
 prá nūnām jātavedasam āçvam hinota vājīnam,
 idám no barhír āsāde.

1.13.8^{bc} (Medhātithi Kāṇva; to Dāivyāu Hotārāu Pracetasāu [Āpra])
 tā sujihvā úpa hvaye hótārā dāivyā kaví,
 yajñám no yakṣatām imám.

1.142.8^{bc} (Dirghatamas Āucathya; to the same)
 mandrájihvā jugurvānī hótārā dāivyā kaví,
 yajñám no yakṣatām imám ūsidhrām adyā divispṛçam. 1.142.8^d
 1.188.7^{bc} (Agastya; to the same)
 prathamā hí suvācasā hótārā dāivyā kaví,
 yajñám no yakṣatām imám.

Cf. the vaguely related pāda 2.41.20^e, yajñám devēsu yachatām, preceded (cf. 1.142.8^d) by ūsidhrām adyā divispṛçam.

1.13.9 (Medhātithi Kāṇva; to Tisro Devyaḥ [Āpra])=

5.5.8 (Vasuçruta Ātreya; to the same)
 ilā sárasvatī mahí tisró devír mayobhūvaḥ,
 barhiḥ sídantv asrídhaḥ.

1.13.10^c: 1.7.10^c, asmákam astu kévalaḥ.

1.14.1^b (Medhātithi Kāṇva; to Viçve Devāḥ, here Agni)
 āibhir agne dúvo giro viçvebhiḥ sómapiṭaye,
 devébhir yāhi yáksi ca.

8.21.4^d (Sobhari Kāṇva; to Indra)
 vayām hí tvā bāndhumantam abandhávo víprāsa indra yemimá,
 yā te dhāmāni vṛṣabha tébhir ū gahi viçvebhiḥ sómapiṭaye.

It is tempting to see in ā . . . viçvebhiḥ sómapiṭaye devébhir yāhi, 1.14.1, the original of the repeated pāda; in 8.21.4 on the other hand viçvebhiḥ seems to mark the use of the repeated pāda as secondary. The word cannot but agree with dhāmāni, which is not clear in this connexion. Grassmann, 'mit allen deinen Scharen'; Ludwig, 596, certainly

better, 'was deine mächte sind, mit all disen'. The word dhāma frequently approaches the sense of nāma, indeed interchanges with it as a *varia lectio*, as, e.g., in the yajus-formula, yat te 'nādhṛṣṭam nāma yajñīyam (KS. nāmānādhṛṣyam; MS. dhāmānādhṛṣyam) tena tvādadhe (see my Vedic Concordance); or puruṣtutasya nāmabhiḥ in MS. 4.12.3; 184.5. to puruṣtutasya dhāmabhiḥ, RV. 3.37.4; see also, gandharvo dhāma, &c., and gandharvo nāma, &c., in the Concordance. In 8.21.4, yā te dhāmāni . . . tébhir ā yahi viṣvebhiḥ, seems to mean 'with all thy characters, or, characteristic qualities'. Pāda 8.21.4° is hypermetric (see Oldenberg, Prol. p. 67), and this also makes for the possibility that the stanza is of later origin.

1.14.8^{a+c} (Medhātithi Kāṇva ; to Viṣve Devāḥ)
indravāyū bṛhaspātīm mitrāgnīm pūśanam bhāgam,
ādityān mārutaṁ gaṇām.

10.141.4^a (Agni Tapasa ; to Viṣve Devāḥ)
indravāyū bṛhaspātīm suhāvehā havāmahe,
yāthā naḥ sārva iḥ jānaḥ sāmgatyām sumānā āsat.
 6.16.24^b (Bharadvāja ; to Agni)
tā rājāna cūcivratādityān mārutaṁ gaṇām,
vāso yāksīhā ródasi.

On the frequent omission of the verb (1.14.3) see Pischel, *Ved. Stud.* i. 12; Oldenberg, *RV. Noten*, p. 427* (*Ergänzung von Weggelassenem*). It does not require too much imagination to guess that the repeated pāda in 10.141.4 is secondary, especially as that Viṣve Devāḥ hymn mentions Brhaspati thrice more in 2, 3, and 5.—Note that 1.14 shares two more of its repeated pādas with 6.16, namely 1.14.6° with 6.16.44°, and 1.14.11° with 6.16.9°; see the sequel.

1.14.5° (Medhātithi Kāṇva ; to Viṣve Devāḥ, here Agni)
īlate tvām avasyāvah kāṇvāso vṛktābarhiṣaḥ,
haviṣmanto aramkṛtaḥ.

8.5.17^b (Brahmātithi Kāṇva ; to Aṇvins)
 jánāso vṛktābarhiṣo, haviṣmanto aramkṛtaḥ, 3.59.9^b
 yuvām havante aṇvinā. 1.47.4^d

Inasmuch as the expression jánāso vṛktābarhiṣaḥ, and the like, occur a number of times (see under 3.59.9) as a standing formula, it would seem fair to surmise that the more precise kāṇvāso vṛktābarhiṣaḥ marks 1.14.5 as of later origin.

1.14.6° (Medhātithi Kāṇva ; to Viṣve Devāḥ, here Agni)
ghṛtāprsthā manoyūjo yé tvā váhnayah váhnayah,
ā devān sōmapitaye.

6.16.44° (Bharadvāja ; to Agni)
 áchā no yāhy ā vahā bhī práyānsi vitāye, 1.135.4^b
 ā devān sōmapitaye.

We render 1.14.6, 'May the ghee-backed steeds, hitched by (mere) thought, which bring thee, (bring also) the gods to the soma drink !' For váhnayah see 3.6.2. It would be going too far to say that such a stanza could not have been composed originally with ellipsis of the principal verb (cf. Pischel, *Ved. Stud.* i. 12 ff.). But, after all, it is more likely a direct loan from the good connexion of 6.16.44.—Note the three correspondences between 1.14 and 6.16; see under 1.14.3.

1.14.11^{a+c} (Medhātithi Kāṇva ; to Viṣve Devāḥ, here Agni)

tvām hótā mánurhitó 'gne yajñéṣu sídasi,
sémám no adhvarám yaja.

6.16.9^a (Bharadvāja ; to Agni)

tvām hótā mánurhito váhnir áśá vidúṣṭaraḥ,
ágne yáksi divó víḥaḥ.

1.26.1^c (Çunaḥçepa Ājigarti, alias Devarāta ; to Agni)

vásiṣvā hi miyedhya vástrāṇy ūrjām pate,
sémám no adhvarám yaja.

Note the three correspondences between 1.14 and 6.16 ; see under 1.14.3. For pádas related to 1.14.11^a, see under 1.13.4^c.

1.14.12^a (Medhātithi Kāṇva ; to Viṣve Devāḥ, here Agni)

yukṣvā hy áruṣī ráthe haríto deva rohítaḥ,

ṭábhīr devān ihá vaha,]

cf. 1.12.3^a

5.56.6^a (Çyāvaçva Ātreya ; to Maruts)

yuñgdhvám hy áruṣī ráthe yuñgdhvám rátheṣu rohítaḥ,
yuñgdhvám hári ajirá dhurí vólhave váhiṣṭhā dhurí vólhave.]

cf. 1.134.3^{bo}

In 1.14.12 Agni is bidden to hitch plural steeds of various bright colours to his chariot : the stanza is unexceptionable. On turning to 5.56.6 we are perplexed by the change in the second distich from plural to dual in the numbers of the spans. Since, however, the dual hári are Indra's very own, we might explain the second distich on the ground that the Maruts figure there more specially as Indra's servants, and therefore yoke his hári. That, indeed, is the sense of the distich, if it be not mere thoughtless alliterative jingle ; at the best, however, the thought is thoroughly secondary. For we are struck, further, by the atyaṣṭi rhyme of the same distich in a stanza that is bṛhati ;¹ no other such rhyme occurs in the hymn ; no atyaṣṭi occurs in the hymn. And now, furthermore, this atyaṣṭi distich is obviously done over from the again unexceptionable stanza in atyaṣṭi metre, 1.134.3 :

váyūr yuñkte rōhitā váyūr aruṇá váyú ráthe ajirá dhurí vólhave váhiṣṭhā dhurí vólhave, &c.

The case is exceptionally clear ; three criteria combine to stamp 5.56.6 as an epigonal stanza : its three repeated pádas, its strained contents, and the anomalous metrical form of its second distich.

1.15.1^b (Medhātithi Kāṇva ; to Indra)

indra sómam píba ṛtúná tvā viçantv índavaḥ,

matsarāśas tátokasaḥ.

8.92.22^a (Çrutakakṣa Āṅgīrasa, or Sukakṣa Āṅgīrasa ; to Indra)

á tvā viçantv índavaḥ samudrám iva síndhavaḥ,]

cf. 8.6.35^b

ná tvám indráti ricyate.

For 1.15.1 (accent of píba, &c.) see Oldenberg, RV. Noten, p. 14.

¹ Cf. RV. 10.150, and 10.93.11.

1.15.2^c (Medhatithi Kāṇva; to Viṣve Devāḥ, here Maruts)
márutah píbata ṛtúnā potrád yajñám puntana,
yūyám hí ṣṭhā sudānavah.

6.51.15^a (Rijcāvan Bhāradvāja; to Viṣve Devāḥ, here Maruts)

yūyám hí ṣṭhā sudānava [indrajyeṣṭhā abhidyavaḥ,] 6.51.15^b
kártā no ádhvann á sugám gopá amā.

8.7.12^a (Punarvatsa Kāṇva; to Maruts)

yūyám hí ṣṭhā sudānavo rūdrā ṛbhukṣaṇo dāme,
utá prācetaso máde.

8.83.9^a (Kustidin Kāṇva; to Viṣve Devāḥ, here Maruts)

yūyám hí ṣṭhā sudānava [indrajyeṣṭhā abhidyavaḥ,] 6.51.15^b
ádha cid va utá bruve.

The hymn 1.15 is devoted to the divinities of the ṛtuyāja; see Hillebrandt, *Vedische Mythologie*, i. 260 ff.; Oldenberg, *Religion des Veda*, pp. 383, 455; Caland and Henry, *L'Agnistoma*, pp. 224 ff.; Oldenberg, *RV. Noten*, p. 1. Though not a very long hymn it shares seven of its pādas with other hymns; whatever may be the antiquity of the ṛtuyāja in the ritual, it seems to show some signs of secondary workmanship, and direct borrowing from other sources. In 1.15.2 the third pāda is a downright *non sequitur*, so far as sense is concerned. Moreover the vocative (accentless) of sudānavah, if original here, would have to be taken as predicate to yūyām. Delbrück, *Altindische Syntax*, p. 106, queries whether the passage is not repeated mechanically from some one of its other occurrences, in all of which the vocative appears in its usual (parenthetic) value. This is, beyond any question, the case. See, however, Oldenberg, *RV. Noten*, p. 14, who thinks that the predicative vocative holds good both here and in 8.7.12. Cf. also AV. 11.9.2^d, 26^c. We must consider in this connexion the general make-up of this hymn, and the baldness of some of its other repetitions: they seem to me to show that its author is not superior to the charge of plain mechanical borrowing. In any case as there must be some relative chronology in the four occurrences of the pāda, I think that we do not go astray if we regard the expression yūyám hí ṣṭhā sudānavah as of secondary origin in 1.15.2, even though the author here understood it in the sense of 'for you are givers of good gifts'.

1.15.3^c (Medhatithi Kāṇva; to Viṣve Devāḥ, here Tvaṣṭar)
abhi yajñám gr̥ṇthi no gnávo néṣṭah piba ṛtúnā,
tvám hí ratnadhá ási.

7.16.6^b (Vasiṣṭha Māitravaruṇi; to Agni)

krdhí rátnam yajamānāya sukrato tvám hí ratnadhá ási,
á na ṛté c̥iṭhi viṣvam ṛtviṣam suçāṇso yác ca dákṣate.

1.15.4^a: 1.12.3^a, 10^b, ágne deván ihá vaha.

1.15.7^{a+c} (Medhatithi Kāṇva; to Viṣve Devāḥ, here Draviṇodāḥ)
draviṇodá draviṇaso grāvahastaso adhvare,
yajñéṣu devám ilāte.

1.96.8^a (Kutsa Āṅgīrasa; to Agni, or Agni Draviṇodāḥ)

draviṇodá draviṇasas turásya draviṇodáh sánarasya prá yaṇsat,
draviṇodá virávatim ísam no draviṇodá rāsate dīrghám áyuh.

5.21.3^d (Sasa Atreya ; to Agni)

tvām viçve sajoṣaso devāso dūtām akrata,
saparyāntas tvā kave yajñēṣu devām ilate.

cf. 5.21.3^b

6.16.7^c (Bharadvāja to Agni)

tvām agne svādhyō, mātāso devāvītaye,
yajñēṣu devām ilate.

cf. 6.16.7^a

The pāda, yajñēṣu devām ilate, in 1.15.7, requires a second accusative, as in 5.21.3 ; 6.16.7. Grassmann, ii. 504, therefore, explicitly emends in pāda a draviṇodā to draviṇodām. So also Weber, Ind. Stud. xiii. 58 ; cf. Oldenberg, RV. Noten, p. 14. Sāyaṇa takes draviṇodā, as it stands, as accusative, but he suggests also other impossible expedients (cf. Yaska, Nirukta 8.1). Ludwig, 789, in the commentary, refuses to emend to draviṇodām, but his rendering does not land him very far from such emendation : ' als [den ?] schenker des reichthums mit den keltersteinen in der hand beim opfer, bei den vererungen den gott sie anflehen.' Aufrecht, Bezz. Beitr. xiv. 30, retains draviṇodā, and translates : ' Der habeverleiher reiche uns gabe', supplying dadātu from the next stanza. Similarly Caland and Henry, L'Agniṣṭoma, p. 227 : ' Draviṇodās [est donneur] de richesse.' We must note, however, that the cadence of the pāda is irregular (— — — —), and that the pāda in its fuller form in 1.96.8^a is metrically perfect. It is, of course, possible that draviṇodām once stood in 1.15.7^a, where now stands draviṇodā, and that it was simply infected by the nominative draviṇodāḥ in stanzas 8 and 9, but it seems to me more likely that a later versifex borrowed such words of the longer pāda, 1.96.8^a, as he could accommodate in his stanza, content to accept them as an absolute nominative without making the easy change to draviṇodām. The case is very analogous to that of 1.15.2. That 1.15.7^a is later than, and dependent upon, 1.96.8^a seems to me, at any rate, a natural conclusion.

1.15.9^b (Medhātithi Kaṇva ; to Draviṇodāḥ)

draviṇodāḥ pipīṣati juhōta prā ca tiṣṭhata,
neṣṭrād ṛtūbhīr iṣyata.

10.14.14^b (Yama Vāivasvata ; to Yama)

yamāya ghṛtāvad dhavīr juhōta prā ca tiṣṭhata,
sā no devēṣv ā yamad dīrghām āyuh prā jivāse.

cf. 10.14.14^d

The repeated pāda in 1.15.9 is abrupt, perhaps parenthetic. Ludwig, 789 : ' der besitzthum schenkt, verlangt zu trinken, bringet dar, macht euch ans werk, aus dem neṣṭram mit den Ṛtu's ; beeilet euch.' On the other hand the good old Yama hymn, 10.14.14, shows the repeated pāda in a connexion whose patness and originality are very evident.

1.16.3^{b+c} (Medhātithi Kaṇva ; to Indra)

indram prātār havāmaha indram prayaty ādhvaré,
indram sómasya pītāye.

8.3.5^b (Medhātithi Kaṇva ; to Indra)

indram id devātātaya indram prayaty ādhvaré,
indram samiké vanīno havāmaha indram dhánasya sātāye.

3.42.4^a (Viçvāmitra ; to Indra)

indram sómasya pītāye stómair ihā havāmahe,
ukthébhiḥ kuvid āgāmat.

8.17.15^d (Irimbiṭhi Kaṇva; to Indra)

pṛdākusanur yajató gavéṣaṇa ékaḥ sánn abhí bhūyasah,
bhūrṇim áçvanāṁ nayat tujā puró gr̥bhéndraṁ sómasya pítāye.

8.92.5^b (Çrutakakṣa Āṅgīrasa, or Sukakṣa Āṅgīrasa; to Indra)

ṭám v abhí prārcat, éndraṁ sómasya pítāye, cf. 8.15.1^a
tád id dhy asya vārdhanam.

8.97.11^b (Rebha Kaçyapa; to Indra)

sám im rebhāso asvarann indraṁ sómasya pítāye,
svārpatiṁ yád im vṛdhé dhṛtvā vrato hy ójasa sám utíbhīh.

9.12.2^a (Asita Kaçyapa, or Devala Kaçyapa; to Soma Pavamāna)

abhí viprā anūṣata gāvo vatsām ná mātārah,
indraṁ sómasya pítāye.

Cf. agnīṁ prayaty ādhvare and the like under 5.28.6^b, indraḥ sómasya pítāye under 1.55.2^a; indra sómasya pítāye, 8.65.3^c; and asyá sómasya pítāye under 1.22.1^c.—Hymn 1.16 shares two pádas with 3.42; see next item.

1.16.4^a (Medhātithi Kaṇva; to Indra)

úpa naḥ sutám á gahi háribhir indra keçibhih,
suté hí tvā hāvāmāhe.

3.42.1^a (Viçvāmītra; to Indra)

úpa naḥ sutám á gahi sómam indra gāvāçiram,
háribhyām yás te asmayúh.

5.71.3^a (Bāhuvṛkta Atreya; to Mitra and Varuṇa)

úpa naḥ sutám á gataṁ ṭvaruṇa mītra dāçúṣah, cf. 5.71.3^b
ṭasyá sómasya pítāye. cf. 1.22.1^c

For 3.42.1 see Oldenberg, RV. Noten, p. 250.—1.16 shares two pádas with 3.42; see preceding item.

[1.16.5^a, sémām na stómam á gahi: 8.66.8^c, sémām na stómam jujuṣāṇá á gahi.]

1.16.5^b (Medhātithi Kaṇva; to Indra)

ṭsémām na stómam á gahy, úpedám sávanam sutám, cf. 1.16.5^a
gāuró ná tṛṣitāh piba.

1.21.4^b (Medhātithi Kaṇva; to Indra and Agni)

ugrá sántā havāmaha úpedám sávanam sutám,
indrāgní éhá gachatām.

6.60.9^b (Bharadvāja; to Indra and Agni)

tābhīr á gachataṁ narópedám sávanam sutám,
ṭindrāgní sómāpítāye. cf. 6.60.9^a

In 1.21 páda 3^b also = 6.60.14^d, in addition to the present correspondence with 6.60.9.—For the repeated páda cf. 1.16.8^a.

[1.16.6^a, imé sómāsa índavaḥ: 9.46.3^a, eté sómāsa índavaḥ.]

1.16.8^c (Medhātithi Kāṇva ; to Indra)

vīçvam ít sāvanaṁ sutām indro mādāya gachati,
vṛtrahā sómapitaye.

8.93.20^c (Sukakṣa Āṅgīrasa ; to Indra)

kāsyā vṛṣā suté sácā niyútvaṁ vṛṣabhó raṇat,
vṛtrahā sómapitaye.

[1.16.9^a, sémām naḥ kāmam á prṇa: 8.64.6^c, asmākam kāmam á prṇa.]

1.17.1^c (Medhātithi Kāṇva ; to Indra and Varuṇa)

indrāvāruṇayor ahām samrájor áva á vṛṇe,
tá no mṛlāta idṛçe.

4.57.1^d (Vāmadeva ; to Kṣetrapati)

kṣétrasya pátinā vayám hiténeva jayāmasi,
gām áçvam poṣayitnv á sá no mṛlātīdṛçe.

6.60.5^c (Bharadvāja ; to Indra and Agni)

ugrá vighanínā mṛdha indrágní havāmahe,
tá no mṛlāta idṛçe.

cf. 5.86.4^b

Read, perhaps, in 4.57.1^c, poṣayitnúā (poṣayitnvā), agreeing with kṣétrasya pátinā, and governing gām áçvam.

[1.17.2^b, hávam víprasya māvataḥ: 1.142.2^c, yajñám víprasya, &c.]

1.17.2^c (Medhātithi Kāṇva ; to Indra and Agni)

gántārā hí sthó 'vase hávam víprasya māvataḥ,
dhartārā carṣaṇínám.

cf. 1.17.2^b

5.67.2^c (Yajata Ātreya ; to Mitra and Varuṇa)

á yád yónim hiraṇyáyaṁ, váruṇa mitra sádathaḥ,
dhartārā carṣaṇínám yantám sumnám riçādasā.

cf. 5.67.2^a

1.18.2 (Medhātithi Kāṇva ; to Brahmanaspati)

yó reván yó amivahā vasuvít puṣṭivárdhanaḥ,
sá naḥ sisaktu yás turāḥ.

1.91.12^b (Gotama Rahugana ; to Soma)

gayasphāno amivahā vasuvít puṣṭivárdhanaḥ,
sumitrāḥ soma no bhava.

1.18.3^b (Medhātithi Kāṇva ; to Brahmanaspati)

má naḥ cānso áraruṣo dhūrtiḥ práṇaṁ mártiyasya,
rákṣa ṇo brahmanas pate.

7.94.8^b (Vasiṣṭha ; to Indra and Agni)

mā kāsya no āraṇṣo dhūrīḥ prāṇāṇ mārtyasya,

īndrāgni śārma yachatam.]

1.21.6^c

[1.18.5^b, sōma indraḥ ca mārtyam : 4.37.6^b, yūyām indraḥ, &c.]

1.18.6^b (Medhātithi Kāṇva ; to Sadasaspati)

sādasas pātim ādbhutaṁ priyām indrasya kām̐yam,

sanīm medhām ayāṣiṣam.

9.98.6 (Ambarīsa Varsāgira, and R̥jīcvan Bhāradvāja ; to Pavamāna Soma)

dvīr yām pāñca svāyaçasam svāsāro ādrisamhatam,

priyām indrasya kām̐yam prasnāpāyanty ūrmiṇam.

9.100.1^b (Rebhasūnū Kācyapāu ; to Pavamāna Soma)

abhī navante adrūhaḥ priyām indrasya kām̐yam,

vatsām nā pūrva āyuni jātām rihanti mātārah.

In RV. 1.21.5 Indrāgni are called sādaspāti ; in RVKh. 10.151.8 = VS. 32.14, following in both places immediately after the stanza RV. 1.18.6, Agni is addressed in words similar to those of 1.18.6, to wit, tāyā mām adyā medhāyāgne medhāvinam kuru. Sāyaṇa suggests Soma (cf. also Bergaigne, i. 305, note ; ii. 296), perhaps on the basis of the repeated pādas, above, but the wording of 1.18.6 seems to me to point rather to Agni. Cf. also Ludwig's note on the stanza, 722.

1.19.1^c—9^c, marūdbhir agna ā gahi.

1.19.9^b (Medhātithi Kāṇva ; to Agni and Maruts)

yē mahō rājaso vidūr viśve devāso adrūhaḥ,

marūdbhir agna ā gahi.]

refrain, 1.19.1^c—9^c

9.102.5 (Trita Āptya ; to Pavamāna Soma)

asyā vratē sajōṣaso viśve devāso adrūhaḥ,

spārḥā bhavanti rāntayo juṣānta yāt.

For pāda b cf. 2.1.14 ; see under 1.94.3^b.

1.19.9^a (Medhātithi Kāṇva ; to Agni and Maruts)

abhī tvā pūrvāpītaye sṛjāmi somyām mādhu,

marūdbhir agna ā gahi.]

refrain, 1.19.1^c—9^c

8.3.7^a (Medhātithi Kāṇva ; to Indra)

abhī tvā pūrvāpītaya indra stōmebhir āyāvaḥ,

samcētāsā r̥bhāvaḥ sām asvaran, rudrā gr̥ṇanta pūrvyam.

8.3.7^c

1.20.5^a (Medhātithi Kāṇva ; to R̥bhus)

sām vo mādāso agmatēndreṇa ca marūtvatā,

adityēbhiḥ ca rājābhiḥ.

4.34.2^c (Vamadeva ; to Ṛbhus)

vidānāso jānmano vājaratnā utā ṛtūbhīr ṛbhavo mādayadhvam,

sām vo mādā āgmata sām pūramdhiḥ suvīrām asmé rayim érayadhvam.

For 4.34.2 see Oldenberg, RV. Noten, p. 296; for the metre of the repeated pādas see Part 2, chapter 2, class B 8.

1.21.3^{b+c} (Medhātithi Kāṇva ; to Indra and Agni)

tā mitrāsya prācātaya indrāgnī tā havāmahe,

somapā sómapitaye.

5.86.2^d (Atri Bhāuma ; to Indra and Agni)

yā pītanāsu dustāra yā vājesu ṛavāyā,

ṽyā pāñca carṣaṇīr abh, indrāgnī tā havāmahe.

cf. 7.15.2^a

6.60.14^d (Bharadvāja ; to Indra and Agni)

ṽā no gāvīyebhīr ācvyāir vasavyāir ūpa gachatam,

cf. 6.60.14^{ab}

sākhayāu devāu sakhyāya cāmdbhūvendrāgnī tā havāmahe.

4.49.3^c (Vamadeva ; to Indra and Brhaspati)

ā na indrābrhaspati, grhām indraç ca gachatam,

cf. 1.135.7^c

somapā sómapitaye.

In hymn 1.21 pāda 3^b = 6.60.14^d; pāda 4^b = 6.60.9^b.—Cf. the pādas, indrāgnī havāmahe, under 5.86.4^b, and ācvinā tā havāmahe, 1.22.2^c.

1.21.4^b: 1.16.5^b; 6.60.9^b, ūpēdām sāvanam sutām.

[1.21.5^b, indrāgnī rākṣa ubjatam : 7.104.1^a, indrāsoma tāpatam rākṣa ubjatam.]

1.21.6^c (Medhātithi Kāṇva ; to Indra and Agni)

tēna satyēna jāgrtam ādhi pracetūne padé,

indrāgnī çárma yachatam.

7.94.8^c (Vasiṣṭha ; to Indra and Agni)

mā kāsya no āraruṣo ḍhūrtiḥ prāṇaṁ mārtyasya,

cf. 1.18.3^b

indrāgnī çárma yachatam.

1.22.1^{b+c} (Medhātithi Kāṇva ; to Aṇvins)

prātaryūjā ví bodhayācvināṁ éhā gachatām,

asyā sómasya pītāye.

5.75.7^a (Avasyu Ātreya ; to Aṇvins)

ācvināṁ éhā gachatām ṽnāsatyā mā ví venatam,

cf. 5.75.7^b

tirāç cid aryayā pári vartír yātam adābhya, mādhvī māma çrutam hāvam,

cf. refrain, 5.75.1^{c-9^e}

5.78.1^a (Saptavadhri Ātreya ; to Aṇvins)

ācvināṁ éhā gachatām ṽnāsatyā mā ví venatam,

cf. 5.75.7^b

ḥaṁsāṁ iva patatam ā sutān ūpa,

cf. refrain, 5.78.1^{c-3^c}

1.23.2^o (Medhātithi Kāṇva; to Indra and Vāyu)

ubhā devā divispṛçeṇdravāyū havāmahe,

1.22.2^b

asyā sōmasya pītāye.

4.49.5^a (Vāmadeva; to Indra and Bṛhaspati):

indrābṛhaspātī vayām suté gīrbhīr havāmahe,

asyā sōmasya pītāye.

5.71.3^a (Bāhuvṛkta Ātreya; to Mitra and Varuṇa)

ūpa naḥ sutām ā gatam vāruṇa mitra dāçūsaḥ,

a: 1.16.4^a; b: 5.71.3^b

asyā sōmasya pītāye.

6.59.10^d (Bharadvāja; to Indra and Agni)

indrāgni ukthavāhasā stōmēbhir havanaçrutā,

6.59.10^b

viçvābhir gīrbhīr ā gatam asyā sōmasya pītāye.

8.76.6^o (Kurusuti Kāṇva; to Indra)

indram pratnēna mánmanā marútvantaṁ havāmahe,

1.23.7^a

asyā sōmasya pītāye.

The pāda, asyā sōmasya pītāye, as refrain in 8.94.10^o–12^o. Cf. mādhvah sōmasya pītāye, 8.85.5^o; and indram sōmasya pītāye under 1.16.3^o.—Note that 1.22 shares another pāda with 1.23; see the next item.

1.22.2^b (Medhātithi Kāṇva; to Açvins)

yā surāthā rathítamobhā devā divispṛçā,

açvínā tā havāmahe.

1.23.2^a (Medhātithi Kāṇva; to Indra and Vāyu)

ubhā devā divispṛçēndravāyū havāmahe,

asyā sōmasya pītāye,

1.22.1^o

Note that 1.22 shares another pāda with 1.23; see preceding item. Cf. with 1.22.2^b the pāda indrāgni tā havāmahe under 1.21.3^b.

[1.22.3^o, tāya yajñām mimikṣatam: 1.47.4^b, mādhvā yajñām, &c.]

1.22.8^a (Medhātithi Kāṇva; to Savitar)

sākhāya ā ní ãidata savitā stōmyo nú naḥ,

dātā rādhānsi çumbhati.

9.104.1^a (Parvata Kāṇva, or others; to Pavamāna Soma)

sākhāya ā ní ãidata punānāya prā gāyata,

çīçum ná yajñāñi pari bhuçata çriyé.

1.22.18^a (Medhātithi Kāṇva; to Viṣṇu)

trīṇi padā ví cakrame viṣṇur gopā ādābhyah,

āto dhārmāni dhārāyan.

8.12.27^b (Parvata Kāṇva : to Indra)
 yadā te viṣṇur ōjasā trīṇi padā vicakramé,
 ād it te haryatā hārī vavakṣatuḥ.]

☞ refrain, 8.12.25^c–27^c

Cf. 8.52 (Vāl. 4).3°, yasmāi viṣṇus trīṇi padā vi cakramé.

1.22.21^{ab} (Medhātithi Kāṇva ; to Viṣṇu)
 tād viprāso vipanyāvo jāgrvāṇsaḥ sām indhate,
 viṣṇor yāt paramām padām.

3.10.9^{ab} (Viṣvāmitra Gāthina ; to Agni)
 tām tvā viprā vipanyāvo jāgrvāṇsaḥ sām indhate,
 havyavāham āmartyaṁ sahovādham.]

☞ 3.9.10^c

The repeated distich is primary in 3.10.9 : 'The bards, skilled in song, on waking, have kindled thee (Agni, fire).' The application of the same idea in 1.22.21 is mystic : the bards kindle the highest stepping-place of Viṣṇu, the sun-fire at its zenith, the abode of the blessed. Cf. 1.22.20 ; 1.154.5 ; 10.1.3, &c., and Hillebrandt, Ved. Myth. i. 354. We may admire the ingenuity which enables the epigonal poet to express the thought that the inspired song of the poets kindles the light of the heavens, just as it accompanies the rubbing of the sacrificial fire. But the fact remains that he has adapted an ordinary sense motive effectively, yet mechanically, to his high idea. Without the former we should hardly have had the latter. Cf. also Oldenberg, RV. Noten, p. 17.

1.23.1^a (Medhātithi Kāṇva ; to Vāyu)
 tivrāḥ sómāsa ā gahy ācīrvantaḥ sutā ime,
 vāyo tán prāsthītān piba.

8.8.2^a (Kusīdin Kāṇva ; to Indra)
 tivrāḥ sómāsa ā gahi sutāso mādayiṣṇāvah,
 pibā dadhḥg yāthociṣé.

1.23.2^a : 1.22.2^b, ubhā devā divispṛcā.

1.23.2^c : 1.22.1^c ; 4.49.5^c ; 5.71.3^c ; 6.59.10^d : 8.76.6^c ; 8.94.10^c, 11^c, 12^c ; asyā
 sómasya pītāye.

[1.23.6^c, kárataṁ naḥ surādhasaḥ : 3.53.13^c, kárad ín naḥ surādhasaḥ.]

1.23.7^a (Medhātithi Kāṇva ; to Indra Marutvant)
 marútvantaṁ havāmaha índram ā sómapiṭāye,
 saájúr gaṇéna tṛmpatu.

8.76.6^b (Kurusuti Kāṇva ; to Indra)
 índraṁ pratnéna mánmanaḥ marútvantaṁ havāmahe,
 asyā sómasya pītāye.]

☞ 1.22.1^c

1.23.8 (Medhatithi Kāṇva ; to Indra Marutvant, better Viçve Devāḥ)=

2.41.15 (Gr̥tsamada ; to Viçve Devāḥ)
 indrajyeṣṭhā mārudgaṇā dévāsaḥ pūṣarātayaḥ,
 viçve máma çrūtā hāvam.

See Bergaigne, ii. 371, 383, 390, 428 ; Oldenberg, RV. Noten, p. 18. Cf. Weber, Proceedings of the Berlin Academy, June 14, 1900, p. 603, note 1 ; our introd. p. 17. Ludwig's (244) emendation of pūṣarātayaḥ to çūṣarātayaḥ is intrinsically unnecessary.

1.23.9^a (Medhatithi Kāṇva ; to Indra Marutvant)

hatá vṛtrám sudānava indreṇa sāhasā yujá,
 má no duḥçāṇsa içata.

2.23.10^c (Gr̥tsamada ; to Br̥haspati)
 tváya vayám uttamám dhīmahe váyo b̥haspate pápriṇā sásninā yujá,
 má no duḥçāṇso abhidipsúr içata prā suçāṇsā matibhis tārīṣimahi.
 7.94.7^c (Vasiṣṭha ; to Indra and Agni)
 indrāgni ávasā gatam ṽasmábhyaṁ carṣaṇīsaḥ,
 má no duḥçāṇsa içata. 5.35.1^c
 10.25.7^d (Vimada Aindra, or others ; to Soma)
 ṽtvám naḥ soma viçvátō, gopá ádābhyo bhava,
 sēdha rājann ápa sridho ví vo máde má no duḥçāṇsa içatā vívakṣase. 1.91.8^a

Cf. rákṣā mākīr no aghāṇsa içata, under 6.71.3, and má na (and, va) stoná içata māghā-
 çasaḥ, under 2.42.3.—The páda 10.25.7^d with its tetrasyllabic refrain (vívakṣase) is certainly
 secondary ; and abhidipsúḥ in 2.23.10 looks very much like a gloss.

1.23.10^b (Medhatithi Kāṇva ; to Viçve Devāḥ)

viçvān devān havāmahe marútaḥ sómapītaye,
 ugrá hí p̥ṇimātarah.

8.94.3^c (Bindu Āṅgīrasa, or Putadakṣa Āṅgīrasa ; to Maruta)
 ṽtāt sú no viçve aryá á sáda gr̥ṇanti káravaḥ,
 marútaḥ sómapītaye. 6.45.33^{ab}
 8.94.9^c (The same)
 á yé viçvā pāthivāni papráthan rocaná divāḥ,
 marútaḥ sómapītaye.

[1.23.15^c, góbhīr yávam ná carkṛṣat : 1.176.2^d, yávam na cárkṛṣad víṣā.]

1.23.20^{abc} (Medhatithi Kāṇva ; to Waters)

apsú me sómo abravīd antár viçvāni bheṣajá,
 agnīm ca viçvāçambhuvam ápaç ca viçvábheṣajīḥ.

10.9.6^{abc} (Triçiras Tvāṣṭra, or Sindhudvīpa Āmbarīṣa ; to Waters)
 apsú me sómo abravīd antár viçvāni bheṣajá,
 agnīm ca viçvāçambhuvam.

The two stanzas are identical, except that 10.9.6 lacks the fourth pāda of 1.23.20. The latter is certainly surplusage, as Grassmann observes, ii, p. 504. The entire passage 1.23.20-23 is repeated at 10.9.6-9. At 1.23 it is part of an appendix of six stanzas (19-24) which follows upon six trcas, each addressed to a different divinity. Four of these stanzas (20-23) are taken bodily from the well-knit hymn 10.9 (6-9). This excerpt is preceded in 1.23 by the metrically irregular (Anukramaṇi, puraṣṣṇih) stanza 19, and followed by the Agni-stanza 24, which continues and expands in a concatenary way the theme of the preceding distich. Cf. Oldenberg, Prol. pp. 225, 234, and for further reference, his RV. Noten, p. 17.

1.23.21^c (The same) =

10.9.7^c (The same)
 āpaḥ prṇitā bheṣajām vārūthaṁ tanvè máma,
 jyók ca sūryaṁ dṛçé.
 10.57.4^c (Bandhu Gopāyana, &c. ; to Viçve Devāḥ)
 á ta etu mánah pūnah krátve dāksāya jivāse,
 jyók ca sūryaṁ dṛçé.

For pāda c cf. 4.25.4 ; 9.4.6 ; 91.6 ; 10.37.7 ; 59.1, 4, 6.

1.23.22 and 23 (The same) =

10.9.8 and 9 (The same)
 idám āpaḥ prā vahata yāt kím ca duritám máyi,
 yád vāhám abhidudróha yád vā çepá utāntam.
 āpo adyānv acāriṣaṁ rāsena sám agasmahi,
 páyasvān agna á gahi tám mā sám sṛja vārcasā.

Group 3. Hymns 24-30, ascribed to Çunaḥçepa Ājigarti

1.24.3^b: 1.5.2^b, íçānaṁ váryāṇām ; 10.9.5^a, íçānā váryāṇām ; 8.71.13^b, íçe yó váryāṇām.

[1.24.8^b, sūryāya pántham ánvetaṁ u : 7.44.5^b, ṛtāsyā pántham, &c.]

1.24.9^c (Çunaḥçepa Ājigarti, alias Devarāta ; to Varuṇa)
 çatám te rājan bhiṣajāḥ sahasram urvī gabhīrā sumatīṣ te astu,
 bādhasva dūrē nīrṭim parācāiḥ kṛtām cid énaḥ prā mumugdhy asmāt.

6.74.2^c (Bharadvāja ; to Soma and Rudra)
 sómārudrā ví vṛhataṁ víṣuētm āmivā yá no gáyam āvivéça,
 āré bādhetām nīrṭim parācāir asmé bhadrá sāuçravasāni santu.

Cf. bādhetām dūrām nīrṭim parācāiḥ, AV. 6.97.2^c ; 7.42.1^c ; āré bādhasva nīrṭim parācāiḥ, MS. 1.3.39^c ; 45.6 ; KS. 4.13^c ; and also, ārac chātrum āpa bādhasva dūrām, RV. 10.42.7^a.

1.24.10^c (Çunaḥṣepa Ājigarti, &c.; to Varuṇa. Cf. AB. 7.16)
 amī yā ṛkṣā nihitasa uccā nāktam dādṛṣre kūha cid dīveyuh,
 ādabdhāni vāruṇasya vrātāni vicākaçac candrāma nāktam eti.

3.54.18^b (Prajāpati Vaiçvāmītra, or Prajāpatya Vācyā; to Viçve Devāḥ,
 here Adityas)

aryamā no āditir yajñīyasō 'dabdhāni vāruṇasya vrātāni,
 yuyōta no anapatyāni gāntoḥ prajāvān nah paçumān astu gātuh.

In the beautiful stanza 1.24.10 the third pāda is peculiarly indispensable: 'Yonder bears (the seven stars of the Great Bear) set on high, by night they were seen, somewhere have they gone by day!' Aye, continues the poet, 'Varuṇa's laws are inviolable: the moon goes shining by night.' Cf. Oldenberg, RV. Noten, p. 20.

The second stanza also has its merits, but no matter how intentional be its abrupt and anacoluthic construction, the repeated pāda is certainly parenthetic and secondary: 'Do ye, Aryaman and Aditi, holy (gods)—Varuṇa's laws are inviolable—hold childlessness from our (life's) course; rich in offspring, rich in cattle be our career!' ¹ This decision is interesting, because no critic, when considering the relative dates of the first and third books, is likely to be prejudiced in favour of the first.

1.25.7^b (Çunaḥṣepa Ājigarti, &c.; to Varuṇa)
 vēda yō vinām padām antārikṣeṇa pātātām,
 vēda nāvāḥ samudriyāḥ.

8.7.35^b (Punarvatsa Kāṇva; to Maruts)
 ākṣṇayāvāno vahanty antarikṣeṇa pātataḥ,
 dhātāra stuvatē vāyāḥ.

10.136.4^a (Viṣṇanaka; to the Keçinaḥ = Agni, Sūrya, Vāyu)
 antārikṣeṇa patati viçvā rūpāvacaçakat,
 mūnir devāsya-devasya sūkṛtyāya sākḥa hitāḥ.

For samudriyāḥ, 1.25.7^c, see Oldenberg, RV. Noten, p. 27; for 10.136.4 see the author, JAOS. xv. 168.—Observe that the cadence of the repeated pāda in each of its three versions is
 ◡ ◡ ◡ ◡.

1.25.10^c (Çunaḥṣepa Ājigarti, &c.; to Varuṇa)
 nī śasāda dhṛtāvratō vāruṇaḥ pastyāsv ā,
 sāmṛājyāya sukrātuḥ.

8.25.8^b (Viçvamanas Vāiṣya; to Mitra and Varuṇa)
 ṛtāvānā nī ṣedatuḥ sāmṛājyāya sukrātū,
 dhṛtāvratā kṣatriyā kṣatram āçatuḥ.

Pischel, Ved. Stud. ii. 212, starts with 1.25.10 to show that pastyā, feminine, means 'river', or 'water', in distinction from pastyā, neuter, 'home'. The passage does not seem to me well chosen, as is shown by the imitative stanza 8.25.8, where no water is mentioned. A further parallel, the nivid stanza in the form of an unanswered riddle, 8.29.9, sādo dvā cakrāte upamā divī samrājā sarpirāsuti, shows that the seat of Varuṇa and Mitra is high in heaven. This does not, of course, make it impossible, here and there, when a god's home happens intrinsically to be water, that pastyā may refer to water; cf. Mahidhara to VS. 10.7 (TS. 1.8.12.1; MS. 2.6.8; KS. 15.6). A poet may refer to Varuṇa's, Agni's, or Trita's domicile, and mean 'watery domicile'; then next a Hindu commentator may remain well within the bounds of his

¹ Ludwig, 200, tries, ineffectively, to smooth out the roughness: 'Aryaman [Mitra und Varuṇa], die opferwürdigen, sind uns Aditi,' &c.

reprehensible habits, and translate *pastyā* by 'river'. For the present it would seem to me that *pastyāsu* (plurale tantum) in 1.25.10 had best be rendered 'seat', or 'dwelling'. In the next stanza (next item) *Varuṇa* is described as surveying from there (*ātaḥ*), Odin-like, the wondrous events of the cosmos which have been and shall be. This is scarcely *Varuṇa* in the waters. Of the two stanzas 8.25.8 is obviously secondarily 'breitgetreten'. So also judged, many years ago, Aufrecht in his second edition of the text of the *Rig-Veda*, vol. ii, p. xxvi.

1.25.11^b (*Çunaḥçepa Ājigarti*, &c. ; to *Varuṇa*)

āto viçvāny ādbhutā cikitvān abhī paçyati,

ḷkṛtāni yā ca kārtvā.

cf. 1.25.11^c

8.6.29^b (*Vatsa Kaṇva* ; to *Indra*)

ātaḥ samudrām udvātaç cikitvān āva paçyati,

yāto vipānā éjati.

For 8.6.29 see Geldner, *Ved. Stud.* iii. 56.

[1.25.11^c, kṛtāni yā ca kārtvā : 8.63.6^b, kṛtāni kārtvāni ca.]

1.25.15^b (*Çunaḥçepa Ājigarti*, &c. ; to *Varuṇa*)

utā yó mānuṣeṣv ā yāçaç cakré āsāmy ā,

asmākam udāreṣv ā.

10.22.2^d (*Vimada Āindra*, or somebody else ; to *Indra*)

ihā çrutā indro asmé adyā stāve vajry řcisamah,

mitró ná yó jāneṣv ā yāçaç cakré āsāmy ā.

The banality of 1.25.15 leads Grassmann to misrender the stanza : 'Und der den Menschen Herrlichkeit verleiht, die ganz vollkommen ist, und selbst an unsern Leibern auch.' But 10.22.2 shows that *yāçaç cakré* means 'obtained glory', rather than 'conferred glory'. So Ludwig, 82, but he, in his turn, resorts to emending *udāreṣv* to *dūryeṣv* : 'Der sich unter den menschen vollkomne herlichkeit geschaffen, in unsern eignen häusern.' The rough and insipid *pāda* 1.25.15^c shows that the stanza is late imitative manufacture, patterned, doubtless, after 10.22.2, but it makes sense as it stands. After stating in 1.25.14 that *Varuṇa* is unassailable and so on, the present stanza says : 'Who, moreover, of men exacts undivided respect, and of our bodies (bellies)', that is to say, by punishing, when we sin, our bodies with his disease, the dropsy.—Cf. Geldner, *Rigveda-Kommentar*, p. 5.

1.25.20^b (*Çunaḥçepa Ājigarti*, &c. ; to *Varuṇa*)

tvām viçvasya medhira divāç ca gmāç ca rājasī,

sā yāmani prāti çrudhi.

5.38.3^d (*Atri Bhāuma* ; to *Indra*)

çūsmāso yé te adrivo mehānā ketasāpaḥ,

ubhá devāv abhiṣṭaye divāç ca gmāç ca rājathāḥ.

Grassmann, to 5.38.3 (following *Sāyana*) : 'Die Helden, die, O Schleuderer, dir reichlich zu Gebote stehn, ihr Götter beid' beherrscht zum Heil den Himmel und die Erde auch.' The heroes, according to *Sāyana*, are the *Maruts*, a very sensible suggestion as far as the second distich is concerned, though *çūsmāso* cannot, of course, mean heroes. Ludwig, 539, also refers the dual to *çūsmāso* and *Indra*. In ZDMG. xlviii. 571, I took *çūsmāso* in the sense of lightnings, and referred the two gods to the lightnings and *Indra*, or to the press-stones (*adriavāḥ*) and the lightning. I now consider this no more probable than does Oldenberg, RV. Noten, p. 333, who remarks : 'Welcher zweite Gott neben *Indra* gemeint ist können wir nicht wissen.' Judging from 1.25.20, we might now guess *Varuṇa*, if it were not for the very vague and commonplace quality of the formula *divāç ca*, &c. Therefore, perhaps better, *Indra* and *Soma* ; cf. 9.95.5, *indraç ca yāt kṣāyathāḥ sāubhagāya*.

1.26.1^o: 1.14.11^o, sémām no adhvarām yaja.

1.26.4^{b+c} (Çunahçepa Ājigarti, &c.; to Agni)

ā no barhī riçādaso vāruṇo mitró aryamā,

sídantu mánuṣo yathā.

1.41.1^b (Kaṇva Ghāura; to Varuṇa, Mitra Aryaman)

yām rákṣanti práçetaso vāruṇo mitró aryamā,

nū cit sá dabhyate jánaḥ.

4.55.10^b (Vāmadeva; to Viçve Devāḥ)

ṭát sú naḥ savitā bhāgo vāruṇo mitró aryamā,

4.55.10^a

indro no rádhasā gamat.

5.67.3^b (Yajata Atreya; to Mitra and Varuṇa)

viçve hí viçvávedaso vāruṇo mitró aryamā,

vratā padéva saçcire pṛānti mártyaṁ risāḥ.

1.41.2^b

8.18.3^b (Irimbiṭhi Kaṇva; to Ādityāḥ)

ṭát sú naḥ savitā bhāgo vāruṇo mitró aryamā,

4.55.10^a

çárma yachantu saprátho yád ímahe.

8.18.3^c

8.28.2^a (Manu Vāivasvata; to Viçve Devāḥ)

vāruṇo mitró aryamā smádrātisāco agnáyāḥ,

pátnivanto vásatḥkr̥tāḥ.

8.83.2^b (Kusdin Kaṇva; to Viçve Devāḥ)

té naḥ santu yújaḥ sādā vāruṇo mitró aryamā,

vṛdhāsaç ca práçetasāḥ.

9.64.29^a (Kaçyapa Mārīca; to Pavamāna Soma)

hinvāno hetṛbhīr yatā ā vājam vājy ākrāmít,

sídanto vanúṣo yathā.

Ludwig, 251, and Grassmann render 1.26.4: 'May Varuṇa, &c., sit upon our barhis like men'; Bergaigne, *La Religion Védique*, i. 67; *Mélanges Renier*, p. 78; and Oldenberg, *SBE*, xlvii. 13: 'May Varuṇa, &c., sit down on our barhis as they did on Manu's.' The latter translation, which Ludwig also suggests in his commentary, is in its general sense eminently satisfactory; it would call for no comment but for the curious parallel in 9.64.29. Ludwig, 854, renders that stanza, 'ausgeschüttet gelenkt von denen, die es laufen lassen, ist zur krafttat das krafttross geschritten, wie kämpfer die ihren platz einnehmen.' Grassmann, almost the same, except that he renders pāda c by 'wie Krieger sitzend nach dem streit'. Both are preceded by the *Pet. Lex.* under 1. vanús, 'die beim soma sitzen wie Kampfbereite'. All three renderings of the repeated pāda are more or less whitewashed: as regards Ludwig, sídanto means 'sitting', which is very different from a warrior's taking his place, presumably, in the ranks; as regards Grassmann, vanúṣo does not mean 'nach dem streit', though it may mean 'striving'; as regards *Pet. Lex.*, 'Kampfbereite' is open to similar criticism. I believe that vanúṣo means 'desiring': the soma steed attains his prize, and so do the sacrificing priests who desire the soma; cf. 10.96.1, prá te (sc. indrasya) vanve vanúṣo haryatām mādām, 'I desire the golden drink of thee who (also) desirest it.'

Considering, now, the facile interchange between m and v (cf. *JAOS.* xxix. 290 ff.), one of the two pādas 1.26.4^o and 9.64.29^o is pretty certainly patterned after the other. I incline to think that 1.26.4^o is the model, 9.64.29^o the imitation. Be this as it may, the construction of mánuṣo in 1.26.4, as nominative plural, rather than genitive

singular, rises in the scale in spite of a certain *prima facie* insipidity: the gods Varuṇa, &c., are compared with sacrificing men. Both sit upon the barhis, equally interested in the progress of the sacrifice; soma and dakṣiṇā are doubtless in the mind of the poet. Rather curiously, we have much the same variant as between RV. 1.44.11° and TB. 2.7.12.6°, manuṣvād (TB. vanuṣvād) deva dhimahi prācetasam. Here the commentary to TB., vanuṣvat paricarāṇavat, has in mind the same idea as ours in reference to vanuṣaḥ in RV. 9.64.29°. —The pāda, vāruṇo mitrō aryamā, also as refrain in 10.126.3^b–7^b; cf. vāruṇa mitrāryaman, under 5.67.1°; and see p. 11.

1.26.5° (Çunaḥçepa Ājigarti, &c. ; to Agni)
pūrvya hotar asyā no māndasva sakhyāsya ca,
imā u śū çrudhī girāḥ.

1.45.5^b (Praskaṇva Kāṇva ; to Agni)
ghṛtāhavana santyemā u śū çrudhī girāḥ,
yābhiḥ kāṇvasya sūnāvo hāvanté 'vase tvā.
2.6.1° (Somāhuti Bhārgava ; to Agni)
imām me agne samīdham imām upasādam vaneḥ,
imā u śū çrudhī girāḥ.

1.26.10^b (Çunaḥçepa Ājigarti, &c. ; to Agni)
vīçvebhīr agne agnībhīr imām yajñām idām vācaḥ,
cāno dhāḥ sahaso yaho.

1.91.10^a (Gotama Rāhugaṇa ; to Soma)
imām yajñām idām vāco 1juṣṣāṇā upāgahi, 1.91.10^b
sōma tvām no vṛdhé bhava.
10.150.2^a (Mṛṣika Vasiṣṭha ; to Agni)
imām yajñām idām vāco 1juṣṣāṇā upāgahi, 1.91.10^b
mārtāsa tvā samīdhāna havāmahe mṛṣikūya havāmahe.

Antecedently it is probable that 1.26.10^b is borrowed from the compact distich of the two others.

1.27.1°, samrājantam adhvarāṇām: 1.1.8^a; 45.4°, rājantam, &c.; 8.8.18°, rājantāv, &c.

1.28.1^{cd}–4^{cd}, ulūkhalasutanam āvéd v indra jalgulaḥ.

1.28.9^b (Çunaḥçepa Ājigarti, &c. ; to Prajāpati Hariçandra, or [Adhiṣavaṇa-]
carmaṇapraçaṇsā)
ūc chiṣṭām camvōr bhara sōmām pavitra ā sṛja,
nī dhehi gōr ādhi tvaci.

9.16.3^b (Asita Kāçyapa, or Devala Kāçyapa ; to Soma Pavamāna)
ānaptam apsū duṣṭāraṁ sōmām pavitra ā sṛja,
1punihīndrāya pātave. 9.16.3°

9.51.1^b (Ucathya Āṅgīrasa; to Soma Pavamāna)
 ādhvāryo ādriḥḥ sūtām sōmāṁ pavitra ā srja,
 punihīndrāya pātave.]

9.16.3^o

For stanza 1.28.9 cf. Hillebrandt, *Ved. Myth.* i. 170; Geldner, *Rigveda Kommentar*, p. 5; for the entire hymn, Oldenberg, *RV. Noten*, p. 24. Cf. also Ludwig, 784.—The cadence, gōr ādhi tvaci, also at 9.65.25; 79.4; 101.11.

1.29.1^b (Çunaḥṣepa Ajigarti, &c.; to Indra)
 yāc cid hī satya somapā anāçastā iva smāsi,
 ā tū na indra çaṁsaya gōṣv āçveṣu çubhriṣu saḥāsreṣu tuvimagha.

2.41.16^c (Gr̥tsamada; to Sarasvatī)
 āmbitame nādītame dēvitame sārāsvatī,
 apraçastā iva smasī prāçastim amba nas kṛdhi.

The two stanzas show subtle relationship of structure which may be expressed in proportional form :

1.29.1, anāçastāḥ : ā çaṁsaya =
 2.41.16, apraçastāḥ : prāçastim kṛdhi.

[1.29.2^a, çiprin vājānām pate: 6.45.10^b, indra vājānām pate.]

1.30.7^c (Çunaḥṣepa Ajigarti, &c.; to Indra)
 yōge-yoge tavāstaram vāje-vāje havāmahe,
 sākhāya indram ūtāye.

8.21.9^c (Sobhari Kāṇva; to Indra)
 yō na idām-idaṁ purā prā vāsyā anināya tām u va stuṣe,
 sākhāya indram ūtāye.

The stanza 8.21.9 does not sound so well as 1.30.7, as regards either sense or metre.

1.30.8^b (Çunaḥṣepa Ajigarti, &c.; to Indra)
 ā ghā gamad yādi çrāvat sahasrīṇibhir ūtibhiḥ,
 vājebhir ūpa no hāvam.

10.134.4^d (Mādhātṛ Yāuvanāçva; to Indra)
 āva yāt tvām çatakrataṁ indra viçvāni dhūnuṣē,
 rayim nā sunvatē saccā sahasrīṇibhir ūtibhir | devī jānītry ajījanat
 bhadrá jānītry ajījanat, 9. refrain, 10.134.1^{ef}-6^{ef}

1.30.9^a (Çunaḥṣepa Ajigarti, &c.; to Indra)
 ānu prasnāsyāukaso huvé tuvipratim nāram,
 yām te pūrvām pitā huvé.

8.69.18^a (Priyamedha Āṅgīrasa; to Indra)
 ānu prasnāsyāukasah priyāmedhāsa eṣām,
 pūrvām ānu prāyatim vṛktābarhiṣo hitāprayasa āçata.

1.30.10^c (Çunaḥṣepa Ajigarti, &c.; to Indra)
 tām tvā vayām viçvavārā çasmahe puruhūta,
 sākhe vaso jaritṛbhyah.

3.51.6^d (Viçvāmitra; to Indra)
 túbhyaṁ bráhmāṇi gíra indra túbhyaṁ satrá dadhire harivo juśásva,
 bodhy āpir ávaso nūtanasya sákhe vaso jartṭbhyo váyo dhāḥ.
 8.71.9^c (Sudṛiti Āṅgīrasa and Purumīḥa Āṅgīrasa; to Agni)
 sá no vásva úpa másy ūrjo napān māhinasya,
 sákhe vaso jaritṭbhyah.

It would seem that metre and sense both justify us in assuming that sákhe vaso jaritṭbhyo váyo dhāḥ is the mother páda. See Part 2, chapter 2, class B 8.

1.30.18^b (Çunaḥçepa Ājigarti, &c.; to Açvins)
 samānáyojano hí vām rátho dasrāv ámartyah,
 samudré açvinéyate.

5.75.9^d (Avasyu Ātreya; to Açvins)
 ábhūd usá rúçatpaçur ágnir adhāyy ṛtvíyah,
 áyoji vām vṛṣanvasú rátho dasrāv ámartyo
 mādhvī máma çrutam hávam.]

☞ refrain, 5.75.1^e–9^e

1.30.19^b (Çunaḥçepa Ājigarti, &c.; to Açvins)
 ny ághnyásya mūrdhāni cakráṁ ráthasya yemathuḥ,
 pári dyām anyád iyate.

5.73.3^b (Pāura Ātreya; to Açvins)
 irmānyád vápuṣe vápuç cakráṁ ráthasya yemathuḥ,
 páry anyá náhuṣa yugá mahná rájáṁsi dryathah.

For these difficult cosmic-mythological stanzas cf. the recent discussions of Pischel, *Ved. Stud.* i. 212 ff.; Ludwig, *Ueber Methode*, p. 30; Hillebrandt, *Ved. Myth.* iii. 384, note; Oldenberg, *RV. Noten*, p. 361 (who cites the parallels from RV. and other sources). Oldenberg's remarks on anyá in 5.73.3^e are pertinent. It seems to me also that the word there, not too aptly, agrees with yugá, that is to say, that it has a different meaning than in 1.30.19. Possibly, therefore, 5.73.3 is reminiscent of earlier treatments of the idea of the 'other wheel' such as appears in 1.30.19 or 8.22.4.

1.30.21^c (Çunaḥçepa Ājigarti, &c.; to Uṣas)
 vayám hí te ámanmahy ántād á parākāt,
 áçve ná citre aruṣi.

4.52.2^a (Vāmadeva; to Uṣas)
 áçveva citráruṣī matá gávām ṛtávarī,
 sákhābhūd açvinór usāḥ.

Bergaigne, *La Syntaxe des comparaisons védiques* (Mélanges Renier, p. 75 ff., especially pp. 77, note 1, 88); Pischel, *Ved. Stud.* i. 91 ff., have treated the phenomenon of case attraction in comparisons. They show that the primary word in a comparison attracts to its own case-form the secondary, or simile word. On page 92 Pischel remarks that he has found scarcely more than one case of attraction to the vocative, namely, this very páda 1.30.21^c. But he has failed to note the parallel, 4.52.2^a, which stamps 1.30.21^c as imitative. I do not wish to say that the vocative attraction in 1.30.21 violates any habit, notwithstanding its rareness, especially as Bergaigne, l. c., p. 80, and Delbrück, *Altindische Syntax*, p. 106, cite one

more case from the first book, 1.57.3. But of the two repeated pādas above one must be the model, and that is 4.52.2^a, making it likely, after all, that the construction in 1.30.21 is for the nonce. We must remember here the frequent cases in which the secondary or simile word is in the nominative while the primary word is in the vocative, e.g. 1.16.5; 1.36.13; 7.13.3, &c. More precisely, therefore, *āgve nā* in 1.30.21 imitates *āgve nā* in 4.52.2; the interdependence of the two is not to be doubted, especially as the cadence of both lines is irregular (∪ ∪ ∪ ∪), and it is not to be supposed that two poets would happen upon the same metrical irregularity.

1.30.22^c (Çunaḥçepa Ājigarti, &c. ; to Uśas)
tvām tyēbhīr ā gahi vājēbhīr duhitar divaḥ,
asmé rayīm ní dhārāya.

10.24 1^c (Vimada Āindra, or others ; to Indra)
īndra sómam imām piba, mādhumantām camū sūtām, ~~cf.~~ 8.17.1^b
asmé rayīm ní dhārāya ví vo máde sahasrīṇām purūvaso vívaksase.

Cf. the pāda, cūddhó rayīm ní dhārāya, 8.95.8^c, also octosyllabic, which helps to show that 10.24.1^c with refrain is secondary.

Group 4. Hymns 31–35, ascribed to Hiranyastūpa Āṅgīrasa

1.31.8^d (Hiranyastūpa Āṅgīrasa ; to Agni)
tvām no agne sanāye dhānānām yaçāsām kārūm kṛṇuhi stāvānaḥ,
rdhyāma kármāpāsā návena devāir dyāvāpṛthivī prāvataṁ naḥ.

9.69.10^d (Hiranyastūpa Āṅgīrasa ; to Pavamāna Soma)
īndav īndrāya brhaté pavasva sumrīkó anavadyó riçādāḥ,
bhārā candrāṇi gr̥ṇaté vásūni devāir dyāvāpṛthivī prāvataṁ naḥ.

10.67.12^d (Ayasya Āṅgīrasa ; to Bṛhaspati)
īndro mahnā maható arṇavāsya, ví murdhānam abhinad arbudāsya,
āhann āhim āriṇāt saptá síndhūn, devāir dyāvāpṛthivī prāvataṁ naḥ.
~~cf.~~ 10.67.12^a
~~cf.~~ 4.28.1^c

[1.32.1^a, indrasya nú vīryāṇi prá vocam : 2.21.3^d, indrasya vocam prá kṛtāni vīryā.]

1.32.3^b (Hiranyastūpa Āṅgīrasa ; to Indra)
vṛṣāyāmāṇo 'vṛṇīta sómam trikadrúkeṣv apibat sūtāsya,
ā sáyakam maghāvādatta vājram āhann enām prathamajām āhinām.

2.15.1^c (Gr̥tsamada ; to Indra)
prá ghā nv āsya maható mahāni satyá satyāsya kárapāni vocam,
trikadrúkeṣv apibat sūtásyāsya máde āhim īndro jaghāna.

[1.32.4^c, āt sūryam janāyan dyām uśāsam : 6.30.5^d, sākām sūryam, &c.]

[1.32.5^d, āhiḥ çayata upapfk prthivyāh : 10.89.14^d, prthivyā apfk amuyā çayante.]

1.32.12^d (Hiranyastūpa Āṅgīrasa : to Indra)

āçvyo vāro abhavas tād indra srké yāt tvā pratyāhan devā ekah,
ājayo gā ājayaḥ çūra sōmam āvāsraḥ sārtave saptā sindhūn.

2.12.12^b (Gṛtsamada ; to Indra)

yāh saptāraçmir vṛsabhās tūviṣmān, avāsraḥ sārtave saptā sindhūn,

cf. 2.12.12^a

yō rāuhinām āsphurad vājrabāhur dyām ārōhantām sā janāsa indrah.

Cf. Pischel, Ved. Stud. ii. 91 (improbable suggestion) ; Geldner, *ibid.* 183.—For echoes of 1.32.12 see perhaps AV. 2.29.7 ; TS. 6.5.5.2 ; TB. 1.1.8.3.

[1.32.15^d, arān nā nemih pāri tā babhūva : 1.14.1.9^d, arān nā nemih paribhūr
ajāyathāh.]

Cf. 5.13.6.

[1.33.5^c, prā yād divō hariva sthātar ugra : 6.41.3^c, etām piba hariva, &c.]

1.33.12^c (Hiranyastūpa Āṅgīrasa ; to Indra)

ny āvidhyad ilrbīçasya drlḥā vī çṛṅgīnam abhinac chuṣnam indrah,
yāvat tāro maghavan yāvad ōjo vājreṇa çātrum avadhīḥ pṛtanyūm.

7.91.4^a (Vasiṣṭha ; to Indra and Vāyu)

yāvat tāras tanvō yāvad ōjo yāvan nāraç cākṣasā dīdhyānāḥ,
çūcin sōmam çucipā pātām asmē indravāyū sādātām barhīr édām.

Both Ludwig and Grassmann translate the second distich of 1.33.12 with a diplomatic touch that disguises its plainest sense. The former, 965, 'wie gross seine schnelligkeit, Maghavan, wie gross seine gewalt, mit dem keile tötetest du den kampfeslustigen feind.' But the vocative Maghavan shows clearly that it is not a question of the enemy's, but of Indra's swiftness and strength. In that regard Grassmann is quite correct : 'Nach deiner Kraft und Schnelle, mächt'ger Indra, erschlugst den Feind, den Kämpfer, mit dem Blitz du.' This rendering, however, in its turn, veils an intrinsic insipidity. What the distich really says, damning Indra with faint praise, is this : 'As far as held out thy alertness, O Maghavan, and thy strength, thou hast slain the fighting enemy with thy bolt.' Now 7.91.4 shows that this is indeed the meaning of the passage just discussed. Ludwig, 715 : 'Sovil die eigene rüigkeit, die [eigene] stärke so vil männer mit einsicht schauend [vermögen] ; trinkt den reinen soma bei uns, o trinker von reinem, Indra und Vāyu, sitzt nider auf unserm barhis.'

Grassmann : 'Soweit des Leibes Rüstigkeit und Kraft reicht, soviel die Männer schau'n mit ihren Blicken, trinkt reinen Soma, ihr des Reinen Trinker, und setzt auf diese Streu euch, Indra-Vāyu.' The stanza has its own difficulties, because it states in turgid style what might have been stated in plain language : the poet invites Indra and Vāyu to a protracted drinking-bout which shall last as long as the sacrificers' bodily endurance holds out, and as long as they can keep their mental faculties unimpaired. I make little doubt that the repeated pāda is primary in this connexion, and that it is secondary and weak in 1.33.12. This weakness the Western translators, in their several ways, instinctively disguise in their versions.

1.33.14^{a1} (Hiranyastūpa Āṅgīrasa; to Indra)

āvaḥ kṛtsam indra yāsmiñ cākān syūmanyū rjṛā vātasyācva,
caphācyuto reṇur nakṣata dyām ūc chvāitreyo nṛśāhyaya tasthau.

1.174.5^a (Agastya; to Indra)

vāha kṛtsam indra yāsmiñ cākān syūmanyū rjṛā vātasyācva,
prā sūraç cakrām vṛhatā abhīke, 'bhī spṛdho yaśiṣad vājabāhuḥ.

cf. 1.174.5^c

6.26.4^b (Bharadvāja; to Indra)

tvām rātham prā bharo yodhām ṛṣvām āvo yūdhyantam vṛṣabhām
dācādyum,

tvām tūgrām vetasāve saccāhan tvām tūjīm ḡṇāntam indra tūtoḥ.

See Geldner, *Ved. Stud.* ii. 171; *Rigveda-Kommentar*, p. 7; and cf. under 1.174.5^c.

1.34.10^b (Hiranyastūpa Āṅgīrasa; to Aṇvins)

ā nāsatyā gāchatam hūyāte havir mādhvah pibatam madhupēbhīr āsābhīh,
yuvor hī pūrvam savitōśāso rātham ṛtāya citrām ḡhrtāvantam īsyati.

4.45.3^a (Vāmadeva; to Aṇvins)

mādhvah pibatam madhupēbhīr āsābhīr utā priyām mādhone yuñjā-
thām rātham,

ā vartanīm mādhunā jinvathas pathō dṛtīm vahethe mādhumantam aṇvīnā.

One may imagine the repeated pāda in 1.34.10 to have been borrowed from a madhu-stanza and a madhu-hymn like 4.45, and equally well one may imagine the same pāda expanded gleefully into the theme of the four pādas of 4.45.3. For the connexion between Aṇvins and madhu see Hillebrandt, *Ved. Myth.* i. 239 ff.

[1.34.11^a, ā nāsatyā tribhīr ekādaçīr ihā: 8.35.3^a, viçvair devāis tribhīr, &c.]

1.34.11^{cd} (Hiranyastūpa Āṅgīrasa; to Aṇvins)

ā nāsatyā tribhīr ekādaçīr ihā, devēbhīr yātām madhupēyam aṇvīnā,

cf. 1.34.11^a

prāyus tāriṣṭam nī rāpāṁsi mṛkṣatām sēdhataṁ dvēṣo bhāvataṁ sacābhūvā.

1.157.4^{cd} (Dirghatamas Āucathya; to Aṇvins)

ā na ūrjām vahataṁ aṇvīnā yuvām, mādhumatyā naḥ kāçayā mimik-
ṣatam,

cf. 1.92.17^c

prāyus tāriṣṭam nī rāpāṁsi mṛkṣatām sēdhataṁ dvēṣo bhāvataṁ
sacābhūvā.

1.34.12^d (Hiranyastūpa Āṅgīrasa; to Aṇvins)

ā no aṇvīnā trivṛtā rāthenārvāncām rayīm vahataṁ suvīram,
ḡṇvāntā vām āvase johavīmi vṛdhē ca no bhavataṁ vājasātāu.

1.112.24^d (Kutsa; to Aṇvins)

āpnasvatīm aṇvīnā vācam asme kṛtām no dasrā vṛṣaṇā manīṣām,
adyūtyē 'vase nī hvaye vām vṛdhē ca no bhavataṁ vājasātāu.

The word adyūtyā in 1.112.24^d seems to me to mean 'darkness', or 'trouble', rather than 'unlucky gambling', as the *Pet. Lexicons* and the translators assume.

[1.35.2^c, hiranyāyena savitā rāthēna: 4.44.5^b, hiranyāyena suvītā rāthēna; 8.5.35^a, hiranyāyena rāthēna.]

[1.35.8^c, hiranyākṣāḥ savitā devā āgāt: 2.38.4^d, arāmatih savitā, &c.]

[1.35.8^d, dādhad rātnā dāṣṣe vāryāni: see under 1.47.1^b.]

[1.35.9^b, ubhē dyāvāprthivī antār iyate: 1.160.1^c, sujānmanī dhiṣāṇe antār iyate.]

See the context of each stanza.

1.35.10^b (Hiranyastūpa Āṅgīrasa; to Savitar)

hīranyahasto āsurāḥ sunīthāḥ **sumṛīkāḥ svāvān yātv arvān**,
apasōdhan rakṣāso yātudhānān āsthād devāḥ pratidoṣām grṇānāḥ.

1.118.1^b (Kakṣivat Dairghatamasa, son of Uçig; to Aṣvins)

ā vām rātho aṣvinā çyenāpatvā **sumṛīkāḥ svāvān yātv arvān**,
yó mārtyasya mānaso jāviyān trivandhuró vṛṣaṇā vātaraṇhāḥ.]

1.118.1^d

The epithet 'tenderly merciful' (sumṛīkā) is applied to Savitar in 1.35.10, to the Aṣvins' chariot in 1.118.1. There can be no doubt that the repeated pāda is primary in the former. Cf. the relation of 1.108.1 to 7.61.1 (under 1.108.1). On the other hand the fourth pāda of 1.118.1 has a parallel in 1.183.1, to wit:

tām yunījāthām mānaso yó jāviyān trivandhuró vṛṣaṇā yās tricakrāḥ,
yēnopayāthāḥ sukṛto dūroṇām tridhātunā patatho vir ná parṇāḥ.

From the point of style, or expression, 1.183.1, especially its first distich, seems, in turn, decidedly inferior and afterborn in relation to 1.118.1; the three stanzas therefore may involve a case of double relative age: 1.35.10; 1.118.1; 1.183.1.—For pratidoṣām in 1.35.10 see Ludwig, 131 (who suggests prati dōṣam); Bartholomae, Bezz. Beitr. xv. 198, note.

[1.35.11^d, rākṣā ca no ādhi ca brūhi deva: 1.114.10^c, mṛīā ca, &c.]

Group 5. Hymns 36-43, ascribed to Kaṇva Ghāura

[1.36.3^a, prā tvā dūtām vṛṇīmahe: 1.12.1^a, agnīm dūtām vṛṇīmahe; 1.44.3^a, adyā dūtām vṛṇī mahe.]

Cf. 8.102.18^b.

1.36.3^b: 1.12.1^b; 1.44.7^a, hótāraṁ viçvāvedasam.

[1.36.4^a, devāsas tvā vāruṇo mitrō aryamā: 1.40.5^c, yāsminn indro vāruṇo, &c.; 7.66.12^c, yād ōhate vāruṇo, &c.; 7.82.10^a; 83.10^a, asmé indro vāruṇo, &c.; 8.19.16^a, yēna caṣṭe vāruṇo, &c.; 8.26.11^c, sajōṣasā vāruṇo, &c.; 10.36.1^b, dyāvākṣāmā vāruṇo, &c.; 10.65.1^a, agnir indro vāruṇo, &c.; 10.65.9^b, indravāyū vāruṇo, &c.; 10.92.6^c, tébhiç caṣṭe vāruṇo, &c.]

1.36.5^b (Kaṇva Ghāura; to Agni)

mandrō hótā grhāpatir āgne dūtó viçām asi,
tvé viçvā sāṁgatāni vratā dhruvā yāni devā ākrṇvata.

1.44.9^b (Praskaṇva Kāṇva ; to Agni)
pátir hy adhvarāṇām ágne dūtó viçám ási,
uṣarbúdha á vaha sómapítaye devān adyá svardīçah.

For 1.44.9* cf. the pādas, rájantam adhvarāṇām, &c., under 1.1.8.

1.36.7^{ab} (Kāṇva Ghāura ; to Agni)
tām ghem itthá namasvina úpa svarājam āsate,
hótrābhir agnīm mánuṣaḥ sám indhate titirvāṇso áti sridhaḥ.

8.69.17^{ab} (Priyamedha Āṅgira ; to Indra)
tām ghem itthá namasvina úpa svarājam āsate,
áartham cid asya súdhitam yád étava ávartáyanti dāvāne.

For 1.36.7* cf. 2.2.8^c; 10.11.5^b, hótrābhir agne mánuṣaḥ svadhvarāḥ.

1.36.8^b (Kāṇva Ghāura ; to Agni)
ghnānto vṛtrám ataran ródasi apá urú kṣáyāya cakrire,
bhúvat káṇve vīṣā dyumny áhutaḥ krāṇdad áçvo gáviṣṭiṣu.

7.60.11^d (Vasiṣṭha ; to Mitra and Varuṇa)
yó bráhmaṇe sumatīm āyájāte [vájasya sātáu paramásya rāyáh,]
síksanta manyúṁ maghāvāno aryá urú kṣáyāya cakrire sudhātu.

Cf. 6.50.3; 8.68.12.

1.36.10^b (Kāṇva Ghāura ; to Agni)
yám tva deváso mánave dadhúr ihá yájiṣṭham havyavāhana,
yám káṇvo médhyaṭithir dhanaspṛtam yám vīṣā yám upastutáh.

1.44.5^d (Praskaṇva Kāṇva ; to Agni)
staviṣyāmi tvām ahām viçvasyāmṛta bhojana,
ágne trātáram amṛtam miyedhya yájiṣṭham havyavāhana.
7.15.6^c (Vasiṣṭha Maitrāvaruṇi ; to Agni)
sémām vetu vāsatkṛtim agnir juṣata no girah,
yájiṣṭho havyavāhanaḥ.
8.19.21^c (Sobhari Kāṇva ; to Agni)
íle girá mánurhitam yám devā dūtām aratīm nyeriré,
yájiṣṭham havyavāhanam.

[1.36.12^d, sá no mṛṣa mahān asi : 4.9.1^a, ágne mṛṣa mahān asi.]

1.36.14^c (Kāṇva Ghāura ; to Agni)
úrdhvó naḥ páhy áñhaso ní ketúnā viçvaṁ sám atríṇam daha,
kṛdhí na úrdhvān caráthāya jīvāse vidá devéṣu no dúvaḥ.

1.172.3^c (Agastya ; to Maruts)
trṇaskandásya nú viçah pári vṛṇkta sudānavah,
úrdhvān naḥ karta jīvāse.

1.36.15^{ab} (Kaṇva Ghāura ; to Agni)

pāhī no agne rakṣāsaḥ pāhī dhūrtér ārāvṇaḥ,
pāhī rīṣata utā vā jīghāṁsato bhādhāno yāvīṣṭhya.

7.1.13^{ab} (Vasiṣṭha Maitravaruṇi ; to Agni)

pāhī no agne rakṣāso ājūṣtāt pāhī dhūrtér ārauro aghāyōḥ,
tvā yujā prtanayūnr abhī syām.

It seems pretty clear that the fuller form of the distich, 7.1.13^{ab}, whose author is said to be Vasiṣṭha, is the primary form. For the cadence of 1.36.15^a (— ∪ ∪) is a severe infringement, of course not unparalleled, of metrical law, whereas 7.1.13^a is unexceptionable. In 1.36.15^b ārāvṇaḥ (catalectic dipody) cleverly takes the place of ārauro (∪ ∪ —). In 8.60.10^a, pāhī viḡvasmād rakṣāso ārāvṇaḥ, we seem to have a tertiary descendant from this distich, namely a contraction of 1.36.15^{ab}.

1.37.4^c (Kaṇva Ghāura ; to Maruts)

prā vaḥ cārdhaya ghṛṣvaye tveśādyumnāya ṣuṣmīṇe,
devāttam brāhma gāyata.

8.32.27^c (Medhātithi Kaṇva ; to Indra)

prā va ugrāya niṣṭūrē 'śāḥaya prasakṣīṇe.
devāttam brāhma gāyata.

We render 1.37.4, 'Sing for yourselves a god-given song to the fiery host (of the Maruts), the brilliantly luminous, the mighty !' The word vaḥ in the second place is that immensely common vaḥ in just that position (the second word of the stanza, e.g. 5.52.4 ; 6.10.1 ; 16.22 ; 8.19.7 ; 62.16 ; 71.12), an enclitic dative of interest, quasi German, 'singt euch' (cf. Bezz. Beitr. xxvii. 268). None of the translations do justice to this subtle idiom : see Grassmann, ii. 40 ; Ludwig, 673 ; Max Müller, SBE. xxxii. 63 (where older renderings are quoted). Ludwig is enticed by this use of vaḥ to take gāyata as passive : 'Eurer künden schar, von blendender herlichkeit, der kraftvollen, soll ein von den göttern eingegebenes brahma gesungen werden.' In his commentary he retracts the lapsus, and follows the other translators.

The other stanza involves a remarkable type of repetition : 'Sing for yourselves a god-given song to the strong, conquering, unconquered, overwhelming (Indra) !' Ludwig, 598, not having in mind his rendering of the repeated pāda in 673, translated gāyata as active, 'singt das den göttern entnommene brahma eurem gewaltigen', &c. Grassmann : 'Auf eurem starken . . . singt das gottverliebene Gebet.' Now Aufrecht in the Preface of the second edition, p. xxv, notes the repetition of the pāda, and remarks : 'Das gottgegebene brahma hat der Nachahmer (the author of 8.32.7) geraubt.' Aufrecht thus judges, because he presumably construes vaḥ in 1.37.4 as referring to the Maruts ; then, finding the same plural in a parallel stanza to Indra, he condemns the latter as an imitation. But with our construction of vaḥ the supposed reference to the Maruts is cancelled, and, as far as I can see, one stanza is as good as another.

1.37.1^a, 5^b, kṛlām vaḥ cārdho (5^b, kṛlām yāc chārdho) mārutam.

[1.37.8^c, bhīyā yāmeṣu rējate (sc. prthivī) : 8.20.5^c, bhūmīr yāmeṣu rējate.]

1.37.11^c (Kaṇva Ghāura ; to Maruts)

tyām cid ghā dirghām prthūm mihō nāpātam āmr̥dhram,
prā cyāvayanti yāmaḥbhīḥ.

5.56.4^d (Çyāvāçva Atreya; to Maruts)
 nī yé riṇānty ójaśā vñthā gāvo ná durdhuraḥ,
 āçmānaṁ cit svaryāṁ pārvataṁ girim prā cyāvayanti yāmabhiḥ.

We may render 1.37.11, 'Verily, even that long and broad child of the cloud (the rain) that does no injury, they cause to fall in their course'. All translators agree on some such sense: Ludwig, 673; Grassmann, i. 41; Max Müller, SBE. xxxii. 64. For mihó nápāt cp. Bergaigne, ii. 18, 46, 256, note 2. For the first distich of 5.56.4 cf. Geldner, Ved. Stud. i. 117. The second distich is perhaps, though by no means certainly, interpreted by 1.37.11: āçmānaṁ cit svaryāṁ (also 5.30.8^a), 'the heavenly stone' may be lightning; pārvataṁ girim, 'cloud-mountain'. I render: 'Even the heavenly stone (lightning) (and) the (cloud) mountain they cause to fall (as rain-storm) in their course.' Therefore again rain-storm (for pārvataṁ girim cf. Bergaigne, i. 258). This, if, indeed, it be correct, does not appear quite clearly enough in Ludwig, 690: 'sogar den himmlischen keil, den fels, den berg, auf ihren zügen stürzen sie.' Grassmann, i. 208: 'Des Himmels Felsen auch und den gewalt'gen Berg erschüttern sie durch ihren Gang.' Max Müller, *ibid.* p. 337: 'they by their marches make the heavenly stone, the rocky mountain (cloud) to shake.' For both stanzas cf. 8.7.4, vāpanti marūto mihāṁ prā vepayanti pārvatān, yād yāmaṁ yānti vāyūbhiḥ.

Though the parallels seem to call in both stanzas for cloud mountains, we must not forget that the Maruts shake also real mountains, trees, and so on; e.g. 1.37.12; 1.39.5; 1.85.4. In that case Grassmann's translation comes closest to the sense of the original.

1.37.12^a (Kaṇva Ghāura; to Maruts)
 marūto yād dha vo bālaṁ jānān acucyavītana,
 girīn acucyavītana.

8.7.11^b (Punarvatsa Kāṇva; to Maruts)
 marūto yād dha vo divāḥ sumnāyānto hāvāmahe,
 ā tū na ūpa gantana.

The anacoluthic quality of 1.37.12^a suggests the question whether its similarity to 8.7.11^a is accidental, especially as several stanzas of 1.37; 1.38; and 1.39 have pādas repeated in 8.7 (1.38.1^a: 8.7.31^a; 1.39.5^a: 8.7.4^b; 1.39.6^b: 8.7.28^b). Ludwig, 673, renders 1.37.12, 'O Marut, so wie eure kraft ist, warft ihr die leute nider, warft ihr die berge nider'. Oldenberg, SBE. xlv. 172: 'O Maruts, with such strength as yours, you have caused men to tremble.' Other renderings in Max Müller, SBE. xxxii. 79. Oldenberg illustrates the anacoluthon by comparing 1.147.3. If the correspondence between 1.37.12^a and 8.7.11^a is not, after all, fortuitous, the former, of course, is the epigonal pāda. Note the enclisis of acucyavītana after the relative pronoun yād, which heightens the anacoluthic effect.

1.38.1^a (Kaṇva Ghāura; to Maruts)
 kād dha nūnām kadhapriyaḥ pitā putrāṁ ná hāstayoḥ,
 dadhividhē vṛktābarhiṣaḥ.

8.7.31^b (Punarvatsa Kāṇva; to Maruts)
 kād dha nūnām kadhapriyo yād indram ājahātana,
 kó vaḥ sakhitvá oḥate.

Recent discussions of kadhapri, and the like, by Pischel, ZDMG. xxxv. 714; Geldner, Ved. Stud. iii. 64; Oldenberg, RV. Noten, p. 26. In 8.8.4 the Aṇvins' epithet adhapriyā (dual) seems to mean 'then-friends', something like 'reliable friends'; therefore kadhapriyaḥ means 'when-friends', i.e. 'uncertain, fickle, or capricious friends'; in 1.30.20 kadhapriye

(enclitic) seems to be vocative feminine singular of a transition form *kadhapriyā*, derived from *kadhapri*. In the stanzas above the repeated *pada* fits equally well in both cases (see the sequel in 1.38). The hymns 1.38 and 8.7 are otherwise related as to authorship (see the preceding item); I am unable to discover any indication as to priority. Perhaps we may render 1.38.1: 'What is up with you now, ye fickle friends? As a father his son in his arms so have ye been placed (accommodated), O ye (gods) for whom the barhis is prepared.' For the middle of root *dhā* in passive sense see, e.g., 1.24.4. The stanza would then seem to express surprise or disgust because the Maruts do not respond to kind treatment. The idea is continued effectively in the next five stanzas. If, however, *dadhidhvō* is to be taken as active we may render: 'What now, ye fickle friends, did you, like a father his son in his arms, place (us)? &c.' Again complaint, expressed rhetorically in question form, at the neglect of the Maruts. The implication would be that the Maruts did not cherish their worshippers, as might properly be expected of them.

1.39.5^{a+d} (Kaṇva Ghāura; to Maruts)

**prā vepayanti pārvatān ví vñicanti vānaspātīn,
prō ārata maruto durmāda iva dēvāsaḥ sārvaṃ yā vīçā.**

5.26.9^c (Vasūyava Atreyāḥ; to Viçve Devāḥ)
édām marūto aṇvīnā mitrāḥ sīdantu vāruṇaḥ,
dēvāsaḥ sārvaṃ yā vīçā.

8.7.4^b (Punarvatsa Kaṇva; to Maruts)
vāpanti marūto mīhaṃ prā vepayanti pārvatān,
yād yāmaṃ yānti vāyūbhīḥ.

Note that 1.39 and 8.7 share another *pāda*; see under 1.39.6^b. For 8.7.4 see under 1.37.11^c.

[1.39.6^a, ūpo rātheṣu pṛṣṭatīr ayugdhvam: 1.85.5^a, prā yād rātheṣu pṛṣṭatīr āyugdhvam.]

1.39.6^b (Kaṇva Ghāura; to Maruts)

ūpo rātheṣu pṛṣṭatīr ayugdhvam, prāṣṭīr vāhati rōhitaḥ, 6^a cf. 1.39.6^a
ā vo yāmāya pṛthivī cid aṇrod ātibhayanta mānuṣāḥ.

8.7.28 (Punarvatsa Kaṇva; to Maruts)
yād eṣām pṛṣṭatī rāthe prāṣṭīr vāhati rōhitaḥ,
yānti ubhā riṇānn apāḥ.

We render 1.39.6, 'And ye have hitched the spotted mares to your chariot; a red stallion draws as leader. Even the earth hath listened at your approach, and men were frightened'. Cf. Ludwig, 675; Grassmann, ii. 43; Max Müller, SBE. xxxii. 97. The word *pṛṣṭatīr* which the translators render by 'antelopes' means in fact 'spotted mares', because the Maruts have the epithet *pṛṣṭadaçva*. See Bergaigne, ii. 378, and, very explicitly, Nāighaṇṭuka 1.15; Brhad-devatā 4.144 (catalogue of the spans of the gods), where we have the express statement, *pṛṣṭatyo 'eṣvās tu marutām*. The word *prāṣṭī* (*pra + sti*, like *abhiṣṭī*, *ūpastī*, and *pāriṣṭī*) means literally 'being in front', 'leading horse'. It is the analogue of *purogava*, and *πρωθυς*, 'leading steer'. Both refer to what is known as a 'spike-team', or 'unicorn'. To a team of two animals a third is hitched in front for better control. See the author in *American Journal of Philology*, xxix. 78 ff.

The second stanza may be rendered, 'When the red stallion guides as a leading horse their speckled mares at the chariot, then the bright chariots approach and let the waters

flow'. Subtly, and yet in a peculiarly certain way, this stanza is secondary, directly patterned after 1.39.6. The entire characteristic and imaginative description of the span of the Maruts in 8.7.28 is crowded incidentally, as it were, into a subordinate clause (note orthotone váhati in 8.7.28; enclitic vahati in 1.39.6), whereas in 1.39.6 the description is the set theme of the first distich. I cannot doubt that this important bit of mythography was first stated in the explicit terms of 1.39.6, before it could be referred to incidentally, yet in the very same words, in 8.7.28.

The same conclusion, namely priority of 1.39.6^a, applies to the partial relation of 1.39.6^a to 1.85.5^a (in neither of which pádas, by the way, we should read ayugdhuam with Oldenberg, RV. Noten, pp. 41, 85). The original description was categorical, and not subordinate; cf. also 5.57.3^d. For the general character of 8.7 see p. xv, line 15 from below.—Note that 1.39 shares another páda with 8.7; see under 1.39.5.

[1.39.7^b, rúdrā ávo vṛṇīmahe: 1.42.5^b, pūṣann ávo, &c.]

1.40.2^b (Kaṇva Ghāura; to Brahmanaspati)

tvām id dhī sahasas putra mártya upabrūté dhané hité,
suvīryam maruta á svāçyvam dádhta yó va ácaké.

6.61.5^b (Bharadvāja; to Sarasvatī)

yás tvā devi sarasvaty upabrūté dhané hité,
indram ná vṛtratūrye.

1.40.4^{a+b+d} (Kaṇva Ghāura; to Brahmanaspati)

yó vāgháte dádāti sūnáram vásu sá dhatte ákṣiti çrávaḥ,
tásmāi ilām suvīram á yajāmahe supratūrtim anehásam.

5.34.7^b (Samvarana Prajāpatya; to Indra)

sām m paṇér ajati bhójanam muṣé ví dāçúṣe bhajati sūnáram vásu,
durgé caná dhriyate viçva á purú jáno yó asya táviṣṭm ácukrudhat.

8.103.5^b (Sobhari Kaṇva; to Agni)

sá dṛdhé cid abhí tṛṇatti vájam árvatā sá dhatte ákṣiti çrávaḥ,
tvé devatrā sádā purūvaso viçvā vāmāni dhīmahe.

5.82.6^a

9.66.7^c (Çatañ Vaikhānasāḥ; to Pavamāna Soma)

prá soma yāhi dhārayā sūtā indraya matsarāḥ,
dádhāno ákṣiti çrávaḥ.

3.9.1^d (Viçvāmitra Gāthina; to Agni)

sákhayas tvā vavṛmahe devām mártasa ntāye,

1.144.5^b

apūm nāpātañ subhāgañ sudīditiñ, supratūrtim anehásam.

3.9.1^c

Ludwig, 723, ad 1.40.4^d, translates, 'die (sc. Ilā) leicht alles durchsetzt, unvergleichliche'; the same scholar, 309, ad 3.9.1^d, 'den leicht überwindenden, der ohne nebenbuhler'. We render 1.40.4: 'He that giveth pleasing gifts to the priest obtaineth imperishable glory. To him we bring, by sacrificing, prosperity and abundant sons, (prosperity) that advances vigorously, is free from blemish.' Pāda d is repeated in such a way as to call up the question of priority. No very pointed argument is possible in favour of 3.9.1, yet it is almost inconceivable that the epithet supratūrti should have been coined originally for Ilā rather than Agni, because the latter in the nature of things advances vigorously, and not the abstract Ilā; cf. 8.23.29, tvām (sc. āgne) hī supratūr āsi. Note also that 1.40.4 has three repeated lines, which is not prepossessing. For the other relations of 3.9.1 see in the order of that stanza.

[1.40.5^c, yāsminn indro vāruṇo mitró aryamā : see under 1.36.4^a.]

1.40.8^c (Kaṇva Ghāura ; to Brahmanaspati)

ūpa kṣatrām prñictā hānti rájabhir bhayé cit suksitīm dadhe,
náśya vartā ná tarutā mahāddhané nárbhe asti vajriṇaḥ.

6.66.8^a (Bharadvāja ; to Maruts)

náśya vartā ná tarutā nv āsti māruto yám ávatha vājasātāu,

cf. 6.66.8^b

toké vā gōṣu tánaye yám apśú, sá vrajám dārtā párye ádha dyóḥ.

6.25.4^c

Cf. Oldenberg, RV. Noten, p. 42, who thinks the pious sacrificer the theme of 1.40.8. I cannot believe that rájabhiḥ is here kenning for Ādityas. The stanza is addressed to Brahmanaspati, who secures kṣatrām, slays in his capacity of Purohita in the company of, or through the agency of kings (rájabhiḥ), furnishes security in times of danger (bhayé), and is armed with the vāja, invincible, because he is Indra's double. Indirectly the stanza, of course, reflects the proportion, Brahmanaspati : Indra = Purohita : Rājan (Maghavan). It does not seem possible to determine the chronology of the repeated pādas.

1.41.1^b : 1.26.4^b ; 4.55.10^b ; 5.67.3^b ; 8.18.3^b ; 28.2^a ; 83.2^b ; 10.126.3^b—7^b, vāruṇo mitró aryamā.

1.41.2^{b+c} (Kaṇva Ghāura ; to Varuṇa, Mitra, Aryaman)

yám bahúteva píprati pánti mártyaṁ riṣáh,

ářiṣtaḥ sárva edhate.

5.52.4^d (Çyāvācva Ātreya ; to Maruts)

marútsu vo dadhimahi stómaṁ yajñám ca dhr̥ṣṇuyá,

5.52.4^b

viçve yé mānuṣā yugá pánti mártyaṁ riṣáh.

5.67.3^d (Yajata Ātreya ; to Mitra and Varuṇa)

viçve hí viçvavedaso vāruṇo mitró aryamā,

1.26.4^b

vratā padéva saçcire pánti mártyaṁ riṣáh.

8.27.16^d (Manu Vāivasvata ; to Viçve Devāḥ)

prá sá kṣāyaṁ tirate vi mahír iṣo yó vo várāya dáçati,

7.59.2^{cd}

prá prajābhir jāyate dhármaṇas páry, ářiṣtaḥ sárva edhate.

6.70.3^c

10.63.13^a (Gaya Plāta ; to Viçve Devāḥ, here Ādityas)

ářiṣtaḥ sá mártō viçva edhate prā prajābhir jāyate dhármaṇas pári,

6.70.3^c

yám ādityāso náyathā sunithibhir āti viçvāni duritá svastāye.

In 10.63.13^a, ářiṣtaḥ sá mártō viçva edhate, we have an imperfect pāda, because the caesura is after ářiṣtaḥ, the third syllable, and because the pāda is one syllable short. Arnold's suggestion, VM. 321, to change mártō to mártio, does not really cure the line. Moreover ářiṣtaḥ sá [mártō viç]va edhate is obviously a mechanical extension of ářiṣtaḥ sárva edhate ; see Part 2, chapter 2, class B 11. We may be certain that the distich 10.63.13^{ab} is a later imitation of 8.27.16^{cd}.—For the meaning of sárva and viçva in these passages see Zubatý, IF. xxv. 202.

[1.41.6^b, viçvaṁ tokám utá tmāna : 8.84.3^c, rákṣa tokám, &c.]

1.43.3^a (Kaṇva Ghāura ; to Rudra, Mitra, and Varuṇa)

yáthā no mitró várūṇo yáthā rudráç cīketati,
yáthā viçve sajósasah.

3.4.6^c (Viçvāmītra Gāthina ; Apri, to Uṣāsā-Naktā)

ū bhādamāne uṣāsā upāke utā smayete tanvā vírūpe,

yáthā no mitró várūṇo jújoṣad indro marútvān utā vā mähobhih.

From the point of view of metre the repeated pāda is better in 3.4.6 than in 1.43.3.
See Part 2, chapter 2, class B 8.

Group 6. Hymns 44–50, ascribed to Praskaṇva Kāṇva

1.44.2^b (Praskaṇva Kāṇva ; to Agni)

júṣto hí dūtó āsi havyaváhanó 'gne rathír adhvaránām,
sajúr aḡvibhyām uṣāsā suvírīyam ḷasmé dhehi çrávo brhát.]

6^a 1.9.8^a

8.11.2^c (Vatsa Kāṇva ; to Agni)

tvám asi praçúsyo vídātheṣu sahanṭya,

ágne rathír adhvaránām.

The pāda 1.44.2^a is related to 5.51.8 ; see under 1.44.14. For the relation of the Praskaṇva group with the first hymns of the eighth book see Oldenberg, Prol. 262, and cf. p. xv, tenth line from bottom.

1.44.2^d : 1.9.8^a ; 8.65.9^c, asmé dhehi çrávo brhát.

[**1.44.3^a**, adyú dūtām vṛṇīmahe : 1.12.1^a, agnīm dūtām vṛṇīmahe ; 1.36.3^a, prá tvā dūtām vṛṇīmahe.]

Cf. 8.102.18^b.

1.44.5^d : 1.36.10^b, yájiṣṭham havyavāhana ; 7.15.6^c, yájiṣṭho havyavāhanah ; 8.19.21^c, yájiṣṭham havyavāhanam.

1.44.7^a : 1.12.1^b ; 36.3^b, hótāraṁ viçvāvedasam.

1.44.9^b : 1.36.5^b, ágne dūtó viçm asi.

1.44.11^a (Praskaṇva Kāṇva ; to Agni)

ní tvā yajñásya sádhanam ágne hótāraṁ ṛtvījam,
manuṣvād deva dhīmahi prācetasam jírām dūtām āmartyam.

3.27.2^b (Viçvāmītra ; to Agni)

īle agnīm vipaçcītaṁ girá yajñásya sádhanam,

çruṣṭívānaṁ dhṛtvānaṁ.

8.6.3^b (Vatsa Kāṇva ; to Indra)

kāṇvā indraṁ yád ākrata stómāir yajñásya sádhanam,

jāmí bruvata áyudham.

8.23.9^b (Viçvamanas Vāiṣṭha ; to Agni)
 ṛtāvānam ṛtāvavo yajñāsya sādhanam girā,
 ūpo enam jujuṣur nāmasas padé.

Cf. 3.27.8^a, vipro yajñāsya sādhanah (of Agni). All but 8.6.3 employ the expression yajñāsya sādhanah with Agni (cf. also 1.96.3 ; 145.3) ; it is hardly to be questioned that the single use with Indra in 8.6.3 is after-born. The case is analogous to that treated under 1.1.8 ; and, again, under 7.11.1. Cf. Oldenberg, Prol. 262.

1.44.14^{b+d} (Praskaṇva Kāṇva ; to Agni ! In reality Maruts)
 çṛṇvāntu stōmam marūtaḥ sudānavo agnijihvā ṛtāvfdhah,
 pibatu sōmam vāruṇo dhṛtāvratō 'çvibhyām uṣāsā sajuh.

7.66.10^b (Vasiṣṭha ; to Ādityah)
 bahāvah sūracakṣaso 'gnijihvā ṛtāvfdhah,
 trīṇi yé yemūr vidāthāni dhṛtibhir viçvāni pāribhūtibhiḥ.
 10.65.7^a (Vasukarṇa Vāsukra ; to Viçve Devāh)
 divākṣaso agnijihvā ṛtāvfdhā rtāsya yōnim vimṛçanta āsate.
 dyām skabhitvy āpā ā cakrur ojasā yajñām janitvī tanvī nī māmṛjuh.
 5.51.8^b (Svastyātreyā Ātreyā ; to Viçve Devāh)
 sajūr viçvebhir devébhir açvibhyām uṣāsā sajuh,
 ā yāhy agne atrivāt sūtē raṇa. ॥ refrain, 5.51.8^c—10^c

The pāda açvibhyām uṣāsā sajuh suits best in 5.51.8, because Agni, the Açvins, and Uṣas are the typical divinities of the morning.—The other repeated pāda is a characteristic formula for plural gods ; it is a good guess that the longer form, divākṣaso agnijihvā ṛtāvfdhah, 10.65.7^a, is a secondary and later expansion of agnijihvā ṛtāvfdhah.

1.45.4^b (Praskaṇva Kāṇva ; to Agni)
 mähikerava utāye priyāmedhā ahūṣata,
 rājantam adhvarāṇām ॥ agnīm çukreṇa çociṣā. ॥ c: 1.1.8^a ; d: cf. 1.12.12^a

8.8.18^b (Sadhvaṇsa Kāṇva ; to Açvins)
 ā vām viçvābhir utibhiḥ, priyāmedhā ahūṣata, ॥ 7.24.4^a
 rājantāv adhvarāṇām, açvinā yāmahotiṣu. ॥ 1.1.8^a
 8.87.3^b (Dyumnrka Vasiṣṭha, or others ; to Açvins)
 ā vām viçvābhir utibhiḥ, priyāmedhā ahūṣata, ॥ 7.24.4^a
 tā vartir yātam ūpa vrktābarhiṣo juṣṭam yajñām diviṣṭiṣu.

For the most recent discussion of the ᾤπ. λεγ. mähikeravaḥ (with bibliography) see Oldenberg, RV. Noten, p. 44.

1.45.4^c : 1.1.8^a, rājantam adhvarāṇām ; 8.8.18^b, rājantāv adhvarāṇām ; 1.27.1^c, samrājantam adhvarāṇām.

[1.45.4^d, agnīm çukreṇa çociṣā : āgne, &c. ; see under 1.12.12.]

1.45.5^b : 1.26.5^c ; 2.6.1^c, imā u śu çrudhī girah.

1.45.6^d (Praskaṇva Kāṇva ; to Agni)
tvām citraçravastama hávante vikṣú jantávaḥ,
çociṣkeçaṁ purupriyágne havyáya vólhave.

3.29.4^d (Viçvāmitra ; to Agni)
ilāyās tvā padé vayám nábhā prthivya ádhi,
jútavedo ní dhimahy ágne havyáya vólhave.

2.3.7^d

Cf. 5.14.3^c, agním havyáya vólhave.

1.45.7^c (Praskaṇva Kāṇva ; to Agni)
ní tvā hótāram rtvijaṁ dadhiré vasuvittamam,
çrútkarṇaṁ sapráthastamaṁ vípra agne diviṣṭiṣu.

10.140.6^c (Agni Pāvaka ; to Agni)
ṛtāvānaṁ mahiṣāṁ viçvadarçatam agním sumnáya dadhire puró jánāḥ,
çrútkarṇaṁ sapráthastamaṁ tvā girá dáivyaṁ mānuṣā yugá.

3.2.5^a

The composite character of the repeated pāda in 10.140.6 shows that the stanza is late ; see under 3.2.5^a.

[1.45.8^d, ágne mártāya dāçūṣe : 1.84.7^b ; 9.98.4^b, vásu mártāya dāçūṣe : 8.1.22^b,
devó mártāya dāçūṣe.]

1.46.2^b (Praskaṇva Kāṇva ; to Açvins)
yá dasrá sindhumātārā manotārā rayiṇām,
dhiyá devá vasuvida.

8.8.12^b (Sadhvaṇsa Kāṇva ; to Açvins)
purumandrā purvástu manotārā rayiṇām,
stómaṁ me açvínāv imám abhí váhni antṣātām.

8.5.4^b

1.46.3^c (Praskaṇva Kāṇva ; to Açvins)
vacyānte vām kakuháso jurnáyām ádhi viṣṭápi,
yád vām rátho víbhiṣ pátāt.

8.5.22^c (Brahmatithi Kāṇva ; to Açvins)
kadá vām tāugryó vidhat samudré jahitó narā,
yád vām rátho víbhiṣ pátāt.

Stanza 1.46.3 is partially paralleled by 1.184.3, to wit, çriyē pūṣann iṣukṭeva devá násatyā vahatúm sūryáyāḥ, vacyānte vām kakuhá apsú jātá yugá jurnéva váruṇasya bhúreḥ, 'Lead, O Pūṣan, unto happiness, like two archers (who have struck the mark) the two gods, the Násatyas, to the marriage of Sūryā.' So far I should like to modify Pischel's and Oldenberg's recent discussions of this distich (Ved. Stud. i. 20 ; RV. Noten, p. 181), by supplying an imperative of the verb ní 'lead', or the like, with the vocative pūṣan. We have, RV. 10.85.14, the explicit statement that Pūṣan was the son of Sūryā, and that he chose the Açvins to be his fathers, that is, he promoted the marriage of the Açvins to Sūryā his mother : yád açvinā prchámānāv áyātām tricakreṇa vahatúm sūryáyāḥ . . . putráḥ pitárāv avṛṇita pūṣā, 'When,

O Aṇvins, ye went wooing on your three-wheeled car to the marriage of Sūryā, then did son Pūṣan choose you as his fathers.' See RV. 6.55.5, where Pūṣan is called 'the wooer for his mother', mātūr didhiṣṭ (Ved. Stud. i. 21).

Oldenberg, l. c., prefers to render iṣukṣṭā by 'arrow-maker', in part because VS. 16.46 has nāma iṣukṣṭbhyo dhanuṣkṣṭbhyā ca. It would then be necessary to regard both words as meaning something like archers, unless one is 'arrow-maker', and the other 'bow-maker'. But note the sequel of this catarudriya formula in TS. 4.5.4.2, nāmo mrgayūbhyāḥ gvanibhyā ca vo nāmaḥ (cf. Concordance). These are words for 'hunters', which rather points to 'archers' for both iṣukṣṭ and dhanuṣkṣṭ (dhanvakṣṭ); cf. German 'Pfeilschütz' and 'Bogenschütz'.

Then the poet, it seems to me we must assume, turns from Pūṣan to the Aṇvins, addressing them with the second hemistich of 1.184.3, which is parallel to 1.46.3. Ludwig, 24, renders the latter: 'Eure buckelochsen eilen heran über den entflammten ort, wenn euer wagen mit den vögeln fliegt.' Grassmann, 'Es springen eure Rosse schnell dort auf der alten Stätte hin, wenn euer beschwingter Wagen fliegt.' Oldenberg, RV. Noten, p. 46, remarks that jūrṇā viṣṭāp, in the light of 1.184.3, &c., refers to the surface of the sea, but this does not explain jūrṇā. The only point in 1.46.3 that is clear is that yād vām rātho vibhiṣ pātāt means 'when your car flies with (its span) the birds'.

Even this little is not quite certain in 8.5.22. Ludwig, 59, 'Wann hat euch Taugrya verehrt? verlassen im meere o helden, dass euer wagen mit den befügelten flöge.' Grassmann, 'Wann rief des Tugra Sohn euch an, ins Meer gestürzt, O Männer, dass euer Wagen flöge rossbespannt?' It will be observed that both translators render the third pāda here as a causal clause, whereas they have rendered it at 1.46.3 as a temporal clause. This is not impossible, but we may consider the possibility of taking the clause temporally in 8.5.22, as well as in 1.46.3. St. 8.5.22 is perhaps a kind of brahmodya in which the first distich asks the riddle: 'When did the son of Tugra, abandoned in the sea, revere you, O ye two heroes?' Answer: 'When your car shall fly with (its span) the birds.' In this way we obtain an answer to a question which otherwise remains unanswered. And so, in addition to all these doubtful considerations, I should judge that 8.5.22, if indeed it refers to familiar facts in riddle form, is secondary to 1.46.3.—For 8.5.22 see also Th. Baunack, KZ. xxxv. 489 f., and especially 506.

1.46.7^c (Praskaṇva Kāṇva; to Aṇvins)

ā no nāvā matinām yātām pārāya gāntave,
yuñjāthām aṇvinā rātham.

8.73.1^b (Gopavana Ātreya, or Saptavadhri Ātreya; to Aṇvins)

ūd irāthām ṛtayatē yuñjāthām aṇvinā rātham,

ḥanti śad bhūtu vām avāḥ.

refrain, 8.73.1^c—18^c

1.47.1^b (Praskaṇva Kāṇva; to Aṇvins)

ayām vām mādhumattamah sutaḥ sōma ṛtāvṛdhā,

tām aṇvinā pibatām tirōahnyām dhattām rātnāni dāṇṣe.

refrain, 8.35.22^e—24^e

2.41.4^b (Grtsamada; to Mitra and Varuṇa)

ayām vām mitravaruṇā sutaḥ sōma ṛtāvṛdhā,

māmēd ihā çrutām hāvam.

For 1.47.1^d cf. dādhad rātnāni dāṇṣe under 4.15.3, and the pādas, dādhad rātnā dāṇṣe vāryāni, 1.35.8^d; and, dādhad rātnā vī dāṇṣe, 8.93.26^b.

1.47.2^b (Praskaṇva Kāṇva ; to Aṇvins)

trivandhurēṇa trivṛtā supēcasā rāthenā yātam aṇvinā,

kāṇvāso vām brāhma kṛṇvanti adhvaré tēsām sú ṇṇutam hāvam.

8.8.11^{ab} (Sadhvaṇsa Kāṇva ; to Aṇvins)

ātaḥ saḥśranirṇijā rāthenā yātam aṇvinā,

vatsó vām mādhumad vácó 'caṇsīt kāvyāḥ kaviḥ.

8.8.14^{cd} (Sadhvaṇsa Kāṇva ; to Aṇvins)

yān nāsatyā parāvátī yád vā sthó ádhy āmbare,

cf. 1.47.7^{ab}

ātaḥ saḥśranirṇijā rāthenā yātam aṇvinā.

The word ātaḥ in 8.8.11^a does not mean quite the same thing as in 8.8.14^c (or in 1.47.7^c, q.v.); in 8.8.11^a it is temporal 'then'; in 8.8.14^c and 1.47.7^c it is local 'thence'.—For other correspondences between 1.47 and 8.8 see under 1.47.7.

1.47.3^{b+d} (Praskaṇva Kāṇva ; to Aṇvins)

aṇvinā mādhumattamaṁ pātām sómam ṛtāvṛdhā,

āthādya dasrā vāsu bibhratā rāthe dācṇváṇsam úpa gachatam.

1.47.5^d (Praskaṇva Kāṇva ; to Aṇvins)

yābhīḥ kāṇvam abhiṣṭibhīḥ prāvataṁ yuvām aṇvinā,

tābhīḥ śv āsmān avataṁ cūbhas patī, pātām sómam ṛtāvṛdhā,

cf. 1.47.5^c

3.62.18^c (Viṇvāmītra, or Jamadagni ; to Mitra and Varuṇa)

grṇānā jamādagninā yónāv ṛtāsya sīdatam,

cf. 3.62.18^a

pātām sómam ṛtāvṛdhā.

7.66.19^c (Vasiṣṭha ; to Mitra and Varuṇa)

ā yātam mitrāvaruṇā juṣāṇāv āhutim narā,

pātām sómam ṛtāvṛdhā.

8.87.5^d (Dyumnika Vasiṣṭha ; to Aṇvins)

tā nūnām yātam aṇvinācṇvebhīḥ prūṣitāpsubhīḥ,

cf. a : 8.8.2^a ; b : 8.13.11^b

dāsra hīraṇyavartanī cūbhas patī, pātām sómam ṛtāvṛdhā. cf. 1.92.18^b

4.46.5^b (Vāmadeva ; to Indra and Vāyu)

rāthena prthupājasā dācṇváṇsam úpa gachatam,

cf. 4.46.5^a

indravāyū ihā gatam.

1.47.3^c, 6^a. āthādya (6^a, sudāse) dasrā vāsu bibhratā rāthe.

[1.47.4^b, mādhvā yajñām mimikṣatam : 1.22.3^c, tāyā yajñām, &c.]

1.47.4^d (Praskaṇva Kāṇva ; to Aṇvins)

triśadhasṭhé barhiṣi viṇvavedasā mādhvā yajñām mimikṣatam,

cf. 1.22.3^c

kāṇvāso vām sūtāsomā abhiḍyavo yuvām havante aṇvinā.

8.5.17^c (Brahmātiṭhi Kāṇva ; to Aṇvins)

jānāso vrktābarhiṣo havīṣmanto arāṇikṛtāḥ,

cf. 1.14.5^c

yuvām havante aṇvinā.

Note the repetition, vām—yuvām, in 1.47.4, as a possible sign of its later date.

[1.47.5^c, tābhīḥ śv āsmān avatām cūbhas pati: 8.59(Val. 11).3^c, tābhīr dācāvānsam avatām, &c.]

1.47.5^d: 1.47.3^d; 3.62.18^c; 7.66.19^c; 8.87.5^d, pātām sómam ṛtavṛdhā.

1.47.7^{ab+d} (Praskaṇva Kāṇva: to Aṇvins)

yán nāsatyā parāvátī yád vā sthó ádhi turváce,

áto ráthēna suvṛtā na á gataṁ sákám sūryasya raçmibhiḥ.

8.8.14^{ab} (Sadhvaṇsa Kāṇva; to Aṇvins)

yán nāsatyā parāvátī yád vā sthó ádhi ámbare,

átaḥ sahásranirṇijā ráthēnā yātam aṇvinā.

8.8.11^{ab}

1.137.2^c (Parucchepa Dāivodāsi; to Mitra and Varuṇa)

imá á yātam índavaḥ sómāso dādhyāçirah, sūtāso dādhyāçirah,

utá vām uśāso budhí sákám sūryasya raçmibhiḥ,

sutó mitráya varuṇāya pitāye cārur ṛtāya pitāye,

1.137.2^c

5.79.8^c (Satyaçravas Ātreya; to Uśas)

utá no gómatrī īṣa, á vahā duhitar divaḥ,

5.79.8^a

sákám sūryasya raçmibhiḥ çukráḥ çocadbhir arcibhiḥ sūjāte aṇvasūṛte.

refrain, 5.79.1^c—10^e

8.101.2^d (Jamadagni Bhārgava; to Mitra and Varuṇa)

vārṣiṣṭhaksātrā urucākṣasā nārā rājānā dirghaçruttamā,

5.65.2^b

tā bahūtā ná dānsānā ratharyataḥ sákám sūryasya raçmibhiḥ.

The confrontation of the two stanzas, 1.47.7 and 8.8.14, throws some light on the word ámbare in 8.8.14. The Pet. Lex. started by giving the word, which is ἀμ.λεγ. in the RV., the meaning 'umkreis', 'umgebung' (with a fanciful derivation from anu-var). Ludwig, 60, renders the two words ádhi ámbare by 'oben im luftkreise'. I fancy that if this scholar had remembered his own rendering (25) of ádhi turváce in 1.47.7 by 'über dem Turvaça', he would have rendered, in accord with his usual habits, ádhi ámbare 'über dem Ambara' (whatever that is). Grassmann renders 1.47.7^b, 'ob ihr bei Turvaça verweilt'; but 8.8.14^a, 'wenn in der Nähe ihr verweilt'. Again the parallelism between ádhi turváce and ádhi ámbare is obliterated.

The Nighaṇṭavas have played mischief with ámbara. There are two treatments of the word. In 1.3 it figures among the sixteen words for 'mid-air' (antariksa). That, I presume, is at the root of the Pet. Lexicon's rendering. In 2.16 it appears in a list of eleven words for 'near' (antika). Thence, perhaps, Grassmann's 'in der Nähe'. Unfortunately 2.16 contains also turváce, in the very locative case of 8.8.14. Such glossography is, to say the least, mystifying. The only justification for the appearance of the two words in this list is that they are both contrasted with parāvátī 'at a distance'. The enticement lies in the frequent contrast between parāvátī and arvāvátī; e.g. 8.97.4, yác çhakrási parāvátī yád arvāvátī vṛtrahan. I should not wish to go so far as to say that the school of interpretation in which these glosses precipitated themselves actually meant that both ambaram (sic) and turváce were adverbs = antike 'near'; they probably conceived them to be things or places near at hand (in contrast with parāvátī). Yet this is just what they state, and the statement was enough to lead astray a scholar like Grassmann. It would pay well to work through the Nighaṇṭu and Yaska to discover in what way they arrived at their many equally stunning results.

One gain accrues from this discussion: if turváce is beyond doubt an ethnical or geographical term, then ámbare also is the name of a people or a land ('Ye stand over Turvaça, or Ambara'). As such it occurs in the Brhatsamhitā and elsewhere. See Böhtlingk's Lexicon, s. v. Oldenberg, Prol. 263, note, thinks that possibly 8.8.14 is less original than 1.47.7, but his opinion may be owing to the current interpretations of ámbare. With ámbare in an ethnical sense, I see no reason for discriminating against 8.8.14.—For other correspondences between 1.47 and 8.8 see under 1.47.2.

1.47.8^{ab+c+d} (Praskaṇva Kāṇva ; to Aṇvins)

arvāñcā vām sāptayo 'dhvaraṇriyo vāhantu sāvanéd ūpa,
 iṣam pñicāntā sukṛte sudānava á barhīḥ sīdataṁ narā.

8.4.14^{cd} (Devātithi Kāṇva ; to Indra)

upa bradhnām vāvātā vīṣanā hārī indram apāsu vaksataḥ,
 arvāñcam tvā sāptayo 'dhvaraṇriyo vāhantu sāvanéd ūpa.

1.92.3^c (Gotama Rāhugaṇa ; to Uṣas)

ārcanti nārīr apāso ná viṣṭibhiḥ samānéna yójanenā parāvataḥ,
 iṣam vāhantiḥ sukṛte sudānave viṣvéd āha yājamānya sunvaté.

8.87.2^b (Dyumnika Vasiṣṭha, or others ; to Aṇvins)

ṛpibatām gharmām mādhumantam aṇvin, á barhīḥ sīdataṁ narā,

8.87.2^a

ṛtā mandasāná mánuṣo duroṇá á, ní pātām védasā váyah.

8.87.2^c8.87.4^b (The same)

ṛpibatām sómarī mādhumantam aṇvin, á barhīḥ sīdataṁ sumát,

8.87.2^a

tā vāvṛdhāná ūpa suṣṭutīm divó gantām gaurāv ivérinam.

The stanza 1.47.8, addressed to the Aṇvins, is unexceptionable, except that I do not think, with Pischel, *Ved. Stud.* i. 53, that *adhvaraṇri* means 'coming to the sacrifice', but rather, with the older translators, 'ornaments of the sacrifice'; cf. Bergaigne, ii. 255; Oldenberg, *SBE.* xlii. 37, 40. In 8.4.14^{ab} Indra's own beloved, strong pair of bay steeds are requested to carry him to the performance, to enjoy the brown soma. Inasmuch as the dual *hārī* are properly Indra's span in the first distich of 8.4.14, the repetition of the entire idea with the plural *sāptayah*, another word for 'steed', in the second distich of the same stanza, is probably an adaptation, with the necessary *ūha* (*arvāñcam tvā*, in place of *arvāñcā vām*), of the Aṇvin motif in 1.47.8. Ludwig's tentative emendation of *vāvātā* to *vāvātuḥ* in 8.4.14^a (*Der Rig-Veda*, vi. 94) seems to me unnecessary and perplexing.—For the repeated *pāda*, á *barhīḥ sīdataṁ narā* (or, *sumát*) cf. 1.142.7^a, *sīdataṁ barhīr á sumát*.

1.47.9^{a+b} (Praskaṇva Kāṇva ; to Aṇvins)

téna nāsatyá gataṁ ráthena súryatvacā,

yéna ṣácvad ūhāthur dáçūṣe vāsu ṛmādhvāḥ sómasya pítāye.

8.85.1^{c-9^c}8.22.5^d (Sobhari Kāṇva ; to Aṇvins)

ṛrátho yó vām trivandhuró hīraṇyābhīṣur aṇvinā,

8.5.22^{ab}

pári dyāvāpṛthiví bhūṣatí ṣrutás téna nāsatyá gataṁ.

8.8.2^b (Sadhvaṇsa Kāṇva ; to Aṇvins)

á nūnām yātam aṇvinā ráthena súryatvacā,

bhūjī hīraṇyapeçasā kávi gāmbhīracetasā.

1.47.9^d: 8.85.1^{c-9^c}, *mādhvāḥ sómasya pítāye*.1.48.1^b (Praskaṇva Kāṇva ; to Uṣas)

sahá vāména na uṣo vy ūchā duhitar divaḥ,

sahá dyumnéna brhatá vibhāvāri rāyā devi dāsvatī.

5.79.3^b (Satyaçravasa Atreya ; to Uṣas)

sā no adyābharādvasur vy ūchā duhitar divaḥ,

yó vy āuchaḥ sāhriyasi [satyaçravasi vāyē,] [sujāte āçvasunrte.]

☞ d : refrain, 5.79.1^d-3^d; e : refrain, 5.79.1^e-10^e

5.79.9^a (The same)

vy ūchā duhitar divo mā cirām tanuthā āpaḥ,

nét tvā stenām yāthā ripūm tāpāti sūro arcisā [sujāte āçvasunrte.]

☞ refrain, 5.79.1^e-10^e

Cf. 5.79.2^b, vy ācho duhitar divaḥ.

1.48.2^d (Praskaṇva Kāṇva ; to Uṣas)

āçvāvatiṛ gomatīṛ viçvasuvido bhūri cyavanta vāstave,

ud iraya prāti mā sunftā uṣaḥ cōda rādho maghónām.

7.96.2^d (Vasiṣṭha ; to Sarasvati)

ubhé yāt te mahinā çubhre āndhasi adhikṣiyānti pūrāvaḥ,

sā no bodhy avitriṛ marūtsakhā cōda rādho maghónām.

The Padapāṭha treats the awkward compound viçvasuvido as viçva-suvido, but suvid does not occur in the language. The word is probably a haplological contraction for viçva-va(su)-vido; cf. vasutvanām in the related stanza 7.81.6, or such an expression as utōṣo vāsva içṣe, in 4.52.3. Similar haplogy in the Pāli compounds a-ppatissavāsa, 'anarchy', for a-ppatissa(va)-vāsa, Ulūka-Jātaka; and maṇḍukaṇṭaka, 'thorn from the maṇḍuka plant', for maṇḍu(ka)-kaṇṭaka, Dadhivāhana-Jātaka. See also Wackernagel, KZ. xl. 546; and cf. under 5.6.10.—For the repeated pāda cf. pārsi rādho maghónām, under 8.103.7^d.

1.48.8^{b+d} (Praskaṇva Kāṇva ; to Uṣas)

viçvam asyā nānāma cākṣase jāgaj jyōtiṣ kṛṇoti sūnāri,

āpa dvēṣo maghóni duhitā divā uṣā uchad āpa sridhaḥ.

7.81.1^d (Vasiṣṭha ; to Uṣas)

[prāty u adarçy āyaty,] ūchanti duhitā divāḥ,

☞ cf. 7.81.1^a

āpo māhi vyayati cākṣase tāmo jyōtiṣ kṛṇoti sūnāri.

7.81.6^d (Vasiṣṭha ; to Uṣas)

çrāvaḥ sūribhyo amftām vasutvanām vājān asmābhyam gómataḥ,

codayitriṛ maghónaḥ sunftāvaty uṣā uchad āpa sridhaḥ.

Note that 1.48.8 contains two pādas of 7.81 and a little besides (duhitā divāḥ, &c.). But the workmanship is equally good in both.

1.48.13^b (Praskaṇva Kāṇva ; to Uṣas)

yāsyā rūçanto arcāyaḥ prāti bhadrá ādrkṣata,

sā no rayīm viçvāvāram supéçasam uṣā dadātu sūgmyam.

4.52.5^a (Vāmadeva ; to Uṣas)

prāti bhadrá ādrkṣata gāvām sárgā ná raçmāyaḥ,

ōṣā aprā urú jrāyaḥ.

Note the double correspondence between 1.48 and 4.52 in this and the next item.

1.48.14^{ab+d} (Praskaṇva Kāṇva : to Uṣas)

yé cid dhī tvām ṣṣayaḥ pūrva ūtāye juhūrē 'vase mahi,
sā na stómān abhi gr̥ṇhi rādhasóṣaḥ çukrēṇa çociṣā.

8.8.6^{ab} (Sadhvaṇsa Kāṇva ; to Açvins)

yác cid dhī vām purá ṣṣayo juhūrē 'vase narā,

ī yātam açvinā gatam, ī ūpemām suṣṭutīm māmā.

c : refrain, 8.35.22^c–24^c ; d : 8.5.30^c

4.52.7^c (Vāmadeva ; to Uṣas)

ā dyām tanosi raçmibhir ūntárikṣam urú priyām,

ūṣaḥ çukrēṇa çociṣā.

For the construction of 1.48.14^{ab}, and its relation to 8.8.6^{ab}, see Oldenberg, RV. Noten, p. 47, and the literature there cited. I see, no more than does Oldenberg, reason to condemn the construction in 1.48.14 in favour of that in 8.8.6, though, of course, one is patterned after the other.—For pādas similar to ūṣaḥ çukrēṇa çociṣā see under 1.12.12.

1.48.15^c (Praskaṇva Kāṇva ; to Uṣas)

ūṣo yād adyā bhānūnā ví dvārāv ṛṇāvo divāḥ,
prā ño yachatād avṛkām pṛthú chardīḥ prā devi gómātir īṣaḥ.

8.9.1^c (Çaçakarna Kāṇva ; to Açvins)

ā nūnām açvinā yuvām vatsāsya gantam āvase,

prāsmāi yachatam avṛkām pṛthú chardīr yuyutām yā ārātayaḥ.

The archaic form yachatād in 1.48.15^c, as over against yachatam in 8.9.1^c (cf. Whitney, Skt. Gr. § 571 ; Delbrück, Altindische Syntax, § 207), is fair evidence for the priority of 1.48.15 ; see Oldenberg, Prol. 262.—Unmetrical chardīḥ for earlier chadīḥ is, I take it, a later blend-word of chadīs and çarma which had arisen between the period of the composition of the hymns and that of the diaskeuasis. See the full discussion of this point under 6.15.3.—Cf. the pāda 8.27.4^d, yāntā no 'vṛkām chardīḥ.

1.49.1^b (Praskaṇva Kāṇva ; to Uṣas)

ūṣo bhadrebhir ā gahi divāç cid rocanād ādhi,
vāhantv aruṇāpsava ūpa tvā somīno gr̥hām.

5.56.1^d (Çyāvāçva Ātreya ; to Maruts)

agne çardhantam ā gaṇām piṣṭām rukmēbhir añjībhiḥ,

viço adyā marutām āva hvaye divāç cid rocanād ādhi.

8.8.7^a (Sadhvaṇsa Kāṇva ; to Açvins)

divāç cid rocanād ādhy ā no gantam svarvida,

dhibhir vatsapracetasā stómēbhir havanaçrutā.

6.59.10^b

Cf. also the pāda, divo vā rocanād ādhi 1.6.9^b, and related matter in 8.1.18 ; 7.7.

1.49.4^b (Praskaṇva Kāṇva ; to Uṣas)

vyuchānti hí raçmibhir viçvam ābhāsi rocanām,
tām tvām usar vasūyāvo girbhīḥ kāṇvā ahūṣata.

1.50.4^c (Praskaṇva Kāṇva ; to Sūrya)

tarānir viçvādarçato jyotiṣkfd asi sūrya,

viçvam ā bhāsi rocanām.

3.44.4^b (Viṣvāmitra ; to Indra)
 jajñānó hárīto vīṣā viṣvam á bhāti rocanám,
 hāryaço hárītaṁ dhatta áyudham á vājraṁ bāhvōr hárīm.

See for the variable use of this repeated pāda, Part 2, chapter 4.

1.50.4^c, viṣvam á bhāsi rocanám : 1.49.4^b, viṣvam ábhāsi rocanám ; 3.44.4^b,
 viṣvam á bhāti rocanám.

Group 7. Hymns 51-57, ascribed to Savya Āṅgīrasa

1.51.3^a (Savya Āṅgīrasa ; to Indra)

tvám gotráṁ āṅgirobhyo 'vṛṇor ápotátraye çatádureṣu gátuvít,
 saséna cid vimadáyāvaho vásv ájáv ádriṁ vāvasānāsya nartáyan.

9.86.23^d (Prçṇayaḥ, alias Ajā Ṛṣigaṇāḥ ; to Pavamāna Soma)
 ádribhiḥ sutáḥ pavase pavitra áñ índav indrasya jaṭhāreṣv áviçān,
 tvám nṛcákṣā abhavo vicakṣaṇa sóma gotráṁ āṅgirobhyo 'vṛṇor ápa.

Cf. 1.132.4^b, yád āṅgirobhyó 'vṛṇor ápa vrajām, which shows that the verb vṛṇor in both stanzas is to be regarded as augmented ('vṛṇor). This anent Oldenberg's remark, RV. Noten, p. 48, where also are discussed other matters of 1.51.3.

[1.51.6^b, árandhayo 'tithigvāya çambaram : 1.130.7^d, atithigvāya çambaram.]

[1.51.8^c, çákṛ bhava yájamānasya coditá : 10.49.1^c, ahám bhuvan yāja-
 mānasya, &c.]

1.51.13^d (Savya Āṅgīrasa ; to Indra)

ádada árbhām mahatē vacasyāve kakṣívate vṛçayām indra sunvatē,
 ménābhavo vṛṣaṇaçvāsya sukraṭo viçvét tá te sávaneṣu pravácya.

8.100.6^a (Nema Bhārgava ; to Indra)
 viçvét tá te sávaneṣu pravácya yá cakārtha maghavanā indra sunvatē,
 páravataṁ yát purusaṁbhrtām vásv apávṛṇoḥ çarabhāya fṣibandhave.
 10.39.4^d (Ghoṣā Kākṣivati ; to Açvins)
 yuvām cyāvanām sanāyam yáthā rátham púnar yūvanām caráthāya
 takṣathuḥ,

nīṣ ṭaugryām ūthathur adbhyás pári viçvét tá vām sávaneṣu pravácya.

Cf. 4.22.5^b, viçveṣv it sávaneṣu pravácya.—For the legendary allusion in 1.51.13 cf. my Vedic Concordance under indragacha.

[1.52.1^d, éndraṁ vavṛtyām ávase suvṛktíbhīḥ : 1.168.1^d, mahe vavṛtyām, &c.]

[1.52.2^c, índro yád vṛtrám ávadhīn nadivṛtam : 8.12.26^{ab}, yadā vṛtrám nadivṛtam
 çavasā vajrīn ávadhīḥ.]

1.52.5^a, 14^c, abhí (14^c, nóta) svávr̥ṣṭīm máde asya yūdhyataḥ.

1.52.15^b (Savya Āṅgīrasa ; to Indra)

ārcann átra marútaḥ sásminn ājáu viṣve deváso amadann ánu tvā,
vr̥trása yád bhr̥ṣṭimátā vadhéna ní tvám indra práty anám jaghántha.

1.103.7^d (Kutsa ; to Indra)

tád indra préva vtryām cakārtha yát sasántām vájrenābodhayó 'him,
ánu tvā pátnīr hr̥ṣitām váyaç ca viṣve deváso amadann ánu tvā.

Cf. the similar páda 7.18.12^d, tvāyánte yó ámadann ánu tvā.

1.53.11^{cd} (Savya Āṅgīrasa ; to Indra)

yá udfeindra devágopāḥ sákhāyas te çivátamā ásāma,
tvám stoṣāma tváyā suvirā drághīya áyuh pratarám dádhānāḥ.

10.115.8^{cd} (Upastuta Vār̥ṣṭihavya ; to Agni)

úrjo napāt sahasāvann íti tvopastutásya vandate víṣā vāk,
tvám stoṣāma tváyā suvirā drághīya áyuh pratarám dádhānāḥ.

[1.54.3^b, svákṣatraṁ yásya dhṛṣátó dhṛṣán mánah : 5.35.4^c, svákṣatraṁ te dhṛṣán mánah.]

1.54.4^b (Savya Āṅgīrasa ; to Indra)

tvám divó bṛhatāḥ sánu kopayó 'va tmánā dhṛṣatā çámbaram bhinat,
yán māyino vrandíno mandínā dhṛṣac chitām gábhaṣtim açánīm prtanyási.

7.18.20^d (Vasiṣṭha Māitrāvaruṇi ; to Indra)

ná ta indra sumatáyo ná ráyah sámçákṣe púrvā usáso ná nūtnāḥ,
devakam cin mānyamānām jaghanthāva tmánā bṛhatāḥ çámbaram bhet.

Ludwig, 453, renders 1.54.4^{ab}: 'des hohen himels rücken hast du wanken gemacht, herab in eigener person kühnlich den Çambara gehauen'; 7.18.20^{cd}, at 1005: 'Mānyamāna's sohn den Devaka hast du getötet, von dem gebirge herab den Çambara geschlagen.' As for Devaka the son of Manyamāna there can be no question that the expression hides the idea, 'a little tin god on wheels' (slang), just as Nabhāka, 'Buster' (8.40.4, 5) and Nābhāka 'Busterson' (8.41.2) embody the idea of the refrain of these hymns, nābhantām anyaké same, 'may the others, confound them (anyaké), our rivals, burst!' We may note that tmánā which Ludwig, at 1.54.4, renders, 'in eigener person', is left quite out in 7.18.20. But the chief gain from the parallels is that bṛhatāḥ refers to the same thing in both stanzas and must be rendered in 7.18.20: 'thou didst by thyself cast down Çambara from high heaven'; see 1.59.6, and cf. Bergaigne, ii. 342. Grassmann also renders 7.18.20^d by, 'du warfst herab den Çambara vom Berge'. Here he leaves out tmánā, but in 1.57.4^b he has: 'hast mit kühnem Sinn den Çambara herabgestürzt.'

1.54.11^c (Savya Āṅgīrasa ; to Indra)

sá çévr̥dham ádhi dhā dyumnám asmé máhi kṣatraṁ janāṣū indra távyam,
rákṣā ca no maghónaḥ pāhí sūrín rāyé ca naḥ svapatyá isé dhāḥ.

10.61.22^c (Nābhānediṣṭha Mānava ; to Viṣve Devāḥ, here Indra)

ádha tvám indra viddhy ásmán mahó rāyé nṛpate vájrabāhuḥ,
rákṣā ca no maghónaḥ pāhí sūrín anehásas te harivo abhiṣṭāu.

1.55.2^c (Savya Āṅgīrasa ; to Indra)

só arṇavó ná nadyāḥ samudriyāḥ prátī gr̥bhṇāti viçrīta várīmabhiḥ,
indrah sómasya pítāye vṛṣāyate sanāt sá yudhmá ójasā panasyate.

8.12.12^b (Parvata Kāṇva ; to Indra)

sanir mitrásya papratha indrah sómasya pítāye,
práci vāçīva sunvaté mimīta it.

Cf. indrah sómasya pítāye, under 1.16.3 ; and indra sómasya pítāye, 8.65.3.

1.56.2^b (Savya Āṅgīrasa ; to Indra)

tām gūrtāyo nemannīṣaḥ pārtīṇasaḥ sámudrah ná saṁcārāṇe saniṣyávaḥ,
pātīm dākṣasya vidāthasya nū sāho girīm ná venā ādhi roha téjasa.

4.55.6^c (Vāmadeva ; to Viçve Devāḥ)

nū rodasi āhinā budhnyēna stuvitā devī āpyebhir iṣṭāiḥ,

samudrah ná saṁcārāṇe saniṣyávo gharhmāsvaraso nadyò āpa vran.

For these two difficult stanzas see the equally difficult translations, Ludwig, 455 and 204 ; Grassmann, ii. 444 ; i. 537. Each translator has conflicting renderings for the two repeated pādas. Oldenberg, RV. Noten, 56, 308, has some suggestions, one of them being that the metre of 4.55.6^c (jagati among triṣṭubhs) betrays the pāda as secondary in that stanza. For 1.56.2 see also Bergaigne, ii. 40, note, 269 ; for 4.55.6, *ibid.* ii. 205, 472 ; iii. 24.

[1.56.4^b, indrah siṣakty uśasām ná sūryaḥ : 9.84.2^d, induh siṣakty uśasām, &c.]

1.56.5^d (Savya Āṅgīrasa ; to Indra)

vī yāt tiró dharūṇam ācyutam rájó 'tiṣṭhipo divā átāsu barhāṇa,
svārmīḥ yān māda indra hārsyāhan vṛtrám nír apām āubjo arṇavám.

1.85.9^d (Gotama Rāhūgaṇa ; to Maruts, but here Indra)

tvāṣṭā yād vājram súkrtam hiraṇyāyam sahasrabhr̥ṣṭīm svāpā āvartayat,
dhattā indro nāry āpānsi kártavé 'han vṛtrám nír apām āubjad
arṇavám.

In 1.85.9^c (as in 8.96.19) Grassmann, s. v. nārya, very properly corrects nāry āpānsi to nāryāpānsi, 'manly deeds'. The entire stanza, in the midst of a Marut hymn, is open to the suspicion of interpolation ; but see Oldenberg, RV. Noten, p. 85.

Group 8. Hymns 58-64, ascribed to Nodhas Gāutama

1.58.2^d (Nodhas Gāutama : to Agni)

ā svām ādma yuvāmāno ajāras triṣv āviṣyānn atasēsu tiṣṭhati,
ātyo ná pr̥ṣṭhām prusitāsya rocate divó ná sānu stanāyann acikradat.

9.86.9^a (Akr̥ṣṭāḥ, alias Māsā R̥ṣigaṇāḥ ; to Pavamāna Soma)

divó ná sānu stanāyann acikradad dyāuḥ ca yāsya pr̥thivī ca dhārmabhiḥ,
indrasya sakhyām pavate vivévidat sōmaḥ punānāḥ kalāçesu sīdati.

Even so simple-looking a pāda as the repetition here is not quite free from ambiguity. Ludwig, 257, to 1.58.2^d, 'aufschrie er donnernd wie des himmels rücken' ; the same trans-

lator, 876, to 9.86.9^a, 'wie auf des himmels rücken hat er donnernd gerufen'; Hillebrandt, Ved. Myth. i. 349, to 9.86.9^a, 'des Himmels Rücken liess er brüllend gleichsam ertönen'; Oldenberg, SBE. xlvii. 45, to 1.58.2^a, 'thundering he has roared like the ridge of heaven'. The first and last of these renderings, in my opinion, are correct; so also Bergaigne, i. 15.—On the comparison in 1.58.2^c see last Pischel, Ved. Stud. i. 107.

1.58.4^d (Nodhas Gāutama; to Agni)

vī vātajūto atasēsu tiṣṭhate vṛthā juhūbhīḥ sñya tuviṣvāṇiḥ,
tṛṣū yād agne vanīno vṛṣāyāse kṛṣṇām ta éma rūcādūrme ajara.

4.7.9^a (Vāmadeva Gāutama; to Agni)

kṛṣṇām ta éma rūcataḥ purō bhāc carīṣṇv āreir vāpuṣām id ékam.
yād āpravītā dādhatē ha gārbhaṁ sadyāc cij jāto bhāvasīd u dutāḥ.

The unusual accent of the vocative rūcādūrme (Oldenberg, RV. Noten, p. 58) may perhaps be due to infection from rūcataḥ in 4.7.9. Note also the cadence of 1.58.4^d. For 4.7.9 cf. Oldenberg, *ibid.* 273.

1.58.7^{b+d} (Nodhas Gāutama; to Agni)

hótaraṁ sapṭā juhvō yājīṣṭhaṁ yām vāghāto vṛṇāte adhvarēṣu,
agnīm viṣveṣām aratīm vāsūnām saparyāmi prāyasā yāmi rātnam.

10.30.4^b (Kavaṣa Ailūṣa; to Apaḥ, or Aponaptar)

yō anidhmō dīdayad apsv āntār yām viprāsa īlate adhvarēṣu,

āpām napām mādhumatīr apō dā yābhir indro vāvṛdhē vṛtyāya.

3.54.3^d (Prajāpati Vāicvāmītra, or Prajāpati Vācyā; to Viṣve Devāḥ)

yuvōr rātām rodasī satyām astu mahé sū ṇaḥ suvitāya prā bhūtam,

idām divé nāmo agne pṛthivyāi saparyāmi prāyasā yāmi rātnam.

On the synonymy of roots *id* and *vṛ* (*id* = *is-d*, from root *is* 'wish') see my suggestion in J. A. Ness's paper, 'The Etymology and Meaning of the Sanskrit Root *id*', in 'Studies in Honour of Basil L. Gildersleeve', p. 357 ff., and my additional statement in Johns Hopkins University Circulars, 1906, nr. 10, pp. 1061 ff.—For 1.58.7 see Pischel, Ved. Stud. ii. 113; Oldenberg, RV. Noten, p. 58 (where older literature on the stanza).

[1.58.8^a, āchidrā sūno sahaso no adyā: 4.2.2^a. ihā tvām sūno, &c.; 6.50.9^a, utā tvām sūno, &c.]

1.58.9^d; 60.5^d; 61.16^d; 62.13^d; 64.15^d; 8.80.10^d; 9.93.5^d, prātār makṣúḥ dhiyāvasur jagamyāt.

1.59.3^c (Nodhas Gāutama; to Vāicvānara)

ā sūrye nā raçmāyo dhruvāso vāicvānaré dadhire 'gnā vāsuni,
yā pārvateṣv oṣadhiṣv apsú yū mānuṣeṣv āsī tāsya rājā.

1.91.4^b (Gotama Rāhugaṇa; to Soma)

yā te dhāmāni divī yā pṛthivyām yā pārvateṣv oṣadhiṣv apsú,

tēbhīr no viçvāṇiḥ sumānā āheḷan [rājan soma prāti havyā grbhāya.]

cf. 1.91.4^d

We render 1.59.3, 'As in the sun the rays are firmly (fixed), thus treasures have been placed into Agni Vāicvānara. (The treasures) which are in the mountains, in the plants, in

the waters, and among men,—of that art thou king.' The stanza sounds very well, 'treasures which are in the mountains, plants, and waters', and yet this formula belongs to another sphere. Divinities, Agni especially, have their seat in the mountains, &c. To some such connexion the repeated pāda owes its origin. Thus 1.108.11, yād indrāgnī divi śthó yāt prthivyaṁ yāt párvateṣv ṣadhiṣv apsu; iii. 22.2, āgne yāt te divi vāreṣv prthivyaṁ yād ṣadhiṣv apsv ā yajatra; 10.51.3, āichāma tvā bahudhā jātavedaḥ praviṣṭam agne apsv ṣadhiṣu. Accordingly our particular pāda seems more original in 1.91.4. By way of curiosity of the last echo of this formula in AV. 2.31.5: 'The worms which are in the mountains, the trees, the plants, and cattle, yé krimayaḥ párvateṣv váneṣv ṣadhiṣv paçúṣv apsv antāḥ.'

[1.59.5^c, rája kṛṣṇínām asi mánuṣṇínām: 3.34.2^c, indra kṣitínām asi, &c.]

1.59.5^d (Nodhas Gāutama; to Vaiçvānara)

divāç cit te bṛható jātavedo vaiçvānara prā ririce mahitvām,

rája kṛṣṇínām asi mánuṣṇínām, yudhā devébhyo várivaç cakartha. 4^ccf. 1.59.5^c

7.98.3^d (Vasiṣṭha; to Indra)

jajñānāḥ sóman śáhase papātha prā te mātú mahimánam uvaca,

endra paprāthorv antárikṣam yudhā devébhyo várivaç cakartha.

The repeated pāda seems more original in 7.98.3. Cf. 3.34.7^a, yudhéndro mahnā várivaç cakāra devébhyaḥ sátpatiç çarṣaniprāḥ. Thus, since 1.59.5^c is similar to 3.34.2^c, st. 1.59.5 shares two more or less similar pādas with 3.34.

1.60.4^d (Nodhas Gāutama; to Agni)

uçik pávakó vásur mánuṣeṣu várenyo hotādhāyi vikṣu,

dámūnā grhápātir dáma ān agnir bhuvad rayipāti rayínām.

1.72.1^c (Parāçara Çaktya; to Agni)

ní kúvya vedháṣaḥ çaçvatas kar hāste dādhāno nāryā purūṇi, 4^c7.45.1^c

agnir bhuvad rayipāti rayínām satrá cakrāṇo amṛtāni viçva.

We render 1.60.4, 'The Uçij, the Purifier, the Vasu, has been established as the best Hotar-priest among men. The home-pervading house-lord in the home, Agni, hath become the treasure-lord of treasures.' If we remember that the Uçij, like the Aṅgiras, &c., are mythic fire priests who establish Agni (Bergaigne, i. 57 ff.), the stanza appears to be a perfect and transparent bit of Agni mythography. St. 1.72.1 may be rendered, 'He hath excelled the wisdom of all the wise, he who holds in his hand all manly power. Agni hath become the treasure-lord of treasures, he who ever hath taken to himself all immortal (qualities).' The first and fourth pādas are not as definite as they might be: see Bergaigne, i. 41, 101, 196; Oldenberg, SBE. xlv. 82, 83, bottom, in addition to Ludwig's and Grassmann's translations. In fact all the four pādas represent items of thought loosely strung together, in unmistakable contrast with the logical sequence of 1.60.4. Another pāda of 1.72.1, namely b, recurs also in perfect sequence, in 7.45.1^c:

ā devó yātu savitā surātno 'ntarikṣaprā váhamāno āçvāñ,

hāste dādhāno nāryā purūṇi niveçāyañ ca prasuvāñ ca bhāma.

'May liberal god Savitar who fills the air come hither, carried by his steeds, holding in his hands all manly power, putting to sleep and arousing all beings.' So that, though there is no compelling proof, we may say, certainly enough, that 1.72.1 is patchwork of a later writer who has borrowed two of his four pādas. The general character of 1.72 is turgid-mystic, as Grassmann declares at the head of his translation. Cf. also under 1.72.5, and 9.—The repeated pāda has a close parallel in 9.97.24^c, dvitā bhuvad rayipāti rayínām.

[1.61.5^a, asmā íd u sáptim iva çravasyā: 9.96.16^c, abhi vújam sáptim iva çravasyā.]

1.62.2^c (Nodhas Gāutama; to Indra)

prá vo mahé máhi námo bharadhvam āngūṣyaṁ čavasānáya sáma,
yénā naḥ pūrve pitáraḥ padajñā́ árcanto āngiraso gá́ ávindan.

9.97.39^c (Parāçara Çaktya; to Pavamāna Soma)

sá vardhitá várdhanah puyámānah sómo mīdhvā́n abhí no jyótiṣāvit,
yénā naḥ pūrve pitáraḥ padajñā́ḥ svarvīdo abhí gá́ ádrim uṣṇān.

SV. 2.709 has iṣṇān for uṣṇān of RV. 9.97.39^c; this Grassmann, ii. 268, 512, adopts for the RV. also. Benfey, *Kleine Schriften*, i. 319 ff.; Ludwig, 887; Bloomfield, *Concordance*, have suggested muṣṇān; see 1.93.4; 2.20.5; 5.34.7; 10.67.6; 68.10. Bergaigne, ii. 309, holds to the text. Oldenberg, RV. *Noten*, to 9.97.39, referring noteworthy to 10.87.12, also decides in favour of uṣṇān, but the passage is from an entirely different sphere, does not mention cattle, and is, it seems to me, *otiose* because the wording jyótiṣā uṣ is natural at any time, and does not really bear upon the expression abhí gá́ ádrim (m)uṣṇān. I still think that we must read muṣṇān, and that the change from ádrim muṣṇān to ádrim uṣṇān was made by the redactor in deference to the metre. As far as I remember it has not been noted that the words iṣṇān and muṣṇān followed one another in RV. 2.20.5, which goes to show that the SV. variant iṣṇān (above) is really due to interchange between iṣṇān and muṣṇān, and not between iṣṇān and uṣṇān. In other words RV. 9.97.39 seems still to have read muṣṇān at the time when the SV. variant arose.

1.62.3^c (Nodhas Gāutama; to Indra)

indrasyā́ngirasā́m çeṣṭāu vidát saramá́ tánayāya dhāsīm,
bḥaspátir bhinád ádrim vidád gā́ḥ sām usríyābhír vāvaçanta nárah.

10.68.11^d (Ayasya Āngirasa; to Bṛhaspati)

abhí çyāvām ná kṛçanebhír áçvam náksatrebhiḥ pitáro dyām apiñcan,
rātryām támo ádadhur jyótiṣ áhan bḥaspátir bhinád ádrim vidád gā́ḥ.

Cf. for these stanzas Hillebrandt, *Ved. Myth.* i. 397, 413; Pischel, *Ved. Stud.* ii. 238. The presence together of Indra, the Āngirasa, Saramā, and Bṛhaspati in 1.62.3 carries us into the midst of a familiar and well-defined myth (see especially 10.108). Notwithstanding that 10.68 is a hymn to Bṛhaspati the repeated pāda does not seem nearly as organic in its stanza 11: 'Like a black horse caparisoned with pearls the Fathers garnished the sky with stars; they placed darkness in night, light in day. Bṛhaspati hath cleft the rock, hath gotten the cows.' We must resort to an extreme mythological interpretation of the fourth pāda, to obtain connexion, something like Bṛhaspati cleaving the rock of darkness in order to get out the light cows. The pāda appears to be attached very loosely, borrowed from the familiar sphere of Indra's (Bṛhaspati's) conquest of the cows that are confined by Vala, or the Paṇis. It seems, in fact, that 10.68.11^d repeats 1.62.3^c.

1.62.12^d (Nodhas Gāutama; to Indra)

sanád evá táva ráyo gábhastau ná kṣíyante nópa dasyanti dasma,
dyumā́n asi krátumā́n indra dhírah çikṣā́ çacīvas táva naḥ çacībhiḥ.

8.2.15^c (Medhātithi Kaṇva, and Priyamedha Āngirasa; to Indra)

mā na indra piyatnáve má čárdhate párá dah,
çikṣā́ çacīvaḥ çacībhiḥ.

On the face of it the metre is in favour of the priority of the long pāda; see Part 2, chapter 2, class B 11. Cf. also 9.87.9^d.

1.63.7^d (Nodhas Gāutama ; to Indra)

tvām ha tyād indra saptā yūdhyan pūro vajrin purukūtsāya dardah,
barhīr nā yāt sudāse vṛthā vārg aṅhó rājan vāriṇaḥ pūrāve kaḥ.

4.21.10^b (Vāmadeva ; to Indra)

evā vāsya indraḥ satyāḥ samrād dhántā vṛtrām vāriṇaḥ pūrāve kaḥ,
puruṣtuta krátvā naḥ ṣagdhī rāyó bhakṣītyā té 'vaso dāivyasya.]

cf. 4.21.10^d

For 1.63.7 see Roth, Zur Litteratur, p. 132 ; Benfey, Orient und Occident, i. 590 ; Muir, OST. i. 330 ; Oldenberg, ZDMG. xlii. 219 ; Geldner, Ved. Stud. i. 153 ; Hillebrandt, Ved. Myth. i. 112 ; Foy, KZ. xxxiv. 242 ; Oldenberg, RV. Noten, p. 63. We may render, 'Thou didst then, O Indra, carrier of the bolt, fighting crush the seven castles in behalf of Purukutsa. When thou didst like sacrificial straw (barhis) easily lay them low for Sudās, thou didst, O king, work deliverance from evil for Pūru.' Pāda 4.21.10^b repeats only part of 1.63.7^d, but it seems to me that the sequence of words in the former is simpler and more original than in the latter.

[1.64.4^b, vākṣassu rukmān ādhi yetire ṣubhé : 5.54.11^b, vākṣassu rukmā maruto
rāthe ṣubhaḥ.]

[1.64.6^d, utsām duhanti stanāyantam ākṣitam : 9.72.6^a, aṅcūm duhanti, &c.]

1.64.12^b (Nodhas Gāutama ; to Maruts)

ghṛṣuṁ pavakām vaninām vicarṣaṇim rudrāsya sūnūm havāsā gr̥ṇimasi,
rajastūram tavāsam mārutaṁ gaṇām r̥jīṣṇam v̥ṣaṇam śaccata ṣriyé.

6.66.11^b (Bharadvāja ; to Maruts)

tām vṛdhāntam mārutam bhrājadr̥ṣṭim rudrāsya sūnūm havāsā
vivāse,
divāḥ ṣārdhāya ṣucayo maṇiṣā girāyo nāpa ugrā aspr̥dhran.

Cf. Max Müller, ZDMG. xxxii. 372 ; Oldenberg, RV. Noten, p. 411 ff.

[1.64.13^b, tasthāu va utī maruto yām āvata : 1.166.8^b, purbhī rakṣatā maruto, &c.]

1.64.13^c (Nodhas Gāutama ; to Maruts)

prā nū sá mārtaḥ ṣavasā jānān āti tasthāu va utī maruto yām āvata,]

cf. 1.64.13^b

ārvadbhir vājām bharate dhānā n̥bhīr ap̥ṣhyaṁ krátum á kṣeti pūṣyati.

2.26.3^b (Gr̥tsamada ; to Brahmanaspati)

sá īj jānena sá viṣá sá jānmanā sá putráir vājām bharate dhānā n̥bhīh,
devānām yāḥ pitāram āvivāsati ṣraddhāmanā havīṣā brāhmaṇas pátim.

10.147.4^d (Suvedas Čairīṣi ; to Indra)

sá in nū rāyāḥ sūbhṛtsya cākanan mādām yó asya rānhyam cīketati,
tvāvṛdhomaghavan dāṣvādhvaro makṣū sá vājām bharate dhānā n̥bhīh.

Group 9. Hymns 65-73, ascribed to Parāçara Çaktya**1.66.9, 10^d** (Parāçara Çaktya ; to Agni)

tām vaç carāthā vayām vasatyāstām nā gāvo nākṣanta iddhām,
sindhur nā kṣōdah prā nītr ānon nāvanta gāvāḥ svār dṛçike.

1.69.9, 10^d (The same)

uṣō nā jārō vibhūvosrāḥ sāmjñātarnpaç cketad asmāi,
tmānā vāhanto duro vy ṛṇvan nāvanta viçve svār dṛçike.

The Parāçara group has been treated by Bollensen, ZDMG. xxii. 569 ff. Hymns 65-70 in dvipadā virāj metre are not repeated in the other Saṁhitās; Aufrecht in the Preface to his second edition of the RV., p. vii, designates them as 'rubbish'. For both these difficult stanzas see Oldenberg's translation with notes in SBE. xlv; RV. Noten, p. 67.

[1.68.9, 10^a, pitūr nā putrāḥ krātum juṣanta : 9.97.30^c, pitūr nā putrāḥ krātubhir
yatānāḥ.]

[1.69.7^a, nākiṣ ṭa etā vratā minanti : 10.10.5^c, nākir asya prā minanti vratāni.]

1.69.9, 10^d : see 1.66.9, 10^d.**1.70.5, 6^a** (Parāçara Çaktya ; to Agni)

sā hi kṣapāvāḥ agnī rayiṇām dāçad yō asmā āram sūktāiḥ,
etā cikitto bhūmā nī pāhi devānām jānma mārtaṇç ca vidvān.

7.10.5^c (Vasiṣṭha Maitravaruṇi ; to Agni)

mandrām hōtāram uçijo yāviṣṭham agnīm viça ṛlate adhvarēṣu,
sā hi kṣapāvāḥ ābhavad rayiṇām ātandro dūtō yajāthāya devān.

I render 1.70.5, 'For Agni (becomes) lord of treasures (to him) that properly reveres him with hymns', &c. Here the artificial metre (dvipadā virāj) and the transparent anacoluthon would of themselves point to late or secondary composition. Cf. Oldenberg, RV. Noten, p. 72. Moreover the other occurrence of the repeated pāda is in unquestionable surroundings: 'The Uçijs (fire priests) and the people revere at the sacrifice the lovely Hotar (priest), the youngest Agni. For he became lord of treasures, the unwearying messenger (to bring) the gods to the offering.'—The differing accents of kṣapāvāḥ are according to the text.

1.71.4^a (Parāçara Çaktya ; to Agni)

māthid yād im vibhrto mātariçvā grhē-grhe çyetō jēnyo bhūt,
ād im rājne nā sāhryase sācā sānn ā dūtyām bhṛgavaṇo vivaya.

1.148.1^a (Dirghatamas Aucathya ; to Agni)

māthid yād im viṣṭō mātariçvā hōtāram viçvāpsuṁ viçvādevyam,
nī yām dadhūr manuṣyaṣu vikṣū svār nā citrām vāpuṣe vibhāvam.

The weak spot, or, at least, the obscure spot in both stanzas is where the two repeated pādas vary : vibhrto in 1.71.4 ; viṣṭō in 1.148.1. Various suggestions as to the meaning and possible emendation of these words may be found with the older translators (Grassmann, viṣito ; Ludwig, vi. 92, viṣpito, or viṣṭō, and, finally, viṣṭhito) ; see Oldenberg, SBE. xlv. 77, 174 ; RV. Noten, 74, 147 ; and cf. Bergaigne, 1.54.112. Oldenberg does not attempt to disguise the uncertainty of his propositions : one is almost tempted to regard the two words

as corrupt descendants of one and the same misunderstood original. Yet vibhṛto may after all be correct and original : as long as this word fits Agni it may here be applied with hyperbaton to Mātariçvan who figures as the 'Genius of fire churning'; it certainly does not seem difficult to imagine that an attribute of Agni should be transferred anticipatorily to Mātariçvan, seeing that Mātariçvan produces Agni. Again, viṣṭó in the sense of 'worked', 'put to work', may represent a secondary modulation of vibhṛto, yet one that is intentional and does not stand in need of emendation. Uncertain as all this is, the metrically defective pāda in 1.148.1 seems to be secondary to its correspondent in 1.71.4; see Part 2, chapter 2, class A 6.

1.71.9^c (Parāçara Çāktya ; to Agni)

māno ná yó 'dhvanah sadyá éty ékaḥ satrá súro vásva içe,
rājānā mitrávaruṇā supāṇī goṣu priyām amṛtaḥ rākṣamaṇā.

3.56.7^b (Prajāpati Vaiçvāmitra, or Prajāpati Vācyā ; to Viçe Devah,
here Savitar)

trir á divāḥ savitá soṣaviti rājānā mitrávaruṇā supāṇī,
āpaç cid asya ródasi cid urvī rátanaḥ bhikṣanta savitúḥ savāya.

We render 1.71.9, 'He who (quick) as thought, within a day traverses the roads, the sun alone rules over wealth altogether. (He brings) the two kings Mitra and Varuṇa the liberal-handed, who guard the beloved Ambrosia in the cows.' Cf. Oldenberg, SBE. xlv. 75. I cannot doubt that this stanza with its elliptical anacoluthon is in part a reminiscence of the Savitar stanza, to wit : 'Thrice from heaven Savitar mightily impels the two kings Mitra and Varuṇa, the liberal-handed. Even the waters and the broad hemispheres (men) beseech for wealth at the urging of this Savitar.' Though the second distich is not as simple in its thought as might be wished, the first part which clearly states that Savitar is the motive power behind the beneficent gods, Mitra and Varuṇa, exhibits the repeated pāda in faultless connexion.

1.71.10^b (Parāçara Çāktya ; to Agni)

mā no agne sakhyā pītryāni prá marṣiṣṭhā abhi vidúḥ kavīḥ sán,
nábhō ná rūpām jarimā mināti purá tāsya abhiçaster ádhihi.

7.18.2^b (Vasiṣṭha Maitravaruṇi ; to Indra)

rūjeva hí jánibhiḥ kṣéṣy evāva dyúbhir abhi vidúḥ kavīḥ san,
piçā giro maghavan góbhīr āçvāis tvāyatāḥ piçīhi rāyē asmān.

Ludwig, 266, to 1.71.10, translates the words abhi vidúḥ kavīḥ sán 'da du ein besonders kundiger weiser bist'; at 1005, to 7.18.2, 'als kundiger weiser rings zum schutze'. We may observe that these words by themselves make a normal octosyllabic pāda. In 1.71.10^c nábhō ná rūpām is surely = nábhāso ná rūpām, with rūpām as tertium comparationis, 'as the form of a cloud changes, so does old age injure (change) the form (of men)'. Differently, Collitz, Bezz. Beitr. x. 15, note; Oldenberg, SBE. xlv. 75.

1.72.1^b (Parāçara Çāktya ; to Agni)

ni kāvya vedhāsaḥ çāçvatas kar háste dádhanā nāryā purúṇi,
agnir bhuvad rayipāti rayinām, satrá cakrāṇó amṛtāni içeṽ. I.60.4^d

7.45.1^c (Vasiṣṭha ; to Savitar)

á devó yātu savitá surátño 'ntariksaprā váhamāno āçvāih,
háste dádhanā nāryā purúṇi niveçāyaṇ ca prasuvāṇ ca bhūma.

See under 1.60.4^d.—See also the pāda, nṛvād dádhanā nāryā purúṇi, 3.34.5^b, and cf. 8.96.21^c; TB. 2. 5.8.8^c.

1.72.1^c: 1.60.4^d, agnir bhuvad rayipāti rayīnām.

1.72.3^c (Parāçara Çaktya ; to Agni)

tisró yád agne çarádas tvám íc chúcim ghrténa çúcayaḥ saparyán,
námāni cid dadhire yajñīyāny āsūdayanta tanvāḥ sūjātāḥ.

6.1.4^c (Bharadvāja Bārhaspatya ; to Agni)

padām devāsya nāmasā vyāntaḥ çravasyāvaḥ çráva āpann āmr̥ktam,
námāni cid dadhire yajñīyāni bhadráyām te raṇayanta sām̐dr̥ṣṭāu.

See Hillebrandt, Ved. Myth. iii. 323, note; Pischel, Ved. Stud. i. 299. For the 'three autumns' in 1.72.3, cf. the 'sixty autumns', AV. xii. 3.34, 41, and see Bergaigne, ii. 117, note.

[1.72.4^d, agnīm padé paramé tasthivānsam : 2.35.14^a, asmín padé, &c.]

1.72.5^c (Parāçara Çaktya ; to Agni)

samjānānū ūpa sīdann abhijñū pātnivanto namasyām namasyan.

riṛikvānsas tanvāḥ kṛṇvata svāḥ sākḥā sākhyur nimīṣi rākṣamāṇāḥ.

4.24.3^b (Vāmadeva ; to Indra)

tām ín náro ví hvayante samīké riṛikvānsas tanvāḥ kṛṇvata trām,
mithó yát tyāgām ubháyaśo āgman nāras tokāśya tānayasya sātāu.

4.24.3^d

The second of these stanzas is perfectly clear : 'That very one (namely, Indra) men call to both sides in battle ; having risked their bodies, they took him for their protection, when both sides, the heroes, have gone against one another into danger, in order to obtain offspring and prosperity.' This battle for offspring and posterity is, perhaps, merely a sacrificial contest (saṁsava) for Indra's favour, like countless other competitions in the Vedic literature ; see my article, 'On Conflicting Prayers and Sacrifices', Johns Hopkins University Circulars, December, 1906, nr. 10, pp. 1 ff. In any case the first distich is transparent.

In 1.72.5^c svāḥ takes the place of trām, so as to leave the verb kṛṇvata without an object. Oldenberg, SBE. xlv. 84, notes the parallel and remarks pertinently : 'Should svāḥ have supplanted another word, for instance trām ? As the pronoun svá very frequently stands in apposition with tanú, it may have found its way also into passages to which it did not belong.' See, e.g. 10.54.3, and cf. the curious variant, smane smānam for tmane tmānam, MS. 4.8.7 ; see the author, Am. Journ. Phil. xxi. 324. It is certainly hard to trust Ludwig's rendering and commentary (267) : 'ihre leiber kasteiend machten sie sich dieselben zu eigen,' that is, by removing from them all impurities. The same criticism applies to Grassmann's rendering (ii. 73) : 'hinebend schaffen sie sich neue leiber.' Oldenberg after all, sticking to the text, renders the entire stanza : 'Being likeminded they (probably, the mortals) reverentially approached him on their knees. Together with their wives they venerated the venerable one. Abandoning their bodies they made them their own, the (one) friend waking when the (other) friend closed his eyes.' Cf. also Bergaigne, i. 98 ; and perhaps more pertinently, ii. 177, note. Whether the text of the repeated páda in 1.72.5 is really as Parāçara Çaktya sang it, or not, there can be no reasonable doubt that the mother páda is the impeccable 4.24.3^b ; cf. the cadence kṛṇvata trām also in 1.100.7^b.

1.72.9^b (Parāçara Çaktya ; to Agni)

ā yé víçvā svapatyāni tasthūḥ kṛṇvānāśo amṛtatvāya gātum,
mahná mahādbhiḥ prthiví ví tasthe mātá putráir āditir dhāyase vēḥ.

3.31.9^b (Kuçika Āisrathi, or Viçvāmītra; to Indra)
 nī gavyatā mānasā sedur arkūh kṛṇvānāso amṛtatvāya gātum,
 idām cin nū sādānam bhūry eṣān yēna māśān āśiśāsann ṛtēna.

For 1.72.9 see Pischel, Ved. Stud. i. 217; Oldenberg, SBE. xlii. 83, 86; RV. Noten, p. 76.

1.73.2^a (Parāçara Çäktya; to Agni)

devō nā yāh savitā satyāmanmā krátvā nipāti vṛjanāni viçvā,
 purupraçastō amātīr nā satyā ātmēva çevo didhiśūyō bhūt.

9.97.4^{8d} (Kutsa Āṅgīrasa; to Pavamāna Soma)

nū nas tvām rathirō deva soma pāri srava camvōh pūyāmānah,
 apsū svādiṣṭho mādhumān ṛtāvā devō nā yāh savitā satyāmanmā.

We render 1.73.2, 'He who like god Savitar, whose thoughts are reliable, protects with his intelligence all homes, praised by many, like unfailing brilliance, has become worthy to be sought after, like healing breath of life.' Cf. Ludwig, 268; Oldenberg, SBE. xlii. 88; Foy, KZ. xxxiv. 248. St. 9.97.48 may be rendered, 'Run thou now, god Soma, our charioteer, purified, into the two camū; flow into the water, most sweet, honeyed, holy; he who (is) like god Savitar, whose thoughts are reliable.' The fourth pāda here is obvious appendage, suggested by the last preceding word ṛtāvā (ṛtā and satyā). That the pāda is primarily part of a true relative clause, not an attributive clause with articular yāh, is shown by the first distich of 1.73.2 (nipāti, verb accented). A similar expression involving Savitar, namely, devā iva savitā satyādharmā, occurs in 10.34.8, and 10.139.3, both times in rather loose connexions, showing how easily this kind of formulaic expression might be in a state of flotation. Yet we may guess that 9.97.48 has borrowed from 1.73.2.—Note that the next stanza 1.73.3 (next item) also compares Agni with another god, this time Indra.

1.73.3^{abc} (Parāçara Çäktya; to Agni)

devō nā yāh pṛthivīm viçvādhāyā upakṣēti hitāmitro nā rājā,
 puraḥsādaḥ çarmasādo nā vīrā anavadyū pātijuṣṭeva nārī.

3.55.21^{abc} (Prajāpati Vaiçvāmītra, or Prajāpati Vācyā; to Viçve Devāh, here Indra)

imām ca naḥ pṛthivīm viçvādhāyā ūpa kṣēti hitāmitro nā rājā,
 puraḥsādaḥ çarmasādo nā vīrā mahād devānām asuratvām ekam.]

refrain, 3.55.1^{d-22d}

Ludwig, 268, renders 1.73.3: 'der wie ein gott alles ausströmend auf der erde wont, wie ein könig, der nützliche freunde hat, wie wache haltende, als sichere hut dasitzende helden, wie eine tadellose vom gatten geliebte frau.' The same scholar, 201, renders 3.55.21: 'und auf diser unserer erde wont der allernärer, als ein könig der gute freunde hat; in des guten hut gleichsam sitzen als eines vorkämpfers die helden; gross ist einzig der götter Asura-wesenheit.' It seems to me that he has hit the sense of the pāda c in the first instance, and missed it in the second; cf. also Grassmann to 1.73.3. The sense of 3.55.21 is clear: 'He sits upon this earth of ours, controlling every sustenance, like a king who has surrounded himself with friends, like heroes who sit in the van, sit as protection (i.e. protectors)—great is the sole Asura quality of the gods.' The last pāda is a refrain which runs through the entire hymn. On the other hand in 1.73.3 the entire same statement is introduced into a relative clause, whose conclusion is in the next stanza, but the conclusion is delayed by the additional insipid comparison, 'like a blameless wife beloved by her husband'. I cannot doubt that Parāçara Çäktya has based his lengthy relative clause upon the composition of the Vaiçvāmītra. See also supplementary remarks on these stanzas, in the introduction to Part 2, chapter 4.

1.73.8^d (Parāçara Çaktya ; to Agni)

yān rāyē mār̥tān sūśūdo agne té syāma mághevāno vayām ca,
chāyēva viçvām bhūvanam sisakṣy āpaprivān ródasī antárikṣam.

10.139.2^b (Viçvāvasu Devagandharva ; to Surya)

nṛcákṣa eśā divó mādhyā āsta āpaprivān ródasī antárikṣam,
sá viçvācīr abhī caṣṭe ghṛtācīr antará pūrvam āparam ca ketúm.

The metre of 1.73.8^a is dubious (virāj); see Arnold, VM. p. 292; Oldenberg, RV. Noten, p. 76.—For the cadence mághevāno vayām ca see 1.136.7; 141.13; 7.78.5.

1.73.10^a (Parāçara Çaktya ; to Agni)

etā te agna ucāthānī vedho jūṣṭānī santu mánase hṛdē ca,
çakēma rāyāḥ sudhūro yāman té 'dhi çrávo devābhaktaṁ dādhanāḥ.

4.2.20^a (Vāmadeva Gāutama ; to Agni)

etā te agna ucāthānī vedhó 'vocāma kavāye tā juṣasva,
ꣳ uc chocasva kṛṇuhī vāsyaso noꣳ mahó rāyāḥ puruvāra prā yandhi.

cf. 4.2.20^c

Expressions closely parallel to 1.73.10^c at 2.5.1; 3.27.3. Pāda 4.2.20^c has a parallel at 8.48.6^b, prā cakṣaya kṛṇuhī vāsyaso naḥ, which amounts almost to perfect repetition.

Group 10. Hymns 74–93, ascribed to Gotama Rāhūgaṇa

1.74.3^c (Gotama Rāhūgaṇa ; to Agni)

utā bruvantu jantāva úd agnir vṛtrahājani,
dhanamjayó rāṇe-raṇe.

6.16.15^c (Bharadvāja ; to Agni)

tām u tvā pāthyó vṛṣā sām idhe dasyuhántamam,
dhanamjayām rāṇe-raṇe.

1.74.7^c: 1.12.4^b, yád agne yāsi dūtyām.

1.75.4^c (Gotama Rāhūgaṇa ; to Agni)

tvām jamir jānānam āgne mitró asi priyāḥ,
sákhā sákhībhya ídyaḥ.

9.66.1^c (Çatām Vāikhānasāḥ ; to Pavamana Soma)

pāvasva viçvacarṣaṇe ꣳbhī viçvāni kāvyaꣳ,
sákhā sákhībhya ídyaḥ.

9.23.1^c

1.76.4^c (Gotama Rāhugaṇa ; to Agni)

prajāvatā vācasā vāhnir āsā ca huvē nī ca satsihā devāñih,

vēsi hotrām utā potrām yajatra bodhī prayantar janitar vāsūnām.

10.2.2^a (Trita Āptya ; to Agni)

vēsi hotrām utā potrām jánānām mandhātāsi draviṇodū ṛtāvā,

svāhā vayām kṛṇāvāmā havīñsi ḥ devó devān yajatv agnir ārhan.

2.3.1^d

On various points of 1.76.4 see Neisser, Bezz. Beitr. vii. 233; xviii. 321; xx. 69; xxvii. 266; xxx. 317; Oldenberg, SBE. xlii. 98; RV. Noten, p. 77. It is interesting to observe that subjunctival vēsi in 1.76.4 is followed by the imperative bodhī; in 10.2.2 by the indicative asi. I am tempted to regard this as an indication of the later origin of 10.2.2.

1.77.1^c (Gotama Rāhugaṇa ; to Agni)

kathā dācemāgnāye kāsmāi devājuṣṭocyate bhāmīne gīh,

yó mārtyeṣv amṛta ṛtāvā hótā yájiṣṭha it kṛṇóti devān.

4.2.1^a (Vāmadeva Gāutama ; to Agni)

yó mārtyeṣv amṛta ṛtāvā devó devésv aratír nidhāyi,

hótā yájiṣṭho mahnā śucādhyāi havyāir agnir mānuṣa irayādhyāi.

[1.77.4^d, vājaprasūtā iṣāyanta mánma : 7.87.3^d, prācetaso yā iṣāyanta mánma.]

1.78.1^{a+b} (Gotama Rāhugaṇa ; to Agni)

abhī tvā gótamā girā jātavedo vícarṣaṇe,

ḥ dyumnāir abhī prā ṇonumaḥ.]

refrain, 1.78.1^c–5^c

4.32.9^a (Vāmadeva ; to Indra)

abhī tvā gótamā girānūsata prā dāvāne,

indra vājaya ghīsvaye.

6.16.29^b (Bharadvāja ; to Agni)

suvíram rayim ā bhara jātavedo vícarṣaṇe,

ḥ jahí rákṣāñsi sukrato.]

6.16.29^c

6.16.36^b (Bharadvāja ; to Agni)

bráhma prajāvad ā bhara jātavedo vícarṣaṇe,

agne yád didáyad diví.

8.43.2^b (Virupa Āngirasa ; to Agni)

āsmāi te pratiháryate jātavedo vícarṣaṇe,

agne jánāmi suṣṭútīm.

We may render 1.78.1: 'O Jātavedas, who dwellest among all tribes, we, the Gotamas (praise) thee with our song—we praise thee aloud with splendid (songs).' Cf. Oldenberg, SBE. xlii. 102. I feel as though there ought to be somewhere in the stanza the word vayām, 'we', especially as the third pāda is a refrain (1.78.1^c–5^c). Thus the stanza looks secondary to start with, an impression which is strengthened by the fact that it is composed entirely of set phrases. The connexion is certainly better in 4.32.9, to wit: 'The Gotamas have sounded forth their songs to thee, that thou mayest, O Indra, give refreshing substance.'

1.78.1^c-5^c, dyumnāir abhi prá nonumaḥ.

1.79.3^c (Gotama Rāhugaṇa ; to Agni)

yád im ṛtāsyā páyasā piyāno náyanṇ ṛtāsyā pathibhi rájiṣṭhāih,
aryamā mitró váruṇaḥ párijmā tvācam pr̥icanty úparasya yónāu.

8.27.17^c (Manu Vāivasvata ; to Viṣve Devāḥ)

ṛte sá vindate yudhāḥ sugébhīr yāty ádhvanāḥ,
aryamā mitró váruṇaḥ sárātayo yām tráyante sajósasāḥ.

10.93.4^b (Tāva Pārtha ; to Viṣve Devāḥ)

ṭ té ghā rájāno am̐tasya mandrá, aryamā mitró váruṇaḥ párijmā,

cf. 1.122.11^b

kād rudrō nr̥ṇām stutó marutāḥ puṣāno bhágaḥ.

For the difficult stanza 1.79.3 see Bergaigne, ii. 505 ; Pischel, Ved. Stud. i. 109 ; Hillebrandt, Ved. Myth. i. 182 ; Geldner, Ved. Stud. iii. 47 ; Oldenberg, SBE. xlv. 103, 106 ; RV. Noten, p. 79.

1.79.4^b (Gotama Rāhugaṇa ; to Agni)

agne vājasya gómata ícānaḥ sahaso yaho,
asmé dhehi jatavedo máhi ṣrávaḥ.

7.15.11^b (Vasiṣṭha Maitravaruṇi ; to Agni)

sá no rádhānsi á bharéṇānaḥ sahaso yaho,
bhágaḥ ca dātu víryam.

Note that 1.79.12^b = 7.15.10^c.—For 1.79.4^c cf. the close parallel, asmé dhehi ṣrávo brhát, under 1.9.8.

1.79.5^b (Gotama Rāhugaṇa ; to Agni)

sá idhāno vásuṣ kavír agnír ilényo girá,
revád asmábhyaṁ purvanika didihi.

10.118.3^b (Uruksaya Āmahiyava ; to Agni Rakṣohan)

sá áhuto ví rocate 'gnír ilényo girá,
srućá prátikam ajyate.

1.79.8^b (Gotama Rāhugaṇa ; to Agni)

á no agne rayīm bhara satrásāhaṁ váreṇyam,
viṣvasu pr̥tsú duṣṭáram.

3.34.8^a (Viṣvāmitra ; to Indra)

satrásāhaṁ váreṇyaṁ sahodām sasavānsam svār apác ca devīḥ,
ṭ sasūna yāḥ pr̥thivīm dyām utémām, indram madanty ānu dhīraṇāsāḥ.

cf. 3.32.11^c

Oldenberg, SBE. xlv. 104, renders 1.79.4, 'Bring us wealth, O Agni, which may be always conquering, excellent and invincible in all battles.' The same idea as to wealth is expressed in 5.23.2, pr̥tanāsāham rayim . . á bhara, so that we are sure the stanza is not mere verbiage ; the poet means to say that wealth is the *nervus rerum* in war ; cf. also 5.23.1, and 6.72.5 (for

which see under 1.117.23^d). Yet the repeated pāda in 1.79.8 certainly originated in the other stanza: 'They who delight in prayer acclaim Indra, the ever-conquering, desirable, victory-giving, who has conquered light and the divine waters, who has conquered the earth and also this heaven.' With the exception of 1.79.8 satrāsāh and satrāsāhā are invariably epithets of Indra: see Grassmann's Lexicon.

The third pāda of 1.79.8 is also patterned secondarily after some such sensible idea as is contained in 9.63.11: pāvamāna vidā rayīm asmābhyam soma duṣṭāram, yó dūṇāṇo vanuṣyatā, 'O Soma, purified, get us wealth, hard to exceed, wealth hard for our rivals to obtain.'

1.79.9^b (Gotama Rāhugaṇa; to Agni)

ā no agne sucetūnā rayīm viçvāyupoṣasam,
mārdikām dhehi jivāse.

6.59.9^d (Bharadvāja; to Indra and Agni)
indrāgni yuvōr āpi vāsu divyāni pārthivā,
ā na ihā prā yachataṁ rayīm viçvāyupoṣasam.

1.79.12^b (Gotama Rāhugaṇa; to Agni)

sahasrākṣó vicarṣanir agnī rākṣāṁsi sedhati,
hótā gr̥ṇta ukthyāh.

7.15.10^a (Vasiṣṭha Maitravaruṇi; to Agni)
agnī rākṣāṁsi sedhati çukráçocir āmartyah,
çúciḥ pāvakā ídyah.]

2.7.4^a

Note that 1.79.4^b = 7.15.11^c.

1.80.1^e–16^e, ārcann ānu svarājyam.

1.80.6^b (Gotama Rāhugaṇa; to Indra)

ādhi sánau ní jighnate vājreṇa çatáparvanā,
mandaná indro āndhasaḥ sākhibhyo gātum ichaty [ārcann ānu svarājyam.]

refrain, 1.80.1^e–16^e

8.6.6^b (Vatsa Kaṇva; to Indra)
ví cid vṛtrāsya dódhato vājreṇa çatáparvanā,
çíro bibheda vṛṣṇinā.
8.76.2^c (Kurusuti Kaṇva; to Indra)
ayám indro marútsakhā ví vṛtrasyābhinac chíraḥ,
vājreṇa çatáparvanā.

8.89.3^d (Nṛmedha Āṅgīrasa and Purumedha Āṅgīrasa; to Indra)
prā va indrāya bṛhaté marúto brāhmārcata,
vṛtrām hanati vṛtrahā çatákratur vājreṇa çatáparvanā.

Note the correspondence of 8.6.38^a with 8.76.11^a, and also the occurrence of the expression vṛtrāsya dódhataḥ in 1.80.5 as well as in 8.6.6.

[1.80.8^c, mahát ta indra víryam: 8.55(Val. 7).1^c, bhúríd indrasya víryam.]

1.80.9^d (Gotama Rāhugaṇa; to Indra)

sahāsam sākām arcata pāri ṣṭobhata viṇṇatīḥ,
cātāinam ānv anonavur indrāya brāhmōdyatam [ārcann ānu svarājyam.]

☞ refrain, 1.80.1^e–16^e

8.69.9^d (Priyamedha Āṅgīrasa; to Indra)

āva svarāti gārgaro godhā pāri sanīṣvaṇat,
pīṅgā pāri canīṣkadad indrāya brāhmōdyatam.

For 1.80.9 see Neisser, Bezz. Beitr. xx. 67; for 8.69.9, Hillebrandt, Ved. Myth. ii. 237.

[1.80.10^e, mahāt tād asya pāuṇsyam: 8.63.3^e, stuṣé tād, &c.]

1.80.10^d (Gotama Rāhugaṇa; to Indra)

indro vṛtrāya tāviṣṭīṇ nīr ahan sāhasā sāhaḥ,
[mahāt tād asya pāuṇsyam] vṛtrām jaghanvān asṛjad [ārcann ānu svarājyam.]
☞ c: cf. 1.80.10^e; e: refrain, 1.80.1^e–16^e

4.18.7^d (Sainvāda Indrādītivāmadevānām)

kim u ṣvid asmāi nivīdo bhanantēdrasyavadyām didhiṣanta āpaḥ,
māmaitān putrō mahatā vadhēna vṛtrām jaghanvān asṛjad vī sindhūn.

4.19.8^b (Vāmadeva; to Indra)

pūrvīr uśasaḥ ṣarādaḥ ca gūrtā vṛtrām jaghanvān asṛjad vī sindhūn,
pāriṣṭhita atṛṇad badbadhanāḥ sirā indraḥ srāvitave prthivyā.

This case is remarkable, because it is both definite and simple. The pāda 1.80.10^d fails to end in an iambic dipody, and its verb has no object. Ludwig, 460, translates diplomatically 'als er den Vṛtragetötet liess er fließen'; Grassmann, more freely, 'schlug Vṛtra und ergoss die Fluth'. But the parallels show that the pāda is the truncated torso of another pāda, regular in its final cadence and the preceding anapaest, and duly furnished with that object which every reader of this Veda would supply anyhow, namely sindhūn; from these a later poet over-familiarly has extracted the short form to suit his metre. Cf. also Oldenberg, RV. Noten, p. 83, to RV. 1.82.2. See Part 2, chapter 2, class B 9.

[1.81.5^a, ā paprāu pāṛthivām rājaḥ: 6.61.11^{ab}, āpaprūṣī pāṛthivāny urū rājo antāriṣam.]

1.81.5^{cd} (Gotama Rāhugaṇa; to Indra)

[ā paprāu pāṛthivām rājo] badbadhé rocanā divi,
nā tvāvān indra kāc canā nā jātó nā janīṣyaté [ti viṣvam vavakṣitha.]

☞ cf. 1.81:5^e

7.32.23^{ab} (Vasiṣṭha; to Indra)

nā tvāvān anyó divyó nā pāṛthivo nā jātó na janīṣyate,
aṣvayānto maghavann indra vājīno gavyāntas tvā havāmahe.

Note the change of persons in the two distichs of 1.81.5. I should think that the repeated distich is bald and late in that stanza, as compared with the more poetic and archaic wording of 7.32.23. The distich 1.81.5^{cd} is closely parallel also to 1.102.8^{cd}, atīdām viṣvam bhūvanam vavakṣithācātūr indra jānusa sanād asi, which again makes atī viṣvam vavakṣitha of 1.81.5 look like an appended afterthought, and again shows that 1.81.5 is composite and imitative.

[1.81.5^e, āti viçvaṃ vavakṣitha: 1.102.8^c, ātīdām viçvaṃ bhūvanam vavakṣitha.]

[1.81.8^e, ātha no 'vitā bhava: see under 1.91.9^c.]

1.81.9^{b+e} (Gotama Rāhūgaṇa; to Indra)

etē ta indra jantāvo viçvaṃ puṣyanti vāryam,

antār hi khyō jānānam aryō vēdo ādācuṣām tēṣām no vēda ā bhara.

5.6.6^b (Vasuçruta Ātreya; to Agni)

prō tyē agnāyo 'gnīṣu viçvaṃ puṣyanti vāryam,

tē hinvire tā invire tā iṣanyanty ānuṣāg [iṣam stotf̥bhya ā bhara.]

cf. 9.20.4^c; also refrain, 5.6.1^e-10^e

10.133.2^d (Sudās Paijavana; to Indra)

tvām sīndhūn āvāsṛjo 'dharāco āhann āhim,

açatrūr indra jajñīṣe viçvaṃ puṣyasi vāryam [tām tvā pāri ṣvajāmahe

nābhantām anyakēṣām jyākā ādhi dhānvasu.]

cf. efg: refrain in 10.133.1 ff.

8.45.15^c (Triçoka Kāṇva; to Indra)

yās te revān ādāçuriḥ pramamārṣa maghātaye,

tāsyā na vēda ā bhara.

Ludwig, 461, renders 1.81.9, 'die leute hier, O Indra, nāren dir alles vortreffliche'; Grassmann, 'Es ernten deine Diener hier, o Indra, alles schöne gut.' Geldner, Ved. Stud. iii. 88, 'diese Personen (das heisst, wir) entfalten für dich, O Indra, alle ihre Kostbarkeit.' One thing is certain, in perfect accord with Grassmann, namely, that etē ta indra jantāvaḥ refers to worshippers or adherents of Indra. Therefore viçvaṃ puṣyanti vāryam can mean but one thing, namely, 'they prosper in all delectable possessions'. Cf. pōṣyā vāryāni, 1.113.15; pōṣyaṃ rayim, 8.97.3. And yet this last expression is not here employed in a primary sense, on the evidence of 5.6.6. Here the divine Agnis are the subject of puṣyanti, so that the first distich can have but one sense: 'Now these Agnis make spring up all delectable possessions in the Agnis.' Grassmann, excellently, 'Zur Blüte bringen alles Gut durch Feuer diese Feuer hier.' A little vaguely, Ludwig, 345, 'dise Agni [erzeugen und] nāren in den feuerstellen alles treffliche.' This scholar, by introducing in brackets the transitive verb 'erzeugen', creates an artificial zeugma in order to account for the transitive force of puṣyanti (but see 10.133.2). Pischel, Ved. Stud. ii. 127, 'sie schaffen güter herbei.' Not quite clear, in my opinion, is the effect of Oldenberg's rendering, SBE. xlv. 379: 'Those Agnis make everything precious prosper in the Agnis.' The real meaning, once more, is that the Agnis generate, or cause to flourish, wealth in the Agnis. In other words, here puṣyanti = poṣyanti. So also in the third passage. Here Ludwig, 653, again rather vaguely, 'alles treffliche hegest und pflegest du'; Grassmann, incorrectly, 'du erntest reichlich alles Gut', which does not correspond to his rendering of 1.81.9. Only one meaning seems possible, 'thou causest to spring up all delectable possessions'. If now we return to 1.81.9, it is evident that the repeated pāda is there used in a decidedly secondary sense, since the connexion demands a reflexive meaning in puṣyanti which is not there verbally: 'These thy people, O Indra, cause to spring up (for themselves; certainly not for Indra, or somebody else) all delectable possessions', that is, in still plainer language, 'they prosper in all delectable possessions'. So then from the side of grammar and because the pāda originally expresses an act of the gods, not of men, it seems clear that the traditional Gotama Rāhūgaṇa borrowed and adapted the repeated pāda to a different, though not unrelated idea.—For 10.133.2^e see under 8.21.13^b.

1.82.1^e-5^e, yōjā nṛ indra te hārt.

1.82.2^d (Gotama Rāhugaṇa; to Indra)

ākṣaṇṇ āmīmadanta hy āva priyā adhūṣata,

āstoṣata svābhānavo viprā nāvīṣṭhayaṁ matī jyōjā nv indra te hāri.

☞ refrain, 1.82.1^e–5^e

8.25.24^b (Viṣvamanas Vaiyaçva; to Mitra and Varuṇa, here Dānastuti)

smādabhiṇu kāçavanta viprā nāvīṣṭhayaṁ matī,

mahó vājīnāv ārvanta sácāsanam.

Native exegesis, beginning with the Padapāṭha, regards viprā in 1.82.2 as viprāḥ nom. plur., and in 8.25.24 as dual. According to Sāyaṇa the sense of 1.82.2 is: yajamānā bhuktavantaḥ tṛptāç cāsan svaklyās (= priyāḥ) tanūr (cf. 1.114.7) akampayan, tadanantaram svāyattadīptayo viprā medhāvinas naviṣṭhayaṁ stutyā astavan. But in 7.66.8 the words matir viprā show that viprā nāvīṣṭhayaṁ matī means 'with the newest inspired song'; cf. under 1.127.2. Oldenberg, RV. Noten, p. 83, has shown that 1.82.2 is to be rendered somewhat as follows: '(The gods) have eaten and rejoiced; friendly they have showered down (gifts). The self-shining (gods) have been praised with the newest inspired song.' 8.25.24 is part of a dānastuti in which the poet narrates that he has received for his inspired newest song two caparisoned steeds. It is a safe guess that the repeated pāda did not originate in this stanza.—Cf. Geldner, Rigveda-Kommentar, p. 14, who points in a different direction.

1.82.3^a (Gotama Rāhugaṇa; to Indra)

susaṁdīçam tvā vayām māghavan vandiṣimāhi,

prā nūnām purāvandhura stutó yāhi vāçāṇ ānu jyōjā nv indra te hāri.

☞ refrain, 1.82.1^e–5^e

10.158.5^a (Cakṣus Sāurya; to Sūrya)

susaṁdīçam tvā vayām prāti paçyema sūrya,

☞ cf. 10.37.7^d

vī paçyema nṛcākṣasaḥ.

For 10.158.5^b cf. 10.37.7^d, with prefixed four syllables, jyōg jivāḥ prāti paçyema sūrya.

[1.83.1^a, āçvāvati prathamó goṣu gachati: 2.25.4^b, sá sátvabhiḥ prathamó, &c.]

[1.84.2^c, řṣīṇām ca stutír ūpa: 8.17.4^b, asmākaṁ suṣtutír ūpa.]

SV. 2.380 reads řṣīṇām suṣtutír ūpa, as its version of 1.84.2.

1.84.3^c (Gotama Rāhugaṇa; to Indra)

ā tiṣṭha vṛtrahan rátham yukta te brāhmaṇā hāri,

arvācīnaṁ sú te máno grāvá kṛṇotu vagnúna.

3.37.2^a (Viçvāmitra; to Indra)

arvācīnaṁ sú te mána utá cākṣuḥ çatakrato,

indra kṛṇvāntu vāghātaḥ.

1.84.4^a (Gotama Rāhugaṇa; to Indra)

imām indra sutām piba jyēṣṭham āmartyaṁ mādām,

çukráśya tvābhy ākṣaran dhārá ṛtāśya sādane.

8.6.36^c (Vatsa Kaṇva; to Indra)

ā no yāhi parāvāto hāribhyaṁ haryatābhyāṁ,
imām indra sutām pibā.

Note the pādas, 8.17.1^b, indra sōmaṁ pibā imām; 8.32.19^c, indra piba sutānām; and, 10.24.1^a, indra sōmam imām piba.

1.84.7^b (Gotama Rāhugaṇa; to Indra)

yā ēka id vidāyate vāsu mātāya dācūṣe,
īcāno āpratiṣkuta indro aṅgā.

1.7.8^c

9.98.4^b (Ambariṣa Varṣāgira, and Rjicvan Bhāradvāja; to Pavamāna Soma)

sā hī tvām deva cācūṣate vāsu mātāya dācūṣe,
indo sahasrīṇaṁ rayīm cātātmanāṁ vivāsasi.

See under 1.7.8^c.—Cf. āgne mātāya dācūṣe, 1.45.8; and, devō mātāya dācūṣe, 8.1.22.

1.84.7^c, īcāno āpratiṣkuta indro aṅgā: 1.7.8^c, īcāno āpratiṣkutaḥ.

1.84.9^b (Gotama Rāhugaṇa; to Indra)

yāc cid dhī tvā bahubhya ā sutāvāṁ āvivāsati,
ugrām tāt patyate cāva indro aṅgā.

8.97.4^d (Rebha Kācypa; to Indra)

yāc chakrāsi parāvātī yād arvāvātī vṛtrahan,
ātas tvā gīrbhiḥ dyugād indra keṣibhiḥ sutāvāṁ ā vivāsati.

8.13.15^{ab}

See under 1.7.8^c.

1.84.10^e–12^e, vāsūr ānu svarājyam.

1.84.11^b (Gotama Rāhugaṇa; to Indra)

tā asya pṛṇāyūvaḥ sōmaṁ cṛiṇanti pṛṇayaḥ,
priyā indrasya dhenāvo vājraṁ hinvanti sāyakāṁ vāsūr ānu svarājyam.

refrain, 1.84.10^e–12^e

8.69.3^b (Priyamedha Āṅgīrasa; to Indra)

tā asya sūdadohasaḥ sōmaṁ cṛiṇanti pṛṇayaḥ,
jānman devānāṁ viṣas triṣv ā rocané divāḥ.

1.105.5^b

Sāyana, at 8.69.3, following Nighantavaḥ 3.23, renders sūdadohasaḥ by what amounts to kūpasadr̥ṣadohanāḥ, i.e. 'flowing like a well'. In the light of the aṣvamedha formula, VS. 22.25; TS. 7.4.13.1; KSA. 4.2, this is possible. There sūdyābhyāḥ svāhā, 'hail to the well-waters', is surrounded by similar expressions. Grassmann's (i. 485) 'strömend süsse Milch', however, is equally possible; cf. the discussion of Pischel, Ved. Stud. i. 72 ff. Sāyana at 1.84.11 renders pṛṇāyūvaḥ by sparṇanakāmāḥ, and this external etymological rendering is repeated by the Western authorities (Lexicons; Ludwig, 464; Grassmann, i. 85). Bergaigne also points that way: see the passages in my Index to Bergaigne, under 1.84.11; Grassmann's Lexicon, under pṛṇā. The fact that this rendering is suggested by a very dubious native etymology does not prejudice me in its favour, but I am unable to suggest anything satisfactory for the ἄπ. λεγ. pṛṇāyūvaḥ (Padap. pṛṇāna-yūvaḥ). Note the pun: pṛṇāyūvaḥ:

pñayāḥ. Perhaps the idea of 'flowing' is contained in this word also. In any case the two first distichs of 1.84.11 and 8.69.3 are closely parallel. For triṣṭv ā rocané divāḥ in 8.69.3, cf. 9.86.27, where Soma is enveloped in 'cows' (góbbiḥ), that is to say in milk, 'on the third back in the brilliant space of the heaven'. But the expression jānman devānāṃ viśas (thus! not viśās) also remains unintelligible to me, even after the translations of Sāyaṇa; Ludwig, 612; and Grassmann, i. 485. In these circumstances a certain prejudice in favour of the priority of 1.84.11, which is clear in the main, must be held in suspense.

[1.84.13^c, jaghāna navatīr náva : 9.61.1^c, avāhan navatīr náva.]

1.84.14^b (Gotama Rāhugaṇa ; to Indra)
ichānā ācvasya yāc chīraḥ párvateṣv āpaçritam,
tād vidac charyānāvati.

5.61.19^c (Çyāvāçva Ātreya ; to Rathavīti Darbhya)
eṣā kṣeti ráthavītir maghāvā gómātir ānu,
párvateṣv āpaçritāḥ.

For 1.84.14 see Max Müller, SBE. xxxii. 398; Hillebrandt, Ved. Myth. i. 138 (who plausibly suggests that the horse is Dadhyañe). A partial parallel to 5.61.19 is 8.24.30. Cf. Geldner, Ved. Stud. iii. 152, note 2; Oldenberg, RV. Noten, p. 356.

[1.84.19^c, ná tvād anyó maghavann asti mardītā : 8.66.13^c1, nahí tvād anyāḥ
puruḥta kác canā mághavann āsti mardītā.]

One pāda padded out into two, or *vice versa*. See p. vii, fourth line from top.

[1.85.2^a, tā ukṣītāso mahimānam āçata : 8.59(Vāl. 11).2^b, īndrāvaruṇā mahimānam
āçata.]

[1.85.5^a, prā yād rátheṣu pñṣatīr āyugdhvam : 1.39.6^a, úpo rátheṣu pñṣatīr
ayugdhvam.]

1.85.8^c (Gotama Rāhugaṇa ; to Maruts)
çūrā ivéd yúyudhaya ná jágmayāḥ çravasyāvo ná pñtanāsu yetire,
bhāyante viçvā bhúvanā marúdbhyo rájana iva tveṣāsamdr̥ço nárah.

1.166.4^c (Agastya Māitrāvaruṇi ; to Maruts)
ā yé rájañsi táviṣṭbhir ávyata prā va évasaḥ sváyātāso adhrajan,
bhāyante viçvā bhúvanāni harmyā citró vo yāmaḥ prāyātāsv rñṣīṣu.

1.85.9^d, áhan vñtrām nír apām āubjad arṇavām : 1.56.5^d, áhan vñtrām nír apām
āubjo arṇavām.

[1.86.3^c, sá gāntā gómāti vrajé : 7.32.10^d, gāmat sá gómāti vrajé ; 8.46.9^d;
51(Vāl. 3).5^d, gaméma gómāti vrajé.]

1.86.4^{b+c} (Gotama Rāhugaṇa ; to Maruts)
asyā vīrāsyā barhīsi sutāḥ sómo díviṣṭiṣu,
ukthām mádaç ca çasyate.

8.76.9^b (Kurusuti Kaṇva ; to Indra)
 pībéd indra marútsakhā sutám sōmam diviṣṭiṣu,
 | vájram ṣiṣāna ójasā. |
 4.49.1^c (Pratiprabha Ātreya ; to Viṣve Devāḥ)
 idám vām asyè havīḥ priyám indrābhraspati,
 ukthám mádaç ca çasyate.

8.76.9^c

For diviṣṭi see Oldenberg, SBE. xli. 44 ; for ukthám mádaç ca, Hillebrandt, Bezz. Beitr. ix. 192 ff.

1.86.5^b (Gotama Rāhugaṇa ; to Maruts)
 asyá çroṣantv ā bhūvo viçvā yáç carṣaṇír abhí,
 sūram cit sasrúṣīr iṣaḥ.

4.7.4^b (Vāmadeva Gāutama ; to Agni)
 açúm dutám vivásvato viçvā yáç carṣaṇír abhí,
 ā jabhruḥ ketúm ayávo bhṡgavāṇām viçé-viçe.
 5.23.1^c (Dyumna Viçvacarṣaṇi Ātreya ; to Agni)
 ágne sāhantam ā bhara dyumnásya prāsāḥ rayīm,
 viçvā yáç carṣaṇír abhy āsā vājeṣu sāsāhat.

St. 1.86.5 is turgid and difficult, the repeated pāda loose, the third pāda hard to join to the preceding. But there is no good basis for emendation or rejection ; see under 5.86.2, and cf. Oldenberg, RV. Noten, p. 86. For 4.7.4 see Hillebrandt, Ved. Myth. i. 485. Ludwig, 334, 361, 678, does not translate the repeated pāda consistently.—Cf. under 7.15.2^a.

1.87.4^c (Gotama Rāhugaṇa ; to Maruts)
 sá hí svasft pṡsadaçvo yūvā gaṇò 'yá iṣánás távisībhīr āvrtāḥ,
 ási satyá ṛṇayāvānedyo 'syá dhiyāḥ prāvitāthā vṡṡā gaṇāḥ.

2.23.11^c (Grtsamada ; to Brahmanaspati)
 anānudo vṡṡabhó jāgmīr āhavām nīṡtaptā cāturm pṡtanāsu sāsahīḥ,
 ási satyá ṛṇayá brahmanas pata ugrásya cid damitā vīluharsīṇaḥ.

For various remarks calculated to protect the impeccable text of 1.87.4 see Oldenberg, RV. Noten, p. 87.—For 2.23.11 cf. 5.34.6 ; 6.47.16.

[1.89.7^d, viçve no devá ávasá gamann ihá : 10.35.13^c, viçve no devá ávasá gamantu.]

Cf. 1.107.2^a, úpa no devá ávasá gamantu.

1.91.3 (Gotama Rāhugaṇa ; to Soma) =
 9.88.8 (Uçanas Kāvya ; to Pavamāna Soma)
 rájño nú te váruṇasya vratāni bṡhád gabhīrám táva soma dhāma,
 çúciṡ tvám asi priyó ná mitró dakṡáyyo aryamévāsi soma.

Cf. Hillebrandt, Ved. Myth. iii. 38.

1.91.4^b : 1.59.3^c, yá párvateṡv óṡadhīṡv apsu.

[1.91.4^d, rájan soma práti havýá grbhāya : 6.47.28^d, déva ratha práti, &c.]

[1.91.6^c, priyástotro vánaspátīḥ : 9.12.7^a, nityástotro vánaspátīḥ.]

1.91.8^a (Gotama Rāhugaṇa; to Soma)

tvám naḥ soma viçvato rákṣā rājann aghayatāḥ,
ná riṣyet tvāvataḥ sákha.

10.25.7^a (Vimada Āindra, or others; to Soma)

tvám naḥ soma viçvato gopā ádābhyo bhava,
sédha rājann ápa sridho ví vo máde [má no duḥçānsa içatā vívaksase.]

1.23.9^c

A slightly secondary touch in gopā, 10.25.7, as compared with rákṣā in 1.91.8, is hardly to be mistaken. Add to this the consideration that the refrain páda 10.25.7 is certainly secondary: see under 1.23.9^c.

[1.91.9^c, tábhir no 'vitā bhava: 7.96.5^c, tébhir no 'vitā bhava.] Cf. 1.81.8^e, áthā no, &c.

1.91.10^{ab}: 10.150.2^a, imám yajñám idám váco jujusaṇā upāgahi; 1.26.10^b, imám yajñám idám vácaḥ.

[1.91.11^c, sumṛīkó na á viça: 1.139.6^c, sumṛīkó na á gahi.]

1.91.12^b: 1.18.2^b, vasuvit puṣṭivārdhanaḥ.

1.91.13^b (Gotama Rāhugaṇa; to Soma)

sóma rārandhi no hṛdī gāvo ná yāvaseṣv á,
márya iva svá okyè.

8.92.12^b (Çrutakakṣa Āṅgīrasa; or Sukakṣa Āṅgīrasa; to Indra)

vayám u tvā çatakṛato gāvo ná yāvaseṣv á, ukthēsu raṇayāmasi.

Cf. the páda, rājan gāvo ná yāvase, under 5.53.16^b. Stanza 1.91.13 is to be translated: 'O Soma, be thou comfortable in our stomach, as cattle on their pasture, as a youth in his haunt!' Cf. Max Müller, SBE. xxxii. 87, 111; Geldner, Ved. Stud. i. 66. A secondary touch in the construction of the repeated páda in 8.92.12—we should prefer gām (or gās) ná, &c.—is unmistakable, notwithstanding that the verb can easily be supplied with the nominative gāvo. For 8.92.12 see Bergaigne, La Syntaxe des Comparaisons, in *Mélanges Renier*, p. 88.

1.91.16 (Gotama Rāhugaṇa; to Soma) =

9.31.4 (Gotama Rāhugaṇa; to Soma Pavamāna)

á pyāyasva sám etu te viçvataḥ soma vṛṣṇyam,
bhávā vājasya saṁgathé.

Aside from the series 1.74-93, the hymn 9.31 is the only other in the RV. which is ascribed to Gotama (Sāyana, Rāhugaṇa Gotama); cf. Geldner, Ved. Stud. iii. 151. For the stanza see Hillebrandt, Ved. Myth. i. 195, 303; ii. 225, 227.

1.91.17 (Gotama Rāhugaṇa; to Soma)

á pyāyasva madintama sóma viçvebhir aṇçúbhiḥ,
bhávā naḥ suçrāvastamaḥ sákha vṛdhé.

9.67.28^b (Pavitra Āṅgīrasa, or Vasiṣṭha; to Pavamāna Soma),

prá pyāyasva prá syandasva sóma viçvebhir aṇçúbhiḥ,
devébhya uttamám haviḥ.

Cf. Hillebrandt, Ved. Myth. i. 303; ii. 225.

[1.91.23^d, ubhāyebhyaḥ prā cikitsā gāviṣṭāu: 6.47.20^c, bhāspate prā, &c.]

1.92.3^c, iṣaṁ vāhantīḥ sukṛte sudānave: 1.47.8^c, iṣaṁ prīcāntā sukṛte sudānave.

1.92.4^c (Gotama Rāhugaṇa; to Uṣas)

ādhi pēcānsi vapate nṛtū ivāporṇute vākṣa usréva bārjaham,
jyótir viçvasmāi bhūvanāya kṛṇvatī gāvo na vrajān vy uṣā āvar tāmaḥ.

4.14.2^b (Vamadeva Gāutama; to Liṅgoktadevatāḥ, here Savitar)

urdhvām ketūm savitā devō açrej, jyótir viçvasmāi bhūvanāya kṛṇvān,

4.6.2^c

āpra dyāvapṛthivī antāriksām, ví sūryo raçmibhiç cēkitānaḥ.

1.115.1^c

For 1.92.4 cf. Hillebrandt, Ved. Myth. ii. 38; Pischel, Ved. Stud. ii. 120; Geldner, *ibid.*, p. 286; Oldenberg, RV. Noten, p. 91 (where other references).

1.92.6^a (Gotama Rāhugaṇa; to Uṣas)

ātāriṣma tāmasas pārām asyōṣā uchānti vayūnā kṛṇoti,
çriyé chāndo ná smayate vibhātī suprātikā sāumanasāyājgaḥ.

1.183.6^a (Agastya; to Açvins) =

1.184.6^a (The same)

ātāriṣma tāmasas pārām asyā prāti vām stōmo açvināv adhāyi,

1.183.6^b

lēhā yātām pathibhir devayānair vidyāmeṣām vṛjānam jirādanum.

1.183.6^d

7.73.1^a (Vasiṣṭha; to Açvins)

ātāriṣma tāmasas pārām asyā prāti stōmām devayānto dādhanāḥ,
purudānsā purutāmā purājāmartyā havate açvinā gñī.

For 1.92.6 see Bloomfield, Religion of the Veda, p. 66; Pischel, Ved. Stud. i. 299; Oldenberg, RV. Noten, p. 91.

1.92.7^a (Gotama Rāhugaṇa; to Uṣas)

bhāsvatī netrī sūnftānām divā stave duhitā gótamebhiḥ,
prajāvato nṛvato açvabudhyān ūso góagrān ūpa māsi vājān.

1.113.4^a (Kutsa; to Uṣas)

bhāsvatī netrī sūnftānām āceti citrā ví dūro na āvah,
prūpyā jágad vy ū no rāyō akhyad uṣā ajigar bhūvanāni viçvā.

Cf. Oldenberg, RV. Noten, p. 91, who seems to me a little over-cautious in refusing to regard açvabudhyān as metrical or phonetic equivalent of açvabudhnyān; cf. the author, Indogermanische Forschungen, xxv. 195, and Concordance under, annām me budhya.

1.92.11^c and 1.92.12^c (Gotama Rāhugaṇa; to Uṣas)

vyūṇvatī divō antān abodhy āpa svāsāram sanutār yuyoti,
praminatī manuṣyā yugāni yōṣā jārāsyā cākṣasā ví bhāti.
paçūn ná citrā subhāgā prathanā sīndhur ná kṣōda urviyā vy açvait,
āminatī dāivyāni vṛtāni sūryasya ceti raçmibhir dṛçanā.

1.124.2^{ab} (Kakṣivat Dairghatamasa; to Uṣas)

áminatī dāivyāni vratāni praminatī manuṣyā yugāni,

īyūṣiṇām upamā cācvatīnām āyatīnām prathamōṣā vy ādyāut.]

I.113.5^{od}

There can be no question that 1.124.2 is the source of the repeated pādas in 1.92.11 and 12. The antithesis between áminatī and praminatī, and īyūṣiṇām and āyatīnām cannot but be intentional and primary. Note also the parallelism between áminatī and āyatīnām; and praminatī and īyūṣiṇām. On the other hand, we ought to allow full weight to the really senseless *non sequitur* of the second distich in 1.92.11: 'reducing the ages of men, the woman shines by the light of her paramour (the sun).' For the meaning of yugā 'age', i.e. 'period of time', see Bāṅgādhara Tilak, *The Arctic Home in the Vedas*, p. 176. The second distich of 1.124.2 recurs, with the variants vibhātīnām for āyatīnām, and ācvaīt for ādyāut (cf. ācvaīt in 1.92.11), in 1.113.15. The probability is that this stanza also is secondary, because vibhātīnām disturbs the antithesis between īyūṣiṇām and āyatīnām, and because the connexion between its two distichs is sufficiently loose:

āvāhanti pōṣyā vāryāni citrām ketūm kṛpate cēkitānā,
īyūṣiṇām upamā cācvatīnām vibhātīnām prathamōṣā vy ācvaīt.

Stanza 1.124.2 is the high-water mark of Vedic composition. The two antitheses áminatī . . . praminatī and īyūṣiṇām . . . āyatīnām mark as later imitations all repetitions that disturb this balance. The relation of the two pairs of antithetical words may be expressed in the proportion: áminatī : āyatīnām = praminatī : īyūṣiṇām. That is to say: The dawns preserve the laws of the gods (áminatī) by their regular appearance (āyatīnām); the ages of men waste away (praminatī) as the dawns fade day by day (īyūṣiṇām). Or by the diagram:

áminatī	praminatī
.
.
.
.
.
.
īyūṣiṇām	āyatīnām

1.92.13^{b+c} (Gotama Rāhugana; to Uṣas)

uṣas tāt citrām ā bharāsmābhyāni vājīnīvatī,

yēna tokām ca tānāyaṃ ca dhāmahe.

4.55.9^c (Vāmadeva; to Viṣve Devāḥ, here Uṣas)

uṣo maghony ā vaha sūnṛte vāryā purū,

asmābhyāni vājīnīvatī.

9.74.5^d (Kakṣivat Dairghatamasa; to Pavamāna Soma)

ārāvīd aṅcūḥ sácāmāna ūrmīnā devāvyāni mānuṣe pinvati tvācam,

dādhatī gārbham āditer upastha ā yēna tokām ca tānāyaṃ ca dhāmahe.

Ludwig, 4, renders 1.92.13, 'Uṣas, bring das wunderbare, rossereiche uns, womit wir samen und kinder uns schaffen.' Very similarly Neisser, *Beitr.* vii. 230. Grassmann, 'O gabenreiches Morgenroth, die schöne Gabe bring uns her, durch welche Kind und Kindeskind uns wird zu Theil.' Ludwig's translation is diplomatic, but obscure; Grassmann's facile, but illogical. What sort of a 'bright' gift is it, by means of which men may secure for themselves children and posterity? The word citrā is a kind of a kenning in the Rīg-Veda; a glance at Grassmann's article (citrā 4) shows that some such word as rayī, rādhās, drāviṇam, or the like, must be understood with it. Similarly grūtya is a kenning of rayī in 6.72.5, as is shown by its close parallel 1.117.23. The bad logic is therefore with the stanza itself, not with

Grassmann. The first distich of 1.92.13 is really paraphrased in 4.55.9, which clearly expresses the object of ā bhara. This parallel shows the extraneous character of the appendage, 1.92.13°. The pāda seems indeed to have been borrowed from another connexion; at any rate we have it, with a logically perfect antecedent to its relative yéna, in 9.74.5: 'He (Soma) places a foetus into the womb of Aditi, by which we shall obtain children and posterity.' This alludes to the familiar idea of sómo retodhāh, RV. 9.86.39 (cf. also stanza 28); TS. 1.7.4.5; MS. 2.2.4: 18.7. Cf. Bergaigne, i. 183; ii. 35, 41, 79; iii. 96, note; Hillebrandt, Ved. Myth. i. 359.

1.92.16^c (Gotama Rāhūgaṇa; to Aṇvins)

āçvinaṁ vartir asmād ā gómad dasrā hiraṇyavat,
arvāg rátham sámanasā ní yachatam.

7.74.2^c (Vasiṣṭha; to Aṇvins)

yuvám citráṁ dadathur bhójanam narā códetham sunítavate,
arvāg rátham sámanasā ní yachatam ꣳpibatam somyám mádhu.]

6.60.15^d

8.35.22^a (Çyāvāçva Ātreya; to Aṇvins)

arvāg rátham ní yachatam ꣳpibatam somyám mádhu,] 6.60.15^d
ā yātam aṇvinā gatam avasyúr vām ahám huve dhattám rátnāni dāçuse.

The rigmarole of 8.35.22, repeating, as it does, two pādas of 7.74.2, seems late and imitative.

1.92.17^c (Gotama Rāhūgaṇa; to Aṇvins)

yāv itthā çlókam ā divó jyótiṛ jānāya cakráthuh,
ā na ūrjam vahatam aṇvinā yuvám.

1.157.4^a (Dirghatamas Āucathya; to Aṇvins)

ā na ūrjam vahatam aṇvinā yuvám mádhumatyaṁ naḥ káçayā mimik-
satam,
ꣳprāyus tárīṣṭam ní rápañsi mṛkṣatām sédhataṁ dvéṣo bhāvataṁ sacā-
bhuvā.] 1.34.11^{cd}

For 1.157.4^b cf. the entire stanza 1.22.3.

1.92.18^b (Gotama Rāhūgaṇa; to Aṇvins)

éhá devā mayobhuvā dasrā hiraṇyavartanī,
ꣳuṣarbūdho vahantu sómapítaye.]

cf. 1.92.18^c

5.75.2^c (Avasyu Ātreya; to Aṇvins)

atyáyātam aṇvinā tiró víçvā ahám sánā,
dásrā hiraṇyavartanī súṣumnā síndhuvāhasā ꣳmádhvi máma çrutam
hávam.] 5.75.1^{a-9^e}

8.5.11^b (Brahmātithi Kāṇva; to Aṇvins)

vāvṛdhanā ꣳubhas patí, dásrā hiraṇyavartanī,
ꣳpibatam somyám mádhu.] 6.60.15^d

8.8.1^c (Sadhvaṁsa Kaṇva ; to Aṇvins)

ā no viçvābhīr utībhīr, āçvinā gāchataṁ yuvām,

65 a : 7.24.4^a ; b : 5.75.3^b

dāsā hīraṇyavartanī pībataṁ somyāṁ mādhu,

66 6.60.15^d

8.87.5^e (Dyumnika Vasiṣṭha, or others ; to Aṇvins)

ā nūnām yātam aṇvināçvebhīḥ prūṣitāpsubhīḥ,

67 a : 8.8.2^a ; b : 8.13.11^b

dāsā hīraṇyavartanī çubhas patī patām sōmam ṛtāvṛdhā,

68 1.47.3^b

Cf. rūdrā hīraṇyavartanī 5.75.3^c. There can be no doubt that the composite pāda 8.87.5^e marks the stanza as late. Note the enclisis of çubhas patī, in connexion with the orthotone vocatives preceding it (contrary to 1.3.1), due to numerous passages in which this expression occurs without other vocatives in the final iambic dipody of dodecasyllabic pādas. Cf. Oldenberg, RV. Noten, Index, p. 427 (Vokativbetonung).

[1.92.18^c, uṣarbudho vahantu sōmapīṭaye : 8.1.24^d, vāhantu sōmapīṭaye.]

1.93.2^d (Gotama Rāhugaṇa ; to Agni and Soma)

āgniṣomā yō adyā vām idām vācaḥ saparyāti,

tāsmāi dhattanī suvīryaṁ gāvām pōṣaṁ svāçvyam.

9.65.17^b (Bhrgu Vārūṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)

ā na indo çatagvīnaṁ gāvām pōṣaṁ svāçvyam,

vāha bhāgattim utāye.

1.93.3^d (Gotama Rāhugaṇa ; to Agni and Soma)

āgniṣomā yā ūhutiṁ yō vām dāçād dhaviṣkṛtim,

sā prajāyā suvīryaṁ viçvam āyur vy āçnavat.

8.31.8^b (Manu Vāivasvata ; Dampatyor aṇiṣaḥ)

putrīṇā tā kumārīṇā viçvam āyur vy āçnutah,

ubhā hīraṇyapeçasā.

10.85.42^b (Surya Sāvitrī ; to Surya)

ihūivā stanī mā vī yāuṣtaṁ viçvam āyur vy āçnutam,

kṛṣṇāntāu putrāi nāptṛbhīr mōdamānau svē grhē.

These and similar formulas carry on a lively existence in AV. and the Yajus-texts ; see my Vedic Concordance under viçvam āyur, &c.

[1.93.4^a, āgniṣomā cēti tād vīryaṁ vām : 3.12.9^c, tād vām cēti prā vīryam.]

1.93.6^d (Gotama Rāhugaṇa ; to Agni and Soma)

ānyām divō mātariçvā jabharāmāthnād anyām pāri çyenó ādreh,

āgniṣomā brāhmaṇā vāvṛdhanōrūṁ yajñāya cakrathur u lokām.

7.99.4^a (Vasiṣṭha ; to Indra and Viṣṇu)

urūṁ yajñāya cakrathur u lokām janayānta sūryam uṣāsam agnīm.

dāsasya cid vṛṣaçiṇṛasya māyā jaghnāthur narā pṛtanājyeṣu.

1.93.8^d (Gotama Rāhugaṇa ; to Agni and Soma)

yó agníṣómā haviṣā saparyád devadrícā mánasā yó ghr̥tēna,

tásya vratām rakṣatām pátām áñhaso viçé jánāya máhi çárma yachatam.

7.82.1^b (Vasiṣṭha ; to Indra and Varuṇa)

indrāvaruṇa yuvām adhvarāya no viçé jánāya máhi çárma yachatam,

dirghāprayajyum áti yó vanuṣyāti vayām jayema pítanāsu duḍḍyāḥ.

Group 11. Hymns 94–115, ascribed to Kutsa Āngirasa

1.94.1^d–14^d, ágne sakhyé mū riṣāmā vayām táva.

1.94.3^b (Kutsa Āngirasa ; to Agni)

çakéma tvā samídham sādhyā dhiyas tvé devā havir adanty áhutam,

tvām adityān ū vaha tán hy ūçmāsy ágne sakhyé mū riṣāmā vayām táva.]

65. refrain. 1.94.1^d–14^d

2.1.13^d (Gr̥tsamada Bhārgava Çaunaka, formerly Āngirasa Çaunahotra ; to Agni)

tvām agna adityāsa āsyām tvām jihvām çucayas cakrire kave,

tvām rātiṣāco adhvarēṣu saçcire tvé devā havir adanty áhutam.

The repeated pāda seems well enough in both stanzas. In 2.1.14 the idea is taken up a second time concatenatingly, and with vast expansion : tvé (agne viçve amftāso adrūha āsā) devā havir adanty áhutam. Most of the words which I have bracketed are little more than empty glosses ; cf. viçve devāso adrūhaḥ, 1.19.3 ; 9.102.5. We may assume with some confidence that this stanza at least is the work of an after-poet. This does not of itself establish the secondary origin of 2.1.13 (Aufrecht, Preface to Rig-Veda, Second Edition, p. xxiv), because the concatenating stanza may have been added by a later hand, as a kind of gloss ; see Bloomfield, The Atharva-Veda, p. 43, bottom. Still 2.1 is a litany every pāda of whose first twelve stanzas begins with a case-form of stem tva 'thou' ; such a composition is, to say the least, not primary. I am therefore inclined to think that Aufrecht's conception of the relative age of our repeated pāda is correct.

[1.94.13^c, çarman syāma táva saprāthastame : 5.65.5^b, syāma saprāthastame.]

1.94.16^{cd} ; 95.11^{cd} ; 96.9^{cd} ; 98.3^{cd} ; 100.19^{cd} ; 102.11^{cd} ; 103.8^{cd} ; 105.19^{cd} ; 106.7^{cd} ; 107.3^{cd} ; 108.13^{cd} ; 109.8^{cd} ; 110.9^{cd} ; 111.5^{cd} ; 112.25^{cd} ; 113.20^{cd} ; 114.11^{cd} ; 115.6^{cd} ; 4.97.58^{cd}, tán no mītró varuṇo māmahantām áditīḥ síndhuḥ prthiví utā dyāuḥ.

[1.95.5^b, jihmánām urdhvāḥ svāyaça upásthe : 2.35.9^b, jihmánām urdhvó vidyútām vásānaḥ.]

1.95.8^a (Kutsa Āṅgīrasa; to Agni)

tveśāṁ rūpāṁ kṛṇute ūttaraṁ yāt sampricānaḥ śādane góbhir adbhīḥ,
kavir budhnām pári marmrjyate dhīḥ sá devátātá sámītir babhūva.

9.71.8 (R̥ṣabha Vaiçvāmītra; to Pavamāna Soma)

tveśāṁ rūpāṁ kṛṇute vārṇo asya sá yātrāçayat sámrtā sédhati sridhāḥ,
apsá yāti svadhāya dāivyaṁ jānaṁ sám suṣṭutí násate sám góagrayā.

For 1.95.8 see Bergaigne, i. 73, and especially ii. 67; Oldenberg, SBE. xlv. 115, 118; RV. Noten, 95; for 9.71.8, Bergaigne, i. 162, 176, 189; iii. 172, and especially ii. 67. Notwithstanding the bizarre mysticism of both stanzas, we can see that they are related beyond the verbal similarity of their opening pādas. In 1.95.8^a 'sage prayer' (kavir . . . dhīḥ, hendia-dyoin) purifies Agni's foundation, after his highest part has assumed brilliant colour (pāda a), so that it becomes the meeting-place among the gods (devátātā). In 9.71.8^a Soma assumes brilliant colour, goes to the divine folk (pāda b) and there associates himself with praise accompanied by kine (suṣṭutí . . . góagrayā, pendant to kavir . . . dhīḥ). We may never find out what is the exact value of these mystic utterances of the Rishis, but in any case, these two stanzas which assimilate Agni and Soma, must be considered in their mutual relation, before explanation of either is possible.

1.95.11 = 1.96.9 (Kutsa Āṅgīrasa; to Agni)

evā no agne samīdhā vṛdhāno revāt pāvaka çrāvase vi bhāhi,
tān no mitro vārṇo māmahantām āditiḥ sindhuḥ pṛthivī utā dyāuḥ.

The second hemistich is refrain in i. 94.16^{cd} ff.

1.96.1^d–7^d, devā agnīm dhārayan draviṇodām.

1.96.6^a (Kutsa Āṅgīrasa; to Agni)

rāyō budhnāḥ saṁgāmāno vāsūnām yajñāsya ketūr manmasādhano vēḥ,
amṛtatvām rūksamāṇāsa enaiḥ devā agnīm dhārayan draviṇodām.]

☞ refrain, 1.96.1^d–7^d

10.139.3^a (Viçvāvasu Devagandharva; to Sūrya)

rāyō budhnāḥ saṁgāmāno vāsūnām viçvā rūpābhi çaste çacibhiḥ,
devā iva savitā satyādharmōndro ná tasthāu samarē dhānānām.

☞ 10.34.8^b

The entire stanza 10.139.3 is rubbish without real sequence, certainly secondary to 1.96.6. Cf. under 1.73.2^a.

1.96.8^a, draviṇodā draviṇasas turāsya: 1.15.7^a, draviṇodā draviṇasah.

1.96.9 = 1.95.11.

1.97.1^a, 1^c–8^c, āpa naḥ çóçucad aghām.

[1.97.3^b, prīsmākāsaç ca sūrāyaḥ: 5.10.6^c, asmākāsaç ca sūrāyaḥ.]

1.97.6^b: 1.1.4^b, viçvātāḥ paribhūr asi.

1.98.2^{a+d} (Kutsa Āṅgīrasa ; to Agni, or Agni Vaiṣvānara)
 prṣṭó divi prṣṭó agniḥ prthivyām prṣṭó víçvā ósadhīr á viveça,
 vaiṣvānarāḥ sáhasā prṣṭó agniḥ sá no divá sá riṣāḥ pátu náktam.

7.5.2^a (Vasiṣṭha ; to Vaiṣvānara)

prṣṭó divi dháyy agniḥ prthivyām ₁netā sindhunām vṛṣabhá stīyānām,
 6.44.21^b

sá mānuṣīr abhí víço ví bhāti vaiṣvānaró vāvrdhanó váreṇa.

10.87.1^d (Pāyū Bhāradvāja ; to Agni Rakṣoḥana)

rakṣoḥānaṁ vājīnam á jigharṁi mitrām práthiṣṭham úpa yāmi çárma,
 çīçāno agniḥ krátubhiḥ sámiddhaḥ sá no divá sá riṣāḥ pátu náktam.

Note that a variant of 7.5.2^b, vṛṣā sindhunām vṛṣabhá stīyānām, is addressed in 6.44.21^b, to Indra (more fittingly?). For the entire item see Oldenberg, RV. Noten, p. 95 ; and note AV. 2.2.2^a, divi sprṣṭó yajataḥ súryatvak.

[1.99.1^c, sá nah parṣad áti durgāṇi víçvā : 1.89.2^b ; 10.56.7^d, svastíbhir áti, &c.]

1.100.1^d—15^d, marútvān no bhavatu indra utí.

1.100.11^c (Rjāçva, or others ; to Indra)

sá jāmibhir yát samájati mīlho 'jāmibhir va puruhūtā évaiḥ,
 apām tokásya tánayasya jeṣé ₁marútvān no bhavatu indra utí,
 6.44.18^c refrain, 1.100.1^d—15^d

6.44.18^c (Çaṁyu Bārhaspatya ; to Indra)

asú śmā no maghavann indra prtsv ₁asmábhyaṁ máhi várivaḥ sugám
 kaḥ,
 6.1.102.4^o

apām tokásya tánayasya jeṣé indra sūrín kṛṇuhí śmā no ardham.

For the meaning of the repeated páda see Bergaigne, ii. 177, note, 185, note ; for 6.44.18, Neisser, Bezz. Beitr. vii. 233.

1.100.12^b (Rjāçva Varsāgira, and others ; to Indra)

sá vajrabhéd dasyuhá bhīmá ugráḥ sahásracetāḥ çatánitha fbhvā,
 camrīṣó ná çávasā páñcajanyo ₁marútvān no bhavatu indra utí,
 6.44.18^c refrain, 1.100.1^d—15^d

10.69.7^b (Sumitra Badhryaça ; to Agni)

dirghátantur brháuksāyām agniḥ sahásrastariḥ çatánitha fbhvā,
 dyumán dyumátsu nṛbhīr mfjyamānaḥ sumitrēsu didayo devayátsu.

If we compare 1.100.12^b with the general drift of 3.60.7 and 8.96.18 it will seem quite clear that the locution sahásracetāḥ çatánithaḥ in 1.100.12 is superior and prior to the insipid sequence sahásrastariḥ çatánithaḥ in 10.69.7. The change in the latter stanza is due to the suggestion of brháuksā in páda a. The case is one of the clearest in relative chronology.

[1.100.15^b, apāç caná çávaso ántam apūḥ : 1.167.9^b, arátāc cic chávaso, &c.]

1.100.19 (Rjraçva; to Indra) =

1.102.11 (Kutsa; to Indra)

viçvâhëndro adhivaktâ no astv âparihvṛtâḥ sanuyâma vâjam,
tân no mitrô vâruṇo māmahantâṃ âditiḥ sîndhur pṛthivî utâ dyâuḥ.]

☞ refrain, 1.94.16^{ed} ff.

For pâda b cf. 1.101.11^b, vayam indreṇa sanuyâma vâjam.

1.101.1^{d-7^d}, marûtvanatâṃ sakhyâya havâmahe.

1.101.8^d, 9^b, tvayâ havîç cakṛmâ satyarâdhaḥ (9^b, brahmavâhaḥ).

1.102.4^c (Kutsa; to Indra)

vayâṃ jayema tvâyâ yujâ vṛtam asmâkam âñcam úd avâ bhâre-bhare,
asmâbhyam indra vârivaḥ sugâṃ kṛdhi prâ çâtrûṇâṃ maghavan vṛṣṇyâ ruja.

6.44.18^b (Çamyu Bārhaspatya; to Indra)

asû śmâ ṇo maghavann indra pṛtsv âsmâbhyam mâhi vârivaḥ sugâṃ
kaḥ,

apâṃ tokâsya tânayasya jeṣâ, indra sūrîn kṛṇuhî smâ no ardhâm.

☞ 1.100.11^c

[1.102.8^c. âtidâm viçvaṃ bhūvanam vavakṣitha: 1.81.5^e, âti viçvaṃ vavakṣitha.]

1.102.8^d (Kutsa; to Indra)

triviṣṭidhâtû pratimânam ôjasas tistrô bhûmîr nṛpate trîṇi rocanâ,
âtidâm viçvaṃ bhūvanam vavakṣith, âçatrûr indra janûṣâ sanâd asi.

☞ cf. 1.102.8^c

8.21.13^b (Sobhari Kāṇva; to Indra)

abhṛtṛvyô anâ tvâm ânâpir indra janûṣâ sanâd asi,
yudhéd âpitvâm ichase.

RV.10.133.2^c (Sudâs Pajavana; to Indra)

tvâm sîndhûnr âvasṛjo 'dharâco âhann âhim,

âçatrûr indra jajñiṣe viçvaṃ puṣyasi vâryam, tām tvâ pâri ṣvajâmahe
nâbhantâṃ anyakêṣâṃ jyākû âdhi dhânvasu.]

☞ d: 1.89.9^b; fg: refrain, 10.133.1^{fg}

Grassmann renders 8.21.13: 'Denn du bist ja von Hause aus ganz ohne Vettern, Indra. und Verwandtschaft auch; durch Kampf begehrst Verwandte du.' Ludwig, 596, 'ohne nebenbuhler nämlich, ohne genossen, Indra, bist du von jeher; im kampf suchst du den gefâhrten'; cf. his commentary, vol. v, p. 147. The paradox in the repeated pâdas is only apparent: ânâpiḥ, as well as âçatrûḥ, expresses Indra's solitary greatness as a warrior god from his birth on; he requires no ally and no enemy dares him. Ludwig conceives 8.21.13^c as irony. This is quite unnecessary; the stanza continues the thought very aptly and effectively: 'with battle alone dost thou seek friendship', that is to say, 'all you care for is fight'. Yet it is a good guess that 8.21.13 states in paradoxical and heightened rhetorical form, therefore in later form, what the other versions state in simple and primary form. I have for my part no hesitation in believing that 8.21.13 imitates 1.102.8. For 1.102.8^{ed} see under 1.81.5^{ed}; for the repeated pâda cf. also 8.15.10^b, mâhhiṣṭha indra jajñiṣe.

1.102.11 = 1.100.19.

1.103.2^a (Kutsa ; to Indra)

sá dhārayat prthivīm papráthac ca vājreṇa hatvā nīr apāḥ sasarja,
 āhann āhim ābhinaḍ rāuhiṇām vy āhan vyaṅsaṁ maghāvā śacibhiḥ.

2.15.2^o (Gr̥tsamada ; to Indra)

avañcé dyām astabhāyad brhāntam á ródasi apr̥ṇad antárikṣam,
 sá dhārayat prthivīm papráthac ca sómasya tá máda índraç cakāra.

I render 1.103.2, 'He sustained the earth and spread it out. Having slain (Vṛtra) with his bolt he released the waters. He slew the dragon, cleft Rāuhiṇa ; Maghavan slew Vyaṅsa with might.' The theme of the first pāda is none too sympathetic with the rest of the stanza. Of course, it contains one of the stock ideas about Indra (2.17.5 ; 3.44.3), and loose linkage of motifs is one of the standard failings of the RV. But the other stanza shows the same pāda so closely knit with the rest of the stanza that it seems hard, in this instance, to doubt direct borrowing on the part of 1.103.2: 'On no timbers (resting it) he supported the high heaven ; he filled the two (cosmic) hemispheres and the mid-air ; he sustained the earth and spread it out. Inspired by soma Indra hath done these deeds.' The stanza is perfect, and the sequence dyām, antárikṣam, prthivīm intentional and original.

1.103.7^d : 1.52.15^b, víçve deváso amadann ānu tvā.1.104.1^a (Kutsa ; to Indra)

yóniṣ ṭa indra niṣáde akāri tám á ní śīda svānó nárivā,
 vimúcya váyo 'vasūyāçvān doṣū vástor váhiyasah prapitvė.

7.24.1^a (Vasiṣṭha Māitravaruṇi ; to Indra)

yóniṣ ṭa indra sádane akāri tám á nřbhiḥ puruhuta prā yāhi,
 áso yāthā no 'vitā vřdhé ca dādo vāsūni mamádaç ca sómāiḥ.

On sundry aspects of 1.104.1 (especially the word prapitvė) see Geldner, Ved. Stud. ii. 177 ; Bloomfield, JAOS. xvi. 31 ; Bartholomae, Bezz. Beitr. xv. 206 ; Oldenberg, RV. Noten, p. 98.

1.104.8^a (Kutsa ; to Indra)

mā no vadhir indra mā párá dā mā naḥ priyā bhójanāni prā moṣiḥ,
 aṇḍá mā no maghavañ chakra nīr bhen mā naḥ pātrā bhet sahājānuṣāni.

7.46.4^a (Vasiṣṭha ; to Rudra)

mā no vadhi rudra mā párá dā mā te bhūma prásitau hřitāsyā,
 á no bhaja barhiṣi jřvaçānsé yūyām pāta svastibhiḥ sādā naḥ.]

☞ refrain, 7.1.20^d ff.

One may fancy that the repeated pāda originated in 7.46.4, in the atmosphere of Rudra rather than that of Indra ; cf. 1.114.8. But see also the pāda 10.128.8^d, indra mā no ririṣo mā párá dāḥ.

[1.104.9^c, uruvyāçā jaṭhāra á vřsasva ; 10.96.13^d, satrá vřsañ jaṭhāra, &c.]1.105.1^e—18^e, vittām me asyā rodasi.

1.105.5^b (Trita Āptya, or Kutsa; to Viṣve Devāḥ)

amí yé devā sthāna triṣv ā rocané divāḥ,

kād va ṛtām kād ānṛtaḥ kvā prasnā va āhutir ṽ vittām me asyā rodasi.

65^r refrain, 1.105.1^e–18^e

8.69.3^d (Priyamedha Āṅgīrasa; to Indra)

tā asya sūdadohasah ṽ sōman ṛṇanti pṛṇayah,

65^r 1.84.11^b

jānman devānām viṣas triṣv ā rocané divāḥ.

Cf. under 1.84.11. For the stanza 1.105.5 see Ludwig, *Kritik*, p. 37; Geldner, *Ved. Stud.* iii. 172.—rocané divāḥ is frequent cadence, 8.10.1; 82.4; 97.5; 9.86.27.

1.105.8^{ab+cd} (Trita Āptya, or Kutsa; to Viṣve Devāḥ, here Indra)

sām mā tapanty abhitaḥ sapātnir iva pārçavaḥ,

mūṣo ná çignā vy ādanti mādhyā stotāraḥ te çatakrato ṽ vittām me asyā rodasi.

65^r refrain, 1.105.1^e–18^e

10.33.2^{ab} (Kavaṣa Āiluṣa; to Indra)

sām mā tapanty abhitaḥ sapātnir iva pārçavaḥ,

nī bādhatē āmatir nagnātā jāsur vér ná veviyate matīḥ.

10.33.3^{ab} (The same)

mūṣo ná çignā vy ādanti mādhyā stotāraḥ te çatakrato,

sakṛt sū no maghavann indra mṛṇayādha pitēva no bhava.

Geldner, *Ved. Stud.* ii. 150; *Rigveda-Komm.*, p. 155, thinks the import of 10.33 is as follows: 'King Kuruçravaṇa has a Purohita, named Kavaṣa Āiluṣa. The king dies. His wicked heir, Upamaçravaṇa, dislikes Kavaṣa and casts him into a well. There Kavaṣa composes the hymn.' I feel pretty certain that there is nothing of a well connected with the hymn. The hymn is simply the complaint of a poet-priest who has fallen upon evil times. His patron Kuruçravaṇa is dead; he is 'out of a job', and therefore appeals to Upamaçravaṇa, the son and successor of Kuruçravaṇa, to remember that he was his father's devoted priest (stanzas 7–9), to consider his plight, and to employ him. This theme accounts perfectly for the wording of the hymn; see Geldner's translation, *ibid.* 184. For Brahmins in need see RV. 6.44.10; 8.80.3; 10.24.3; AV. 7.103 (Bloomfield, *The Atharva-Veda*, p. 77).

The same author, Geldner, *Ved. Stud.* iii. 168, treats RV. 1.105 as a 'song of the well'; cf. also Oertel, *JAOS.* xviii, p. 18 ff.; Lacôte, *Guṇādhyā et la Brhatkathā*, p. 272 ff. Later ākhyānas tell how Trita Āptya was thrown into a well by his brothers Ekata and Dvita, out of greed for his possessions. Or, according to another version, the same worthies, namely Ekata and Dvita, abandon Trita for the same cause, when he accidentally falls into a well, because he has been scared by a wolf. Furthermore this legend, exhibited in the first sixteen stanzas of 1.105, is merely recited in order to inspire Kutsa, who has fallen into the same trouble, which he narrates in the last three stanzas (17–19) of the same hymn. To me, as to Oldenberg, RV. Noten, p. 100, the application of the later legends to this hymn seems very precarious, although I would not go so far as Oldenberg in saying that the two substances are entirely unconnected. Nor does that scholar's suggestion that the hymn deals with the sufferings of a sick person seem to me probable.

As far as the repeated stanzas are concerned, Ludwig, *Der Rig-Veda*, iii, p. 96, thinks that 1.105.8 is patched up of parts of the two stanzas 10.33.2, 3; cf. also Grassmann, ii. 446. With this view I agree entirely, because it seems to me unlikely that a later versifier could

have expanded 1.105.8 into the two pat stanzas of the tenth book, which count among the best lines of the RV. As stated before, they seem to be the complaint of a needy poet :

2. 'My ribs pain me all about as co-wives plague (their husband). Worry, nakedness, and exhaustion press upon me. My mind flutters like a bird.'

3. 'As (hungry) rats gnaw at (their) tails, so do my cares gnaw me, thy bard, O (god Indra), who hast a hundred wisdoms. Once, pray, O patron Indra, take pity on me, be now as a father to me.'

Ludwig, *Nachrichten des Rig- und Atharvaveda*, p. 16, 'wie die mäuse çignafrüchte (oder phallusidole) so verzehren mich sorgen.' Similarly Brunnhofer, *Bezz. Beitr.* xxvi. 107 ff., takes çignā in the sense of 'peas'. Very improbable. Nirukta 4.6 explains çignā as 'cords', or 'membrum virile.' More likely hungry rats gnaw their own tails; this establishes perfect parallelism with his own cares that gnaw at a man in trouble. Durga to Nirukta, 4.6, bhavati hi tiraçam eṣa svabhāvo yac chepaṁ bhakṣayanti. Cf. Zimmer, *Altindisches Leben*, p. 85.

Regarding the natural history of the comparison, I have consulted Professor Henry H. Donaldson, of the Wistar Institute of Anatomy and Biology. He writes as follows (February 29, 1912) :

'Apropos of the quotation "As (hungry) rats gnaw at (their) tails", it is most probable that the particular species referred to was that which is known as *Mus rattus*. This was the rat which overspread Europe and was dominant there up to the beginning of the eighteenth century, when a second invasion of rats took place, this time represented by the Norway rat. The Norway rat has become cosmopolitan and almost everywhere has displaced and largely destroyed *Mus rattus*. I mention this merely to explain why we have no direct observations on the habits and behaviour of *Mus rattus*.

It is to be noted, however, that in the specimens of *Mus rattus* which I have seen, a relatively large number have damaged tails, that is, more or less of the tail has been lost, and second, from observations on the Norway rat, parasitic infections of the tail, giving rise to sores and raw places, are not at all uncommon. These two facts might be brought into connexion with the line above. However, so far as I am aware, there are no direct observations indicating that the Norway rat ever dines off its own tail.'

1.105.13^b (Trita Āptya, or Kutsa; to Viçve Devāḥ, here Agni)

agne tāva tyād ukthyāṁ devéṣv asty ápyam,

sá naḥ sattó manuṣvād á devān yakṣi viduṣṭaro ṽvittām me asya rodasī.

☞ refrain, 1.105.1^a–18^e

8.10.3^d (Pragātha Kāṇva; to Aṇvins)

tyā nv aṇvinā huve sudānsasā grbhé kṛtā,

yāyor ásti prá naḥ sakhyām devéṣv ádhy ápyam.

Cf. the pāda 8.27.10^b, devāso ásty ápyam.

1.105.14^d (Trita Āptya, or Kutsa; to Viçve Devāḥ, here Agni)

sattó hótā manuṣvād á devān áchā viduṣṭarah,

agnír havyā suṣūdati devó devéṣu médhīro ṽvittām me asyā rodasī.

☞ refrain, 1.105.1^a–18^e

1.142.11^d (Dirghatamas Āucathya; to Agni)

avasrjānn ūpa tmānā devān yakṣi vanaspate,

agnír havyā suṣūdati devó devéṣu médhīrah.

1.188.10^c (Agastya ; Āpra, here to Vanaspati)
 ūpa tmānyā vanaspate pātho devébhyah sṛja,
 agnir havyāni siṣvadat.

For pāda 1.105.14^d cf. 8.29.2^b, antār devēṣu mēdhiraḥ.

1.105.16^b (Trita Āptya, or Kutsa ; to Viṣve Devāḥ)

asāu yāḥ pānthā ādityo divi pravācyam kṛtāḥ,
 nā sā devā atikrāme tām martāso nā paçyatha 〔vittām me asyā rodasi〕

☞ refrain, 1.105.1^e–18^e

2.22.4^c (Gṛtsamada ; to Indra)

tāva tyān nāryam nṛtō 'pa indra prathamām pūrvyām divi pravācyam
 kṛtām,

yād devāsyā çavasā prāriṇā āsum riṇānn apāḥ,

bhūvad viçvam abhy ādevam ojasā vidād ūrjam çatākṛatur vidād iṣam.

For the metre of 2.22.4 see Oldenberg, Prol. 115 ; RV. Noten, p. 206 ; Arnold, VM. § 247 (iii), and page 249, nr. 84. The former divides off pravācyam kṛtām as a separate pāda ; the latter divides the first line into two twelve-syllable pādas. The parallel in 1.105.16 makes it likely that divi pravācyam kṛtām is by itself a pāda, the irregularity of the remainder of the line notwithstanding. Text-critical remarks on the stanza, Ludwig, Über Kritik, pp. 22, 36, 37, 50.

Geldner, Ved. Stud. iii. 173, renders 1.105.16 : 'Jene Sonnenbahn, die wahrhaftig am Himmel bereitet ist, dieser kann man nicht entgehen, ihr Götter; die wollt ihr Menschen nicht sehen.' The word pravācyam seems to be rendered by 'wahrhaftig'. Ludwig, Ueber die neuesten Arbeiten, p. 117, translates, without bias : 'jener pfad des Āditya am himmel ist zu etwas berufendem gemacht ; ihr götter, ihr überschreitet ihn nicht ; ihr menschen, ihr seht ihn nicht.' The repeated pāda in 2.22.4 shows that the word pravācyam means 'object of praise', 'calling for praise' : 'O dancer Indra, that manly deed of thine, the first, of yore, has been made an object of praise in heaven.' The masculine kṛtāḥ in 1.105.16 is inconsistent with the expression pāñca ukṣāno . . . devatrā nū pravācyam in 1.115.10 (cf. also 1.117.8), but I do not on that account venture to impugn either the reading or relative age of 1.105.16.

1.106.1^{cd}–6^{cd}, rātham nā durgād vasavaḥ sudānavo viçvasmān no āñhaso niṣ
 pipartana.

1.106.2^a (Kutsa ; to Viṣve Devāḥ)

tā ādityā ā gatā sarvātātaye bhūtā devā vṛtraturyeṣu çambhūvaḥ,
 〔rātham nā durgād vasavaḥ sudānavo viçvasmān no āñhaso niṣ pipartana.〕

☞ refrain, 1.106.1^{cd}–6^{cd}

10.35.11^a (Luça Dhānaka ; to Viṣve Devāḥ)

tā ādityā ā gatā sarvātātaye vṛdhē no yajñām avatā sajoṣasaḥ,
 bḥaspātiṃ puṣānam açvīnā bhāgaṃ svasty agnīm samidhānām īmahe.

1.106.7^{ab} (Kutsa ; to Viṣve Devāḥ)

devāir no devy āditir nī pātu devās trātā trāyatām āprayuchan,
 〔tān no mitrō vāruṇo māmahanāntām āditih sindhuḥ pṛthivī utā dyāuḥ.〕

☞ refrain, 1.94.16^{cd} ff.

4.55.7^{ab} (Vāmadeva ; to Viṣve Devāḥ)

devāir no devy āditir nī pātu devās trātā trāyatām āprayuchan,
nahī mitrāsya varuṇasya dhāsm, ārhāmasi pramiyaṁ sāv agnēh.

cf. 4.55.7^c

[1.107.2^a, ūpa no devā āvasā gamantu : 10.35.13^c, viṣve no devā, &c.]

Cf. 1.89.7^d.

1.107.2^d (Kutsa ; to Viṣve Devāḥ)

ūpa no devā āvasā gamantv, āṅgīrasaṁ sāmabhi stūyāmanāḥ, cf. 1.107.2^a
indra indriyāir marūto marūdbhir ādityāir no āditiḥ çarma yaṁsat.

4.54.6^d (Vāmadeva ; to Savitar)

yé te trīr āhan savitāḥ savāso divé-dive sāubhagam āsuvānti,
indro dyāvapṛthivī sindhur adbhīr ādityāir no āditiḥ çarma yaṁsat.

10.66.3^b (Vasukarṇa Vāsukra ; to Viṣve Devāḥ)

indro vāsubhiḥ pāri pātu no gāyam ādityāir no āditiḥ çarma yachatu,
rudrō rudrēbhir devō mṛṣayāti nas tvāṣṭā no gnābhīḥ suvitāya jinvatu.

The two distichs of 4.54.6 are anacoluthic. Ludwig, 134, overrides the difficulty by separating yé from āsuvānti, and changing the latter to ā suvanti : 'die trankopfer für dich, o Savitar, die dreimal des tags statt haben, tag für tag senden sie uns glück her.' Notwithstanding a certain facility in this suggestion, I think it unlikely, because we should then expect a modal form ā suvantu, or the like; cf. yaṁsat at the end, and the verb forms in the other two stanzas, all of which are modal. The secondary workmanship of 4.54.6 seems to me evident. But 10.66.3 has no claim to antiquity either; see under 7.35.15.—For the repeated pāda cf. 4.25.5^b, urv āsmā āditiḥ çarma yaṁsat.

1.107.3^b (Kutsa ; to Viṣve Devāḥ)

tān na indras tād varuṇas tād agnis tād aryamā tat savitā cāno dhāt,
tān no mitrō varuṇo māmahantām āditiḥ sindhuḥ pṛthivī utā dyāuḥ.

cf. refrain, 1.94.16^{cd} ff.

6.49.14^b (Rijīvan Bhāradvāja ; to Viṣve Devāḥ)

tān nō 'hīr budhnyō adbhīr arkāis tāt pārvatas tāt savitā cāno dhāt,
tād ōsadhrībhir abhī rātiśūco bhāgaḥ pūramdhīr jinvatu prā rāyē.

1.108.1^b (Kutsa ; to Indra and Agni)

yā indragñi citrātamo rātho vām abhī viçvāni bhūvanāni çāṣṭe,
tēnā yatām sarātham tasthivāns, ūthā sōmasya pibatām sutāsya.

cf. refrain, 1.108.6^d—12^d

7.61.1^c (Vasiṣṭha ; to Mitra and Varuṇa)

ūd vām cākṣur varuṇa supṛatikāṁ devāyor eti sūryas tatanvān,
abhī yō viçvā bhūvanāni çāṣṭe sá manyūm mārtyeṣv ā ciketa.

We render 1.108.1, 'O Indra and Agni, your most brilliant chariot which looks upon all beings, with that come ye, standing upon it, united. Then drink ye of the pressed soma.' The students of the Rig-Veda are steeped in the experience of its bold, often grotesque figures of speech, so that even a chariot that looks down from heaven excites no unusual emotion.

But the second stanza states that the sun, the eye of Varuṇa and Mitra, or of heaven, performs the same function: 'Up rises the radiating Sun, the fair-shaped eye of you two gods, Varuṇa (and Mitra). He looks upon all beings, and takes note of the wrath that is among mortals.' See 1.50.7; 1.115.1; 6.51.2; 7.60.1, 2, &c., and cf. Bergaigne, iii. 168. Evidently the epigonal poet of 1.108.1 has borrowed and applied with a rather frenzied metaphor the simple and beautiful idea of 1.61.1. Cf. with this the relation of 1.35.10 to 1.118.1 (p. 67).—Cf. 10.85.18°, vīcāny anyo bhūvanābhiḡgaṣṭe.

1.108.1^d, 6^d–12^d, āthā sōmasya pibatām sutāsyā; 1.108.5^d, tēbhīḥ sōmasya, &c.

1.108.3^d (Kutsa; to Indra and Agni)

cakrāthe hī sadhryāñ nāma bhadrām sadhrīcinā vṛtrahaṇā utā sthaḥ,
tāv indrāgni sadhryāñcā niśādyā vṛṣṇaḥ sōmasya vṛṣṇā vṛṣethām.

6.68.11^b (Bharadvāja; to Indra and Varuṇa)

indrāvaruṇā mādhumattamasya vṛṣṇaḥ sōmasya vṛṣṇā vṛṣethām,
idām vām āndhaḥ pāriṣiktam asmē śāsādyāsmīn barhīsi mādayethām.]

6.52.13^d

1.108.4^d (Kutsa; to Indra and Agni)

sāmiddheṣv agniṣv ānajanā yatāsrucā barhī u tistirāñ,
tivrīñ sōmāñ pāriṣiktebhīr arvāg éndrāgni sāumanasāya yātām.

7.93.6^b (Vasiṣṭha; to Indra and Agni)

imām u śū sōmasutīm ūpa na éndrāgni sāumanasāya yātām,
nū cid dhī parimamnathe asmān ā vām ṣaṇvadbhīr vavṛtiya vājñiḥ.

Cf. Oldenberg, RV. Noten, p. 101.

1.108.7^c–12^c, ātaḥ pāri vṛṣṇāv ā hī yātām.

1.108.12^b (Kutsa; to Indra and Agni)

yād indrāgni ūdita sūryasya mādhye divāḥ svadhāyā mādāyethe,
ātaḥ pāri vṛṣṇāv ā hī yātām āthā sōmasya pibatām sutāsyā.]

6^c c: refrain, 1.108.1^d, 6^d–12^d; d: refrain, 1.108.7^c–12^c

10.15.14^b (Ṣaṅkha Yāmāyana: to the Fathers)

yé agnidagdḥā yé ānagnidagdḥā mādhye divāḥ svadhāyā mādāyante,
tēbhīḥ svarīñ āsunītim etām yathāvācām tanvām kalpayasva.

Possibly, though by no means certainly, the repeated pāda is secondary in 1.108.12, because, as a rule, svadhā is *leitmotif* of pitṛaḥ, rather than devāḥ, who are later on restricted to svāhā. So in 10.14.3, where the distinction is made along that line. See also 2.4.7; 10.17.8. In the ritual this is regular and technical; see my Concordance under the two words, and cf. Max Müller, SBE. xxxii. 36.

1.110.7^c (Kutsa; to R̥bhus)

r̥bhūr na indraḥ cāvasā nāvīyān r̥bhūr vājebhīr vāsūbhīr vāsūr dadīḥ,
yuṣmākām devā āvasāhani priyē 'bhī tiṣṭhema pṛtsutīr āsunvatām.

7.59.2^a (Vasiṣṭha; to Maruts)

yuṣmākām devā āvasāhani priyā ījanās taratī dvīṣaḥ,
prā sā kṣāyam tirate vī mahīr īṣo yó vo vārāya dācātī.]

7.59.2^{od}

[1.110.9^a, vājebhir no vājasātāv aviddhi : 6.44.9^d, dhānasya sātāv asmān aviddhi.]

Cf. 2.30.8.

1.112.1^d–23^d, tābhir ū śū utībhir açvinā gatam.

1.112.5^b (Kutsa ; to Açvins)

yābhi rebhām nīvṛtam sitām adbhyā ūd vāndanam āirayataṁ svār dṛçé,

yābhiḥ kāṇvaṁ prā sisāsantam āvataṁ 1 tābhir ū śū utībhir açvinā gatam.]

☞ refrain, 1.112.1^d–23^d

1.118.6^a (Kakṣivat Dairghatamasa ; to Açvins)

ūd vāndanam āirataṁ daṁśānābhir ūd rebhām dasrā vṛṣaṇā çācībhiḥ,

nīṣ ṭaugryām pārayathaḥ samudrāt pūnaç cyāvanāṁ cakrathur yūvanam.

[1.112.8^c, yābhir vārtikām grasitām āmuñcatam : 10.39.13^d, yuvām çācībhir grasitām amuñcatam.]

1.112.20^b (Kutsa ; to Açvins)

yābhiḥ çāmtati bhāvatho dadāçuse bhujoyūṁ yābhir āvatho yābhir ādhrigum,

omyāvatiṁ subhārām ṛtastūbham 1 tābhir ū śū utībhir açvinā gatam.]

☞ refrain, 1.112.1^d–23^d

8.22.10^a (Sobhari Kāṇva ; to Açvins)

yābhiḥ pakthām āvatho yābhir ādhrigum yābhir babhrūṁ vījoṣasam,

tābhir no makṣū tūyam açvinā gataṁ bhiṣajyātām yād āturam.

1.112.24^d : 1.34.12^d, vṛdhé ca no bhavataṁ vājasātāu.

1.113.4^a : 1.92.7^a, bhāsvati netrī sūñtānām.

1.113.4^d–6^d, uṣā ajīgar bhūvanāni vīçvā.

1.113.7^{a+d} (Kutsa ; to Uṣas)

eṣā divó duhitā prāty adarçi vyuchānti yuvatiḥ çukrávāsāḥ,

vīçvasyēçānā pāṛthivasya vāsva ūso adyéhā subhage vy ūcha.

1.124.3^a (Kakṣivat Dairghatamasa ; to Uṣas)

eṣā divó duhitā prāty adarçi jyótiṛ vāsānā samanā purástāt,

1 ṛtāsyā pānthām ānv eti sādhu prajānatīva ná diço mināti.] ☞ 1.124.3^{ed}

1.123.13^c (Kakṣivat Dairghatamasa ; to Uṣas)

ṛtāsyā raçmīm anuyāchamānā bhadraṁ-bhadraṁ krátum asmāsu dhehi,

ūso no adyā suhāvā vy ūchāsmāsu ráyo maghavātsu ca syuh.

For 1.113.7^a cf. 4.52.1 ; 7.81.1.—For the relationship of 1.113 and 1.124 see under 1.113.15, and cf. also 1.113.1^d with 1.124.8^a.

1.113.14^d (Kutsa ; to Uṣas)

vy āñjibhir divā útāv adyāud āpa kṛṣṇām nirṇījam devy āvaḥ,

prabodhayānty aruṇēbhir açvāir oṣā yāti suyújā ráthēna.

4.14.3^d (Vamadeva Gautama; to Uṣas)
avāhanty aruṇī jyōtiṣṭān mahī citrā raçmibhiḥ cēkitānā,
prabodhāyanty suvitāya devy ūṣā iyate suyūjā rāthēna.

1.113.15^{ed} (Kutsa; to Uṣas)
āvāhanti pōṣyā vāryāni citrām ketūm kṛṇute cēkitānā,
iyūṣiṇām upamā çāçvatīnām vibhātīnām prathamōṣā vy āçvāit.

1.124.2^{ed} (Kakṣivāt Dairghatamasa; to Uṣas)

āminati dāivyāni vratāni praminatī manuṣyā yugāni,

cf. a : 1.92.12^c; b : 1.92.11^c

iyūṣiṇām upamā çāçvatīnām āyatīnām prathamōṣā vy ādyāt.

See under 1.92.11 and 1.113.14.

1.113.16^d (Kutsa; to Uṣas)
ūd irdhvām jīvō āsur na āgād āpa prāgat tāma ā jyōtir eti,
ārāik pānthām yātave sūryāyāganma yātra pratirānta āyuh.

8.48.11^d (Pragātha Kāṇva; to Soma)

āpa tyā asthur ānirā āmivā nīr atrasan tāmiṣṭir ābhāiṣuḥ,
ā somo asmān aruhad vihāyā āganma yātra pratirānta āyuh.

For the repeated pāda cf. 7.103.10^d.

1.114.6^d (Kutsa; to Rudra)
idām pitrē marūtām ucyate vācaḥ svādōḥ svādīyo rudrāya vārdhanam,
rāsvā ca no amṛta martabhojanām, tmāne tokāya tānayāya mṛta.

cf. 7.45.3^d

2.33.14^d (Grtsamada; to Rudra)

pāri ṇo hetī rudrāya vṛjyāḥ, pāri tveṣāya durmatīr mahī gāt,

cf. 2.33.14^d

āva sthirā maghāvadbhyas tanuṣva mīdhvas tokāya tānayāya mṛta.

Cf. 7.45.3^d martabhojanam ādha rāsate naḥ, and 7.16.4; 81.5. The two hymns involved in this rubric show also marked similarity as regards 1.114.2 and 2.33.13.

[1.114.9^a, ūpa te stōmān paçupā ivākaram : 10.127.8^a, ūpa te gā ivākaram
(. . . stōmam).]

[1.114.10^c, mṛtā ca no ādhi ca brūhi deva : 1.35.11^d, rākṣa ca, &c.]

1.115.1^{c+d} (Kutsa; to Sūrya)
citrām devānām ūd agād ānikām cākṣur mitrāya vāruṇasyāgnēḥ,
āprā dyāvāpṛthivī antārikṣām sūrya ātmā jāgatas tasthūṣaḥ ca.

4.14.2^c (Vamadeva Gautama; to Savitar-Sūrya)

irdhvām ketūm savitā devō açrej jyōtir viçvasmāi bhūvanāya kṛṇvān,

cf. 1.92.4^c

āprā dyāvāpṛthivī antārikṣām vī sūryo raçmibhiḥ cēkitānāḥ.

7.101.6^b (Kumāra Āgneya, or Vasiṣṭha; to Parjanya)

śā retodhā vṛṣabhāḥ ṇāṇvatinām, tāsminn ātmā jāgatas tasthūṣaḥ ca,
3.56.3^d

tān ma ṛtām pātu ṇatāṇarādāya yuyām pāta svastibhiḥ sādā naḥ.

refrain, 7.1.20^d ff.

1.115.3^d (Kutsa; to Uṣas)

bhadrá āṇvā haritāḥ sūryasya citrā étagvā anumādyasāḥ,
namasyānto divā ā prṣṭhām asthuh pári dyāvāprthivī yanti sadyāḥ.

3.58.8^d (Viṣvāmitra; to Aṇvins)

āṇvinā pári vām īsah puruṇíṣ iyúr gtrbhír yátamānā āmrđhrāḥ,
rátho ha vām ṛtajā ádriyūtaḥ pári dyāvāprthivī yāti sadyāḥ.

For 3.58.8 cf. Geldner, Ved. Stud. iii, 14; yátamānā means 'keep step', 'keep in line with'.

[1.115.4^c, yadéd áyukta haritāḥ sadhásthāt : 7.60.3^a, áyukta saptā haritāḥ, &c.]

Group 12. Hymns 116–126, ascribed to Kakṣivāt Dāirghatamasa

1.116.7^{a+d} (Kakṣivāt Dāirghatamasa; to Aṇvins)

yuvām narā stuvaté pajriyāya kakṣivāte aradatan pūramdhim,
kārotarīc chaphād āṇvasya vṛṣṇaḥ ṇatām kumbhān asiñcatam sūrāyāḥ.

1.117.7^a (The same)

yuvām narā stuvaté kṛṣṇiyāya viṣṇapvam dadathur viṇvakāya,
ghōṣāyāi cit pitṛśāde duronē pātīm jūryantya aṇvināv adattam.

1.117.6^d (The same)

tād vām narā ṇānsyam pajriyēna kakṣivātā nāsatyā párijman,
ṇaphād āṇvasya vājīno jānāya ṇatām kumbhān asiñcatam mādhnām.

Note also that 1.116.16^a = 1.117.17^a. For the relation of these hymns see p. 18. Cf. also the pāda 1.116.23^a, avasyaté stuvaté kṛṣṇiyāya.—See Geldner, Rigveda Kommentar, p. 18.

1.116.16^a (Kakṣivāt Dāirghatamasa; to Aṇvins)

ṇatām meṣān vṛkyē cakṣadānām ṛjṛāṇvam tām pitāndhām cakāra,
tasmtū akṣi nāsatyā vicākṣa ádhattam dasrā bhiṣajāv anarvān.

1.117.17^a (The same)

ṇatām meṣān vṛkyē māmahānām tāmāḥ prāñītam āṇvina pitrā,
ākṣi ṛjṛāṇve aṇvināv adhattam jyōtir andhāya cakrathur vicākṣe.

These two stanzas as a whole are constructed imitatively; see preceding item.

1.117.2^c (Kakṣivat Dairghatamasa ; to Aṣvins)

yó vām aṣvinā mánaso jáviyān ráthaḥ sváçvo víça ajígati,
yéna gáčathah sukṛto duroṇám téna narā vartír asmábhyaṁ yātam.

1.183.1^c (Agastya ; to Aṣvins)

tām yuñjathāṁ mánaso yó jáviyān trivandhuró vṛṣaṇā yás tricakráh,
yénapayātháh sukṛto duroṇám tridhātunā patatho vir ṇā parṇáh.

Cf. yātām aṣvinā sukṛto duroṇám, 4.13.1^c.—For the expression mánaso jáviyān see under 1.118.1^d.

1.117.6^d, çatām kumbhān asiñcataṁ mádhūnām : 1.116.7^d, çatām kumbhān
asiñcataṁ sūrāyāḥ.

1.117.7^a, yuvām narā stuvaté kṛṣṇiyāya : 1.116.7^a, yuvām narā stuvaté pajriyāya.

1.117.9^b (Kakṣivat Dairghatamasa ; to Aṣvins)

purú várpaṇsy aṣvinā dádhanā ní pedáva ūhathur āçúm āçvam,
sahasrasām vajīnam āpratitam ahihānaṁ çravasyāṁ tárutram.

7.71.5^b (Vasiṣṭha ; to Aṣvins)

yuvām cyāvānam jarāso 'mumuktaṁ ní pedáva ūhathur āçúm āçvam,
nir ānhasas tāmasa spartam ātriṁ ní jāhuṣām çithiré dhātam antāḥ.

Stanza 7.71.5 has the truer ring. Ludwig, 28, renders 1.117.9^{ab}, 'vile gestalten schaffend, O Aṣvinā, habt ihr dem Pedu das rasche ross zugeführt'. Grassmann, 'Euch viel Formen schaffend, habt ihr Ritter das rasche Ross dem Pedu zugeführt'. It seems to me more likely that the passage means: 'having put on many beautiful forms ye have carried the swift horse to Pedu.' But the connexion between the two pādas remains loose. For 7.71.5 cf. 1.117.13, and Oldenberg, RV. Noten, p. 401, note 3 ; for the repeated pāda cf. under 1.118.9.

1.117.17^a, çatām meṣān vṛkyè māmahanām : 1.116.16^a, çatām meṣān vṛkyè
cakṣadanām.

1.117.20^d (Kakṣivat Dairghatamasa ; to Aṣvins)

ādhenum dasrā staryām viśaktām āpinvatām çayāve aṣvinā gām,
yuvām çacibhir vimadāya jāyām ny ūhathuḥ purumitrāsya yósām.

10.39.7^b (Ghoṣā Kakṣivat ; to Aṣvins)

yuvām rāthena vimadāya çundhyúvam ny ūhathuḥ purumitrāsya
yóṣanām,

yuvām hávaṁ vadhrimatyā agachataṁ yuvām sūṣutim cakrathuḥ
pūramdhaye.

For sūṣutim in 10.39.7^d cf. Oldenberg, RV. Noten, p. 257, note 2.—The beautiful woman of both stanzas, whom the Aṣvins bring to Vimada as bride, is named Kamadyū in 10.65.12. The phrase vimadāya jāyām also in 1.116.1^a.—Note also that 1.118.9^a = 10.39.10^a.

1.117.21^d (Kakṣīvat Dāirghatamasa; to Aṇvins)

yāvaṁ vīkeṇāçvīnā vāpantēsaṁ duhāntā mānuṣāya dasrā,
abhī dāsyuṁ bākureṇā dhāmāntorū jyōtiḥ cakrathur āryāya.

7.5.6^d (Vasiṣṭha Maitravaruṇi; to Vaiçvanara)

tvé asuryāṁ vāsavo ny īṇvan krātuṁ hī te mitramaho juṣānta,
tvām dāsyūṁr ōkaso agna āja urū jyōtir janāyann āryāya.

For 1.117.21 see Muir, OST. i. 171, note, 174; Oldenberg, RV. Noten, p. 113, where other references. For pāda 1.117.21^a cf. 8.22.6^b, yāvaṁ vīkeṇa karṣathah; for the repeated pāda, 6.3.1^b.

1.117.23^d (Kakṣīvat Dāirghatamasa; to Aṇvins)

sādā kavi sumatim ā cake vām viçvā dhiyo aṇvīnā prāvataṁ me,
asmé rayim nāsatyā bhāntam apatyasācāṁ çrūtyāṁ rarāthām.

6.72.5^b (Bharadvāja; to Indra and Soma)

indrāsoma yuvām aṅgā tātutram apatyasācāṁ çrūtyāṁ rarāthe,
yuvām çuṣmanā nāryāṁ carṣanibhyaḥ sām vivyathuḥ prtanāśāham ugrā.

Grassmann translates 6.72.5^{ab}, 'Ihr, Indra-Soma, ihr allein verliedet siegreiche kraft, berühmte, kinderreiche', that is, he makes the adjectives in pāda b agree with çuṣman in pāda c. This is not correct, as saw, finely, Ludwig, 756, who supplies rayim with these adjectives: 'Indra und Soma, ihr fürwar gebt sigenden, auf die kinder übergehenden, ruhmvollen [reichtum].' Ludwig must have had the parallel, 1.117.23, in mind, though he does not cite it. In his Lexicon, s. v. çrūtya, Grassmann also correctly supplies rayim in 6.72.5. The word çrūtya, something like German 'protzig', is a kind of kenning of rayi (cf. also 2.30.11), so that I do not feel at all sure that the repeated pāda in 6.72.5, although its real theme, rayi, is understood, must be regarded as inferior to 1.117.23, where the same word is expressed. For the adjective tātutram with rayim in 6.72.5 see under 1.79.8^b.

1.117.25^{a+d} (Kakṣīvat Dāirghatamasa; to Aṇvins)

etāni vām aṇvīnā vīryāṇi prā pūrvyāṇy āyāvo 'vocaṇ,
brāhma kṛṇvānto vīṣaṇā yuvābhyāṁ suvīrāso vidātham ā vadema.

2.39.8^a (Gṛtsamada; to Aṇvins)

etāni vām aṇvīnā vārdhanāni brāhma stōmanā gṛtsamadāso akran,
tāni narā juṣaṇāṇōpa yātām ḥ bhād vadema vidāthe suvīrāḥ

☞ refrain, 2.1.16^d ff.

2.12.15^d (Gṛtsamada; to Indra)

yāḥ sunvaté pācate dudhrā ā cid vājam dārdarṣi sā kilāsi satyāḥ,
ḥ vayām ta indra viçvāha priyāsaḥ, suvīrāso vidātham ā vadema.

☞ 2.12.15^c

8.48.14^d (Pragātha Kāṇva; to Soma)

trātāro devā ādhi vocatā no mā no nidrā īcata mōtā jālpīḥ,
ḥ vayām sōmasya viçvāha priyāsaḥ, suvīrāso vidātham ā vadema.

☞ 2.12.15^c

Stanzas 1.117.25 and 2.39.8 seem almost like two elaborations of the same theme by different composers; see Part 2, chapter 1, class 5.—The fourth pāda in most of these stanzas is in reality a refrain, not very different from the more technical refrain pāda, 2.1.16^d ff., bhād vadema vidāthe suvīrāḥ.

1.118.1^b: 1.35.10^b, *sumṛīkāḥ svāvaṇ yātv arvāṇ*.

1.118.1^d (Kakṣivat Dairghatamasa; to Aṣvins)

ā vām rātho aṣvinā cyeṇāpatvā *[sumṛīkāḥ svāvaṇ yātv arvāṇ,* 1.35.10^b
yó mārtyasya mánaso jávīyān trivandhuró vṛṣaṇā vātarañhāḥ.

1.183.1^b (Agastya; to Aṣvins)

tām yuñjāthām mánaso yó jávīyān trivandhuró vṛṣaṇā yás tricakráḥ,
yéṇopayāthāḥ sukṛto duronām, tridhātunā patatho vír ná parñāḥ.

1.117.2^c

See under 1.35.10^b.—For the expression mánaso jávīyān see under 1.117.2^c.

1.118.3^{abed} (Kakṣivat Dairghatamasa; to Aṣvins)

pravádyāmanā suvṛtā ráthena dásrāv imám cṛṇutam ḥlókam ádreḥ,
kím aṅgá vām práty ávartim gámiṣṭhāhúr viprāso aṣvinā purājāḥ.

3.58.3^{abed} (Viṣvāmitra; to Aṣvins)

suyúgbhir ácāvāḥ suvṛtā ráthena dásrāv imám cṛṇutam ḥlókam
ádreḥ,

kím aṅgá vām práty ávartim gámiṣṭhāhúr viprāso aṣvinā purājāḥ.

For pravádyāmanā . . . ráthena cf. 1.181.3; 5.31.1.

1.118.4^d (Kakṣivat Dairghatamasa; to Aṣvins)

ā vām cyeṇāso aṣvinā vahantu ráthe yuktāsa ācāvāḥ patamgāḥ,
yé aptúro divyāso ná gḍhrā abhí práyo nāsatyā váhanti.

6.63.7^b (Bharadvāja; to Aṣvins)

ā vām váyo 'cāvāso váhiṣṭhā abhí práyo nāsatyā vahantu,

prá vām rátho mánojavā asarjīśāḥ prkṣá śiḍho ānu purvīḥ. 6.63.7^c

For the difficult páda 6.63.7^d cf. 8.23.3, and Oldenberg, RV. Noten, p. 408; for prkṣá Fischel, Ved. Stud. i. 96.

1.118.6^a, úd vándanam āirataṁ dānsānābhīḥ: 1.112.5^b, úd vándanam āirayataṁ
svār dr̥ṣé.

1.118.9^a (Kakṣivat Dairghatamasa; to Aṣvins)

yuvám cvetám pedáva índrajūtam ahihánam aṣvinādhattam ácavam,
johútram aryó abhībhutim ugrám sahasrasám vṛṣaṇam vídvāṅgam.

10.39.10^a (Ghoshā Kākṣivatī; to Aṣvins)

yuvám cvetám pedáve 'cvinācavam navābhir vājair navatí ca vājīnam,
carkṣtyam dadhathur drāvayātsakham bhágam ná nṛbhyo hávyam
mayobhuvam.

The problem of interpretation is johútram. The Pet. Lex., followed by Grassmann, and Hillebrandt in the vocabulary of his Chrestomathy, renders 'laut wiehernd'. Sāyana had previously indicated the same translation, and accounted for it by atīṣayena saṁgrāmeṣv āhvātāram, 'the caller to battles par excellence'. Bergaigne, ii. 452, 'invoqué

par les prêtres', which is nearly correct. Ludwig, 30, hits the nail on the head with 'laut zu rühmen'. The suffix -tra makes the noun one of instrument, with incidental passive value, e.g. *pātra* 'instrument of drinking'; *johūtra* means 'subject to fervent invocation'. This is probable grammatically and intrinsically; it is made certain by the closely parallel *carkṣtyam* 'worthy of ardent praise' in 10.39.10 (cf. also 1.119.10). The expression *johūtram aryāḥ* is paralleled even more closely by *carkṣtyam aryāḥ* in 4.38.2; cf. also *havyo aryāḥ* in 1.116.6. I cannot agree with Geldner, *Ved. Stud.* iii. 77, that *carkṣtyam aryāḥ* means 'der zu rühmen ist noch mehr als ein Reicher', or, by the same terms, that *havyo aryāḥ* means 'to be invoked more than a rich man'. Nor can I believe that Bergaigne, *Lexique du Rig-Veda*, p. 170, and Oldenberg, *ZDMG.* liv. 178, are right in translating *johūtram aryāḥ*, and *carkṣtyam aryāḥ* by 'he is to be praised or called by the poor'. *ari* is in these passages synonymous with *sūri* and *maghāvan*: *carkṣtyam aryāḥ* 'fit to be praised by the rich (sacrificer)'; *johūtram aryāḥ* 'to be fervently invoked by the rich (sacrificer)'.—Note also that 1.117.20^d = 10.39.7^b.—For the repeated *pāda* cf. 1.117.9^b.

1.121.5^{cd} (*Kakṣivat Dāirghatamasa*; to Indra, or *Viṣve Devāḥ*)
tūbhyām pāyo yāt pitārāv anītam rādhaḥ surétaḥ turāṇe bhuranyū,
çuci yāt te rékṇa āyajanta sabardūghāyāḥ pāya usriyāyāḥ.

10.61.11^{cd} (*Nabhanediṣṭha Mānava*; to *Viṣve Devāḥ*)
makṣū kanāyāḥ sakhyaṁ nāvīyo rādho ná réta rtām it turaṇyan,
çuci yāt te rékṇa āyajanta sabardūghāyāḥ pāya usriyāyāḥ.

For these stanzas, both of which come pretty close to intentional brahmodya, see Ludwig, 470, 997 (with notes); Grassmann, ii. 448, 475; Bergaigne, ii. 110, 111, 309; iii. 233; Oldenberg, *RV. Noten*, p. 118. Stanza 10.61.10 begins with a *pāda* almost identical with 10.61.11^a *makṣū kanāyāḥ sakhyaṁ nāvagvāḥ*.

1.121.13^b (*Kakṣivat Dāirghatamasa*; to Indra, or *Viṣve Devāḥ*)
tvāṁ sūro harito rāmāyo nṛṇ bhārac cakrām étaḥ nāyām indra,
prāsyā pārām navatīm nāvyanām āpi kartām avartayō 'yajyun.

5.31.11^c (*Avasyu Ātreya*; to Indra)
sūraḥ cid rātham pāritakmyāyām pūrvam karad uparam jūjuvāṁsam,
bhārac cakrām étaḥ sām rināti purō dādhat saniṣyati krātum naḥ.

6^a 4.20.3^b

Pāda 5.31.11^d is repeated in 4.20.3^b, where it is perfectly clear. The difficulties of the present two stanzas concern themselves with *nṛṇ* in 1.121.13^a (why, after all, not accusative, if such expressions as *hārayo vīṣaṇaḥ*, 6.44.19, 10.112.2, are to be trusted?); with *nāyām* in 1.121.13^b; and, above all, with the difficult legend of *Étaḥ* and the wheel of the sun (Bergaigne, ii. 330 ff.; Hillebrandt, *Ved. Myth.* iii. 278 ff.). The renderings of the older translators are inconsistent and obscure; the treatment of more recent interpreters lack the background of a definite legend or myth: see Pischel, *Ved. Stud.* i. 38, 42; Geldner, *ibid.* ii. 161–163 (cf. i. 42 with ii. 162). Further bibliography on points in the stanzas in Oldenberg, *RV. Noten*, p. 121 ff., to which add Ludwig, *Ueber Methode*, p. 23.

1.122.3^d, 14^b, *tān no viṣve varivasyantu devāḥ.*

1.122.6^a (*Kakṣivat Dāirghatamasa*; to *Viṣve Devāḥ*, here *Mitra* and *Varuṇa*)
çrutām me mitrāvaruṇā hāvemótā çrutām sādane viçvātaḥ sīm,
çrōtu naḥ çrōturātiḥ suçrōtuḥ suksētrā sīndhur adbhīḥ.

7.62.5^d (Vasiṣṭha; to Mitra and Varuṇa)prā bhāvā sisṛtaṁ jivāse na 1.122.6^d no gavyūtim ukṣataṁ ghr̥tēna, 3.62.16^{ab}

ā no jāne çravayataṁ yuvānā çrutām me mitrāvaruṇā hāvemā.

Grassmann renders 1.122.6^d, 'Der gern erhört, Gehör uns schenkt, erhört uns, der wiesenreiche Strom mit seinen Wassern'; Ludwig, 195, 'es höre uns, der gabe besitzt, von der man hören soll, der eer berühmte Sindhu mit schönem gefilde mit den Äpas'. The entire stanza with its hysterical repetition of root çru is secondary clap-trap, its last pāda is metrically defective; see Oldenberg, Prol., p. 82, who restores it hypothetically suksētrā naḥ çṛavat sindhur adbhīḥ (cf. also RV. Noten, p. 124); Arnold VM., who would supply çrōtu naḥ before suksētrā. Neither compels. It is quite probable that such a versifex borrowed his first pāda from the faultless stanza 7.62.5.

[1.122.11^b, çrōtā rājāno amṛtasya mandrāḥ; 10.93.4^a, té ghā rājāno, &c.]1.123.5^b (Kakṣivat Dairghatamasa; to Uṣas)bhāgasya svāsā varuṇasya jāmīr uṣaḥ sūnṛte prathamā jarasva,
paçcā sā daghyā yó aghāsya dhātā jāyema tām dākṣiṇayā rāthēna.7.76.6^d (Vasiṣṭha; to Uṣas)prāti tvā stōmair īlate vasiṣṭhā uṣarbūdhaḥ subhage tuṣṭuvānsaḥ,
gāvāṁ netrī vājapatnī na uchōṣaḥ sujāte prathamā jarasva.

For 1.123.5 cf. Oldenberg, RV. Noten, p. 127, whom I cannot join in supporting Grassmann's change of dākṣiṇayā to dākṣiṇāyā(h), notwithstanding the expression rātho dākṣiṇāyā(h) in st. 1. The apposition in st. 5 is just as good, even more forceful than the attributive genitive in st. 1, 'may the institutor of evil get left, may we get ahead of him on the chariot baksheesh'. The expression paçcā (or paçcād) dagh is the equivalent of English slang 'get left'; āpaçcā(d)-daghvan is one who does not 'get left', RV. 6.42.1; AV. 19.55.5; MS. 3.9.4; 120.17; ApÇ. 7.28.2. In st. 1.123.1 dākṣiṇāyāḥ seems to be the veiled name of Uṣas herself; see my Religion of the Veda, p. 71 ff. In st. 1.123.5 the picture has changed: baksheesh is called a chariot that overtakes and leaves behind the (non-sacrificing) impious.—For jarasva see under 1.124.10^b.

1.123.12^b (Kakṣivat Dairghatamasa; to Uṣas)āçvāvātīr gōmatīr viçvāvārā yātamānā raçmībhiḥ sūryasya,
pārā ca yānti pūnar ā ca yānti bhadrá nāma váhamānā uṣāsaḥ.5.4.4^b (Vasuçruta Ātreya; to Agni)juśāsuvāgna īlayā sajōṣā yātamāno raçmībhiḥ sūryasya,
juśāsva naḥ samīdhaṁ jātaveda 1.123.12^b ca devān havirādyāya vakṣi.cf. 5.1.11^d1.123.13^c, uṣo no adyā suhāvā vy ūcha: 1.113.7^d, uṣo adyēhā subhage vy ūcha.1.124.2^a: 1.92.12^c, āminatī dāivyāni vratāni.1.124.2^b: 1.92.11^c, praminatī manuṣyā yugāni.1.124.2^{cd}: 1.113.15^{cd}, iyūṣiṇām upamā çāçvatīnām āyatīnām (1.113.15^c, vibhātī nām) prathamōṣā vy adyāut (1.113.15^d, āçvāt).

1.124.3^a: 1.113.7^a, eṣā divō duhitā prāty adarṣi.

1.124.3^{cd} (Kaksīvat Dairghatamasa ; to Uṣas)

ḥeṣā divō duhitā prāty adarṣi, jyōtir vāsānā samanā purāstāt, 1.113.7^a
ṛtāsyā pānthām ānv eti sādhu prajānatīva nā diḥo mināti.

5.80.4^{cd} (Satyaçravasa Ātreya ; to Uṣas)

eṣā vyēnī bhavati dvibārḥā aviskṛṇvānā tanvaṁ purāstāt,
ṛtāsyā pānthām ānv eti sādhu prajānatīva nā diḥo mināti.

10.66.13^b (Vasukarṇa Vāsukra ; to Viçve Devāḥ)

dāivya hōtārā prathamā purohita, ṛtāsyā pānthām ānv emi sādhuṣā,

[1.113.7^a 2.3.7^a]

ksētrasya pātīm prātiveçam īmahe viçvān devān amṛtān āprayuchataḥ.

We have not the means of deciding which of the first two very imitative stanzas is entitled to priority. But one point is certain : the two pādas of the repeated distich are so well knit together as to preclude their having been composed in the first place separately, 'straight does she (the daughter of Heaven, Uṣas) go along the path of ṛtā (divine law) ; as one who knows (the way) she does not miss the directions'. Now 10.66.13^b (with sādhuṣā, neat jagati variant for the tristubh cadence in sādhu) occurs by itself as an obviously late imitation. Ludwig, 228, tries the *tour de force* of translating 10.66.13^{ab} in one construction : 'den beiden göttlichen hotar als den ersten purohita geh ich glücklich nach den weg der ordnung.' Grassmann, not unsimilarly, 'Den Götterpriestern, als dem ersten Priesterpaar folg graden Wegs ich auf dem Pfad des rechten Werkes'. And again Bergaigne, iii. 241 : 'Je suis exactement les deux sacrificeurs divins, les premiers purohita sur le chemin du ṛta.' I do not regard these translations as correct, first, because they impose a different meaning upon ānv emi in 10.66.13 from that of ānv eti in 1.124.3 ; 5.80.4 ; secondly, because ānv + i does not govern two accusatives ; cf. in addition 3.12.7 (where there are two verbs, ūpa prā yanti, and ānu yanti) ; 7.44.5 ; and 8.12.3. The facts are these : in 10.66.13 ṛtāsyā pānthām ānv emi sādhuṣā is a parenthesis suggested by the ritualistic dāivya hōtārā prathamā purohita, who are stock figures in the seventh or eighth stanzas of the apri-hymns : see 2.3.7 ; 3.4.7 = 3.7.8 ; 10.110.7, and cf. of the more recent literature on the āpri-sūktas, Bergaigne, *Recherches sur l'Histoire de la Liturgie védique*, *Journal Asiatique*, 1889, pp. 13 ff. ; Oldenberg, SBE. xlvī, p. 9. The stanza 10.66.13, therefore, is to be rendered : 'We implore the two divine Hotar, the first Purohitas—straight do I go along by the path of the divine law (here the ritualistic ṛtā, or sacrificial law)—we implore the Lord of the Field, our neighbour, and all the immortal gods, the unfailing.' There can be no doubt that the repeated pāda means about the same thing in all three places, and that the author of 10.66.13 has borrowed it with loose and slightly secondary adaptation to the theme which he had in hand. Note that the dāivya hōtārā, otherwise āpri-genii, figure here (and in 10.65.10) outside their proper sphere.

1.124.5^c (Kaksīvat Dairghatamasa ; to Uṣas)

pūrve ārdhe rājaso apyāsyā gāvān jānītry akṛta prā ketūm,
vy ū prathate vitarām vāriya obhā prṇānti pitrōr upāsthā.

10.110.4^c (Jamadagni Bhārgava, or Rāma Jāmadagnya ; Āpriyaḥ, here Barhis)

prācinām barhiḥ pradīçā pṛthivyā vāstor asyā vṛjyate āgre āhnām,
vy ū prathate vitarām vāriyo devēbhyo āditaye syonām.

We render 1.124.5, 'On the eastern side of the watery sky Uṣas, the mother of the cows, hath placed her beacon light. Farther and farther she spreadeth filling both laps of her parents (heaven and earth)'. If the third pāda of this picturesque stanza did not happen to

occur elsewhere it would stand unquestioned, because it is of the very essence of Uṣas imagery (cf. 1.92.12; 3.61.4; 4.51.8; 6.64.3, &c.). The same pāda, however, is used to describe the barhis, in 10.110.4: 'Eastward in the direction of the earth the barhis is prepared (✓varj, 'work', cf. I.E. qerǵ = Avestan varež, Gr. *φέρω*), when this (Dawn) lights up at the beginning of the days. Farther and farther it spreads, soft (seat) for the gods for their ease.' Ludwig, 781, misconceives vāstor asyāh as 'zur bekleidung dieser erde'. It is important to hold to its true meaning, namely, vāstor asyāh (sc. uṣāsaḥ), because this brings on the motif of Uṣas. So, correctly, Grassmann, ii. 389; Geldner, *Ved. Stud.* i. 153; cf. also Bergaigne, iii. 160. Now the remaining barhis-stanzas of the Āprī hymns (1.13.5; 1.142.5; 1.188.4; 2.3.4; 3.4.4; 5.5.4; 7.2.4; 9.5.4; 10.70.4) introduce, of course, the notion that the barhis is wide: in 1.188.4 it has room even for a thousand heroes. And yet we can see unerringly that the repeated pāda is borrowed directly from the Uṣas imagery and diction. It may have been, as hinted above, suggested by pāda b, vāstor asyā vṛjyate āgre āhnām, which introduces Uṣas in person. See vāstor uṣāsaḥ, or uṣāsām 1.79.6; 7.10.2; and āgre āhnām in 5.1.4; 5.80.2. The ritualistic poet as he spreads the sacrificial straw in the morning when Uṣas rises does not miss the opportunity to make this bold comparison between his 'God Barhis' (devabarhis, TS. 1.1.2.1, and many other times) and the Goddess Uṣas.—For 1.124.5^b cf. 1.92.1^{ab}.

1.124.7^c (Kakṣivāt Dairghatamasa; to Uṣas)

abhrātēva puṇsā eti pratičī gartārūg iva sanāye dhānānam,
jāyēva patyā uṇatī suvāsā uṣā hasrēva nī riṇite āpsaḥ.]

cf. 1.124.7^d

4.3.2^b (Vāmadeva Gāutama; to Agni)

ayām yōniḥ cakrmā yām vayām te jāyēva patyā uṇatī suvāsāḥ,
arvācināḥ pārvito nī śidemā u te svapāka pratičīḥ.

10.71.4^d (Bṛhaspati Āngirasa; to Jñāna)

utā tvaḥ pācyān nā dadarṣa vīcam utā tvaḥ ṛṇvān nā ṛṇoty enām,
utō tvasmāi tanvām vī sasre jāyēva patyā uṇatī suvāsāḥ.

10.91.13^d (Aruṇa Vāitahavya; to Agni)

imām prasnāya suṣṭutīm nāvīyasīm vocēyam asmā uṇatē ṛṇōtu naḥ,
bhūyā āntarā ṛdy āsya nispīce jāyēva patyā uṇatī suvāsāḥ.

The repeated pāda offers an interesting illustration of the art of simile as handled by the Vedic poets, and at the same time contributes to the higher criticism of the Veda. We know that the idea of the repeated pāda is as staple with these poets as, e.g., that of the 'cow licking the calf', the standard expression for mother's love. The four repetitions show that the verse was in what we may call a state of flotation—any poet's fair game. Yet I venture to assume that it originated in the Uṣas stanza, 1.124.7 (for which see Bartholomae, *Bezz. Beitr.* xv. 2; Pischel, *Ved. Stud.* i. 308). The poet of 10.71.4 uses high art in braiding the notion with his theme vāc, 'the holy word', precursor of brāhma: 'There are some who are able to see, yet do not see Vāc; yea there are some who are able to hear Vāc, but do not hear her. But to some she unfolds her person as a finely robed, loving wife to her spouse.' In 10.91.13 another poet desires that his recent clever song of praise shall insinuate itself into Agni's heart as the same kind of a wife is pleasing to her husband. It will be observed that the construction of the repeated pāda begins here to loosen somewhat. In 4.3.2 it is very loose indeed. Oldenberg, *SBE.* xvi. 325 renders, 'This is the home which we have prepared for thee (sc. Agni, meaning, of course, Agni's hearth, yōni) as a well-dressed, loving wife (prepares the marriage-bed) for her husband'. I doubt that the poet had any such comparison in mind; he wishes to say, it seems, that Agni's hearth shall please him as an attractive wife pleases her husband. The metaphor limps decidedly, though we cannot say definitely whether the repeated pāda is borrowed directly from 1.124.7, or from the floating mass. Still one is tempted to put the relative chronology of the stanzas in the order of the

applicability of the repeated pāda: 1.124.7; 10.71.4; 10.91.13; 4.3.2, and this order, in any case, remains valid when we appraise the relative stylistic merits of the stanzas.—The four pādas of 1.124.7 each contain a simile whose interpretations engage the native commentators; see Geldner, *Rigveda Kommentar*, p. 22. For 1.124.7^a, also the author, *SBE*. xlii. 258.

[1.124.7^d, *uṣāḥ hasréva ní riṇṭe āpsaḥ*: 5.80.6^b, *yóṣeva bhadrā ní riṇṭe āpsaḥ*.]

1.124.10^b (Kakṣīvat Dāirghatamasa; to Uṣas)

prā bodhayoṣaḥ prṇatō maghony ābudhyamānāḥ paṇāyaḥ sasantu,
revād ucha maghāvadbhyo maghoni revāt stotrē sūṇṭe jārayanti.

4.51.3^c (Vāmadeva; to Uṣas)

uchāntīr adyā citayanta bhojān rādhodéyāyoṣāso maghōnīḥ,
acitrē antāḥ paṇāyaḥasantv ābudhyamānās tāmāso vimadhye.

The obscure word *jārayanti* (Sāyana, *sarvaprāṇināḥ kṣapayanti*!) in 1.124.10^d seems to me to be intelligible best in the light of such an expression as, *uṣāsam . . . prāti viprāso matibhir jarante*, 5.80.1. Since the bards sing to Uṣas habitually, Uṣas, in her turn, may be said 'to cause songs to be sung which result in wealth for the singer', *revāt stotrē jārayanti*. This is, in fact, what happens on the morning of each (sacrificial) day when Uṣas appears. In 1.123.5; 7.76.6 Uṣas is herself said to be the first singer (in the morning). We are thus saved the assumption of a stem *jāraya* in the sense of 'awaken', as suggests Foy, *KZ*. xxxiv. 251. The root *gar* (*jāgar*) never shows initial *j*. For other suggestions, none of them alluring, see Oldenberg, *RV. Noten*, p. 128.—Note that the first pādas of the two stanzas transfuse the same idea, and that the two stanzas are, in fact, imitative throughout, in spirit even more than in words.

1.124.12 (Kakṣīvat Dāirghatamasa; to Uṣas) =

6.64.6 (Bharadvāja; to Uṣas)

ūt te váyaç cid vasatér apaptan náraç ca yé pitubhājo vyūṣṭāu,
amā saté vahasi bhūri vāmām ūṣo devi dāçūṣe mārtyāya.

Geldner und Kaegi, *Siebenzig Lieder*, p. 37, regard stanzas 1.124.11–13 as appendix; Grassmann, ii. 449, impugns stanzas 11, 12. The present stanza is particularly well joined in 6.64.6, but there is no real indication as to where it originated.—For pāda c cf. 10.42.8^d, *nī sunvaté vahati bhūri vāmām*.

Group 13. Hymns 127–139, ascribed to Parucchepa Dāivodāsi

[1.127.1^b, *vāsuṁ sūnūṁ sāhaso jātāvedasam*: 8.71.11^a, *agnīm sūnūṁ, &c.*]

1.127.2^{c+e} (Parucchepa Dāivodāsi; to Agni)

yājīṣṭham tvā yajamānā huvema jyēṣṭham āngirasām vipra mánmabhir vipre-
bhiḥ çukra mánmabhiḥ,
párijmānam iva dyūṁ hótāraṁ carṣaṇínām,
çociṣkeçam vṛṣaṇam yám imā víçāḥ právantu jūtāye víçāḥ.

8.60.3^d (Bhargha Pragātha; to Agni)

agne kavir vedhā asi hótā pāvaka yākṣyaḥ,

mandrō yajīṣṭho adhvarésv īdyo, viprebhiḥ çukra mánmabhiḥ. 4.7.1^b

8.23.7^b (Viçvamanas Vaiyaçva; to Agni)

agnīm vaḥ pūrvyām huve hótāraṁ carṣaṇinām,

tām ayā vācā gr̥ṇe tām u va stuṣe.

8.60.17^d (Bhargha Pragātha; to Agni)

agnīm-agnīm vo ādhrigum huvēma vṛktābarhiṣaḥ,

agnīm hitāprayasaḥ çaçvatīṣv ā hótāraṁ carṣaṇinām.

Oldenberg, SBE. xlvī. 129, translates the first tristich of 1.127.2: 'May we, the sacrificers, call thee hither, the best of sacrificers, the first of the Aṅgiras, O priest, with our prayers, with priestly prayers, O bright one.' Ludwig, 281, more diplomatically, holds to the ordinary meaning of the words of the third pāda, 'mit den heiligen sängern, O heller, mit gedenkenden lieder'. Grassmann, like Oldenberg, 'mit weisen lieder, reiner'. Oldenberg in a note points out the recurrence of the pāda, viprebhiḥ çukra mánmabhiḥ, in 8.60.3, without discussing the circumstances under which it appears. But they cannot be passed by lightly; the stanza in question is translated most naturally: 'O Agni, thou art an ordering sage, a worshipful priest, O Purifier; lovely, best sacrificer, fit to be revered at the offerings by the sages with their prayers, O bright god.' For īdyo with the instrumental of person performing the reverence, cf. 1.1.2; 3.29.2. The same statement in the active at 8.23.25, viprā agnīm . . . īlate. There is no reason for denying the author of 8.60.3 the primary and real authorship of the pāda, nor need we fear to say that Parucchepa adapted it loosely, especially as it happened to fit in with the needs of his atyaṣṭi rhyme; cf. under 1.82.2. We may note that the other repeated pāda in 1.127.2, namely hótāraṁ carṣaṇinām, recurs in the same hymn, 8.60.17 (also in 8.23.7), and that the next item shows connexion between 1.127.8 and 8.23.25. Hymns 8.23 and 8.60 correspond in three pādas, to wit: 7^b = 17^d; 22^b = 2^d; 27^a = 14^d.

1.127.8^d (Parucchepa Dāivodāsi; to Agni)

viçvāsām tvā viçām pātiṁ havāmahe sārvasām samānām dāmpatiṁ bhujé satyá-

gīrvāhasām bhujé,

átithīm mānuṣāṇām pitúr na yasyāsayá,

amī ca viçve amītāsa ā váyo havýá devéṣv ā váyaḥ.

8.23.25^a (Viçvamanas Vaiyaçva; to Agni)

átithīm mānuṣāṇām sūnūm vānaspátinām,

viprā agnīm āvase pratnām īlate.

Cf. at the end of the preceding item.—For the repeated pāda cf. 4.1.20^b, viçveṣām átithir mānuṣāṇām.

1.127.9^{de} (Parucchepa Dāivodāsi; to Agni)

tvām agne sáhasā sáhantamaḥ çuṣmíntamo jayase devátātaye rayir ná devátātaye,

çuṣmíntamo hí te mádo dyumníntama utá krátuḥ,

ádha smā te pári caranty ajara çruṣṭívāno nájara.

1.175.5^{ab} (Agastya; to Indra)

çuṣmíntamo hí te mádo dyumníntama utá krátuḥ,

vṛtraghná varivovidá maṁsisṭhá açvasátamaḥ.

It would seem clear that the connexion of the repeated couplet in 1.175.5 is more original. The combination of máda and krátu is common in Indra stanzas: 5.43.5; 6.40.2.—On the metre of 1.127.9^a cf. Oldenberg, Prol., p. 69.

1.127.10^e (Paruccheпа Dāivodāsi ; to Agni)

prā vo mahé sāhasā sāhasvata uṣarbūdhe paçuṣé nāgnāye stómo babhūtv agnāye,
prāti yād im haviṣmān viçvāsu kṣāsu jóguve,
āgre rebhó ná jarata ṛṣṇānām jūrñir hóta ṛṣṇānām.

5.64.2^d (Arcanānas Ātreya ; to Mitra and Varuṇa)
tā bahāvā sucetūnā prā yantam asmā ārcate,
çévañ hī jāryām vām viçvāsu kṣāsu jóguve.

The repeated pāda is used in slightly different constructions. The passage 1.127.10^{de} is to be rendered, 'when (the worshipper) who gives offerings has praised him in all places'; 5.64.2nd, 'for your praiseworthy kindness has been praised in all places'. The word sucetūnā in the latter stanza occurs also in 1.127.11.—For 1.127.10^{ab} cf. Pischel, Ved. Stud. i. 91 ; its metre, Oldenberg, RV. Noten, p. 132.

1.128.2^b (Paruccheпа Dāivodāsi ; to Agni)

tām yajñasādham āpi vātayāmasy ṛtāsya pathā nāmasā haviṣmatā devātātā
haviṣmatā,
sā na ūrjām upābhṛty ayā kṛpā ná jūryati,
yām mātariçvā mánave parāvato devām bhāh paravātaḥ.

10.70.2^c (Sumitra Bādhryaça ; Āpra, here to Nārāçansa)
ā devānām agrayāvehá yātu nārāçāṁso viçvārūpebhīr ācvāñh,
ṛtāsya pathā nāmasā miyédho devébhyo devātamah suṣūdat.
10.31.2^b (Kavaṣa Āiluṣa ; to Viçve Devāḥ)
pāri cin mārto draviṇam mamanyād ṛtāsya pathā nāmasā vivāset,
utā svena krātunā sām vadeta çréyāṁsam dākṣam mánasā jagṛbhyāt.

For 1.128.2 see Oldenberg, SBE. xlv. 137 ; RV. Noten, p. 132 ; Max Müller, SBE. xxxii. 202, 437 ; for 10.70.2, Hillebrandt, Ved. Myth. ii. 104 ; ii. 448.—The cadence nāmasā vivāset also in 6.16.46^d.

1.128.6^{e+g} (Paruccheпа Dāivodāsi ; to Agni)

viçvo viháyā aratír vásur dadhe háste dākṣiṇe tarāñir ná çirathac chravasyáyā
ná çirathat,
viçvasmā id iṣudhyaté devatrā havyām óhiṣe,
viçvasmā it sukṛte vāram ṛṇvaty agnir dvārā vy ṛṇvati.

8.19.1^c (Sobhari Kāṇva ; to Agni)
tām gūrdhayā svārṇaram devāso devām aratīm dadhanvire,
devatrā havyām óhire.

8.39.6^d (Nābhāka Kāṇva ; to Agni)
agnir jātā devānām agnir veda mártānām apīçyam,
agnih sā draviṇodā agnir dvārā vy ūrñute svāhuto nāvīyasā nābhantām
anyaké same. ♀ refrain, 8.39.1^b ff.

Stanza 1.128.6 has obscure spots. The change from third to second person in óhiṣe (Padapāṭha, ā + ūhiṣe) leads Bartholomae, Bezz. Beitr. xv. 230, to suggest the infinitive ā + ūhiṣe to wit : 'für jeden flehenden ist von ihm (nämlich Agni) das opfer götterwärts zu faren.' The parallel óhire (Padapāṭha, ā + ūhire) does not go to support that view ; cf. also Neisser,

ibid. xxvii. 265; Oldenberg, RV. Noten, p. 133. As regards the difficult first pāda, Oldenberg, SBE. xli. 140, proposes the radical change to *viśvā vihāya aratir vāsū dadhe*, which makes easy sense: 'the far-reaching steward has taken all goods in his right hand' (cf. 9.18.4). But in RV. Noten, p. 132, he is assailed by doubt: there is, indeed, no compelling reason why the nominatives *viśvo vihāya aratir vāsū* should be severally doubted as Agni's epithets: 'The universal, far-reaching steward, the Vasu, has put into his right hand (sc. goods, *vāsū*, which is to be supplied with punning allusion to the nominative *vāsūr*). So Sāyana; differently Mādhava to TB. 2.5.4.4. For *iśudhyatē* see Pischel, Ved. Stud. i. 141; Ludwig, Über Methode, p. 63. That 1.128.6 and 8.19.1 are directly imitative of one another is shown not only by the repeated pāda but also by the parallel *aratir* and *aratim*.—For the interchange between *ṛṇvati* and *ūrṇute* cf. in my Vedic Concordance: *tveṣas te dhūma ṛṇvati (ūrṇotu)*.

1.128.8^{a+b} (Parucchepa Dāivodāsi; to Agni)

**agnīm hótāram īlate vāsudhitim priyām cētiṣṭham aratim ny èrire havya-
vāhaṁ ny èrire,**

**viçvāyūṁ viçvāvedasaṁ hótāraṁ yajatām kavim,
devāso raṇvām āvase vasūyāvo gīrbhī raṇvām vasūyāvaḥ.**

5.1.7^b (Budha Ātreya, and Gaviṣṭhira Ātreya; to Agni)

**prā nū tyām vipram adhvarēsu sādhum agnīm hótāram īlate nāmobhiḥ,
ā yās tatāna rōdasi ṛtēna nityām mṛjanti vājinaṁ ghṛtēna.**

6.14.2^c (Bharadvāja Bārhaspatya; to Agni)

**agnir id dhī prācētā agnir vedhāstama ṛṣiḥ,
agnīm hótāram īlate yajñēsu mānuṣo viçah.**

7.16.1^c (Vasiṣṭha Maitravaruṇi; to Agni)

**enā vo agnīm nāmasorjō nāpātām ā huve,
priyām cētiṣṭham aratim svadhvarām viçvasya dūtām amṛtam.**

It is obvious that 1.128.8^a is composite and secondary in the light 6.14.2^c and 5.1.7^b; cf. also 3.10.2^b, *agne hótāram īlate*. It does not seem necessary with Arnold, VM., p. 124, to read *vāsūdhitim*; cf. under 1.1.2^c. But the pāda points to the secondary workmanship of 1.128.8.

[1.129.3^g, *prkṣām ātyām nā vājinaṁ*: 1.135.5^c, *āçum ātyām*, &c.]

1.129.3^g (Parucchepa Dāivodāsi; to Indra)

**dasmō hī śmā vṛṣaṇaṁ pinvasi tvācam kām cid yāvīr arāruṁ çūra mārtyam
parivṛṇāksi mārtyam,**

**indrotā tūbhyām tād divē tād rudrāya svāyaçase,
mitrāya vocaṁ vāruṇāya saprāthaḥ sumṛṇikāya saprāthaḥ.**

1.136.6^{bc} (Parucchepa Dāivodāsi; Liṅgoktadevatāḥ)

**nāmo divē brhatē rōdasiḥhyām mitrāya vocaṁ vāruṇāya mīlhūse
sumṛṇikāya mīlhūse,**

**[indram agnim ūpa stuhī] dyukṣām aryamānaṁ bhāgam, cf. 1.12.7^a
jyōg jīvantaḥ prajāya sacemahi sōmasyotī sacemahi.**

For 1.129.3^a cf. Max Müller, SBE. xxxii. 142; Pischel, Ved. Stud. i. 109. For 1.129.3^{abc}, Oldenberg, RV. Noten, pp. 133.

1.129.5^c, ugrābhīr ugrotibhiḥ: 1.7.4^c, ugrā ugrābhīr utībhīh.

1.129.9^{a+g} (Paruccheṇa Dāivodāsi; to Indra)

tvām na indra rāyā pārīṇasā yahi pathān anehāsā purō yahi arakṣāsā,
sācasva naḥ parākā ā sācasvāstamikā ā,
pāhī no durād ārād abhiṣṭibhiḥ sādā pāhy abhiṣṭibhiḥ.

4.31.12^b (Vāmadeva; to Indra)

asmān aviddhi viçvāhendra rāyā pārīṇasā,
asmān viçvābhīr utībhīh.

8.97.6^d (Rebha Kāçyapa; to Indra)

sā naḥ sōmeṣu somapāḥ sūtēsu çavasas pate,
mādāyasva rādhasā sūnītavatendra rāyā pārīṇasā.

10.93.11^c (Tānva Pārtha; to Viçve Devāḥ, here Indra)

etām çānsam indrāsmayūṣ tvām kūcit sāntam sahasāvann abhiṣṭaye
sādā pāhy abhiṣṭaye,
medātām vedātā vaso.

The obscure stanza 10.93.11 (Ludwig, 240) with its irregular metre (prastārapāṅkti) approaching the aṣṭi type, invites the belief that it was composed under the influence of 1.129.9. The expression . . . abhiṣṭaye sādā pāhy abhiṣṭaye seems to be an odd and gratuitous variation of . . . abhiṣṭibhiḥ sādā pāhy abhiṣṭibhiḥ; see Part 2, chapter 3, class B 9.—Cf. 5.10.1^c, prā no rāyā pārīṇasā.

1.130.1^s (Paruccheṇa Dāivodāsi; to Indra)

endra yāhy ūpa naḥ parāvāto nāyām āchā vidāthānīva sātpatir āstām rūjeva
sātpatih,
hāvāmahe tvā vayām prāyasvantaḥ sūtē sādā,
putrāso nā pitāraṁ vājasātaye mānhiṣṭhām vājasātaye.

8.4.18^d (Devātithi Kāṇva; to Indra or Pūṣan)

pārā gāvo yāvasam kāc cid āghrṇe nītyam rékṇo amartya,
asmākam pūṣann avitā çivō bhava mānhiṣṭho vājasātaye.

8.88.6^d (Nodhas Gāutama; to Indra)

nākih pāriṣṭir maghavan maghāsyā te yād dāçūṣe dāçasyāsi,
asmākam bodhy ucāthasya coditā mānhiṣṭho vājasātaye.

To the treatments of the difficult expression nāyām āchā, cited by Oldenberg, RV. Noten, p. 121, add Ludwig, Kritik, p. 37; Über Methode, p. 23.

1.130.6^b (Paruccheṇa Dāivodāsi; to Indra)

imām te vācam vasūyānta āyāvo rātham ná dhīraḥ svápā atakṣiṣuḥ sumnāya
tvām atakṣiṣuḥ,
çumbhānto jēnyam yathā vājeṣu vipra vājīnam,
ātyam iva çāvase sātaye dhānā viçva dhānāni sātaye.

5.2.11^b (Kumāra Ātreya, or Vṛṣa Jāna; to Agni)

etām te stōmam tuvijāta vipro rātham ná dhīraḥ svápā atakṣam,
yādīd agne prāti tvām deva hāryaḥ svārvatir apā enā jayema.

5.29.15^d (Gauriviti Çaktya ; to Indra)

indra bráhma kriyámāṇā juṣasva yá te çaviṣṭha návyā ákarma,
vástreva bhadrá súkṛtā vasūyú rátham ná dhíraḥ svápā atakṣam.

The repetition of the word atakṣiṣuḥ in 1.130.6^c, belonging as the word does to the formulaic repeated pāda b, marks the composition of this rhyme pāda, as well as the stanza which contains it, as secondary. We may consider as quite certain that this sentiment was first uttered in the first person singular.

[1.130.7^d, atithigvāya çambaram : 1.56.6^b, árandhaya 'tithigvāya çambaram ;
cf. 9.61.2^b.]

1.130.8^c (Parucchepa Daivodāsi ; to Indra)

indráḥ samātsu yájamānam úryam právad víçveṣu çatāmútir ājīṣu svārmīḥṣev
ājīṣu,

mánave çásad avratán tvácam kṛṣṇám arandhayat,
dákṣan ná víçvam tatṛṣṇānam oṣati ny ārçasānam oṣati.

8.12.9^b (Parvata Kāṇva ; to Indra)

indráḥ sūryasya raçmibhir ny ārçasānam oṣati,
agnír váneva sāsahīḥ prá vāvṛdhe.

Cf. Muir, OST. i. 174 ; Oldenberg, RV. Noten, p. 135.

1.130.9^d (Parucchepa Daivodāsi ; to Indra)

sūraç cakráṁ prá vṛhaj játá ojasā prapitvé vácam aruṇó muṣāyatīçāná ā muṣāyati,
uçánā yát parāvátó 'jagann útāye kave,
sumnāni víçvā mánuseva turvāṇir áhā víçveva turvāṇiḥ.

8.7.26^a (Punarvatsa Kāṇva ; to Maruts)

uçánā yát parāváta ukṣṇó rándhram áyātana,
dyāur ná cakradad bhiyí.

The appraisal of the repeated pāda depends upon the two mythic snatches told in the two stanzas. Of these the second, 8.7.26, seems to say distinctly enough : ' When, (O Maruts) ye came with Uçanā from a distance to Ukṣṇo Randhra, he bellowed from fright, as the sky (thunders).' So Max Müller, SBE. xxxii. 392, 397 ; Geldner, Ved. Stud. ii. 169 (differently, Ludwig, 701). Though we know nothing further about this legend, the context fixes uçanā as instrumental. Uçanā (later Uçanas) Kāvya is an ancient priest-ally of the gods (Bergaigne, ii. 338 ff.). And so he figures in 1.130.9 : When, O seer, thou didst come with Uçanā from a distance to help.' The allusions otherwise, mythical or legendary, in 1.130.9 are veiled from our ken ; see Bloomfield, JAOS. xvi. 34 ff. ; Hillebrandt, Ved. Myth. iii. 290, note 2 ; Geldner, Ved. Stud. ii. 175 ; Ludwig, Die neuesten Arbeiten, p. 174 ; Oldenberg, RV. Noten, p. 135. Later stories throw no light on the matter ; see Spiegel, Die arische Periode, 284 ff. Connexion with Avestan Kava Usa (Shah Nameh, Kai Kaus : Spiegel, ibid. 285) is doubted, perhaps over- sceptically, by Bartholomae, Altiranisches Wörterbuch, s.v. 2. usant.

[1.131.1^f ; 8.12.22^b, devásó dadhire purāḥ : 5.16.1^d, mártāso dadhiré purāḥ :
8.12.25^b, devás tvā dadhiré purāḥ.]

[1.131.4^b, pūro yād indra çāradir avātiraḥ : 1.174.2^b ; 6.20.10^c, saptā yāt pūraḥ çārma çāradir dārt.]

1.132.1^{bc} (Parucchepa Dāivodāsi ; to Indra)

tvāyā vayām maghavan pūrve dhāna indratvotāḥ sāsahyāma pṛtanyatō vanu-
yāma vanuṣyatāḥ,

nédhiṣṭhe asmínn āhany ādhi vocā nú sunvaté,

asmin yajñé ví cayemā bhāre kṛtām vājayānto bhāre kṛtām.

8.40.7^{de} (Nabhāka Kāva ; to Indra and Agni)

yād indragñí jánā imé vihváyante tánā girá,

asmákebbhir nṛbbhir vayām sāsahyāma pṛtanyatō vanuṣyāma vanuṣyatō

ṇābhantām anyakō same.]

☞ refrain, 8.39.1^f ff.

For 1.132.1 see Oldenberg, RV. Noten, p. 136 ; Ludwig, Über Methode, p. 25. The pāda, sāsahyāma pṛtanyatāḥ also in 1.8.4^e (q.v.) ; 9.61.29^e ; the cadence vanavad vanuṣyatāḥ at 2.25.1^a, 2^a ; 26.1^a.

[1.132.4^b, yād āngirobhyō 'vṛṇor āpa vrajām : 1.51.3^e, tvām gotrām āngirobhyo 'vṛṇor āpa.]

1.132.5^e (Parucchepa Dāivodāsi ; to Indra)

sām yāj jánān krátubhiḥ çūra iksáyad dhāne hité taruṣanta çravasyávaḥ prá
yaksanta çravasyávaḥ,

tāsmā áyuh prajávad íd bádhe arcanty ójasā,

indra okyām didhiṣanta dhítāyo devān áchā ná dhítāyaḥ.

1.139.1^e (Parucchepa Dāivodāsi ; to Viçve Devāḥ)

ástu çráuṣaṭ puró agnín dhíyá dadha á nú tác chárdho divyām vṛṇmahe

indravāyú vṛṇmahe,

yād dha krāṇá vivásvati nábhā samdāyi návyasí,

ádha prá sú na úpa yantu dhítāyo devān áchā ná dhítāyaḥ.

Cf. for 1.132.5 Oldenberg, RV. Noten, p. 137 ; for 1.139.1, Pischel, Ved. Stud. i. 69, 70 ; Hillebrandt, Ved. Myth. i. 488 ; Ludwig, Kritik, pp. 12, 19 ; Über Methode, p. 24 ; Oldenberg, RV. Noten, p. 141.

1.133.7^e (Parucchepa Dāivodāsi ; to Indra)

vanóti hí sunván kṣāyam pármāsaḥ sunvānó hí śmā yājaty áva dvīṣo devānām
áva dvīṣaḥ,

sunvāná ít siśāsati sahásrā vājy ávṛtaḥ,

sunvanáyéndro dadāty abhúvam rayín dadāty abhúvam.

8.32.18^b (Medhātithi Kāva ; to Indra)

pānya á dardirac chatú sahásrā vājy ávṛtaḥ,

índro yó yájvano vṛdhāḥ.

Cf. Neisser, Bezz. Beitr. xix. 148.

1.134.2^ae (Paruccheṣa Daivodāsi; to Vāyu)māndantu tvā mandīno vāyav indavo 'smāt krāṇāsah sūkrta abhidyavo góbhih
krāṇā abhidyavaḥ,yād dha krāṇā irādhyai dākṣaṁ sácanta ūtāyaḥ,
sadhricinā niyūto dāvāne dhīya ūpa bruvata im dhīyaḥ.2.11.11^b (Grtsamada; to Indra)

pībā-pibéd indra çura sōmaṁ, māndantu tvā mandīnaḥ sutāsah,

ॐ 2.11.11^a

prñantas te kuksī vardhayantv itthā sutāḥ pāurā indram āva.

3.13.2^b (Rṣabha Vaiçvāmītra; to Agni)rtāvā yāsyā ródasī dākṣaṁ sácanta ūtāyaḥ,
haviṣmantas tām īlate tām saniṣyántó 'vase.

We may render 1.134.2 as follows: 'May the delightful drops of Soma delight thee, they that have been mixed by us, the well prepared, that tend to heaven; they that are mixed with milk, and tend to heaven. When indeed the mixed (Soma drops) are for well-being, when the helps (of the gods) attach themselves to solid piety, then do our prayers engage Vāyu's span together to bestow gifts.' For translations differing more or less, see Ludwig, 711; Grassmann, ii. 137; Pischel, Ved. Stud. i. 68. Pischel here defends the translation of krāṇā by 'mixed'. This suggestion, as well as the comparison with *κεράω*, dates back to Roth, as early as 1852; see Yaska's Nirukta, Erläuterungen, p. 46, bottom. Cf. also Ludwig, Kritik, p. 12; Über Methode, p. 24; Oldenberg, RV. Noten, p. 58; Geldner, Rig-Veda Kommentar, p. 26. The matter that concerns us here is the recurring pāda 3.13.2^b. Ludwig, 312: 'der ordnungsmässige den die beiden welthälften, mit des tüchtigkeit hilfe verbunden, den flehen an die havis bereitet haben, die gewinnen wollen zur gnade.' Grassmann, i. 67: 'Den Heil'gen dessen Kräfte stärkt das Weltenpaar, das Opferwerk, ihn flehn die opferreichen an, um Hülfe die verlangenden.' Ludwig's translation is desperately obscure; Grassmann is very hazardous in co-ordinating dākṣam with ródasī. Oldenberg, SBE. xlvii. 266, more recently renders the first distich: 'The righteous one to whose skill the two worlds (Heaven and Earth), and (all) blessings cling.' The doubtful point in this rendering is the rather bizarre grammatical co-ordination of ródasī and ūtāyaḥ, with asyndeton, as the author assumes. I wonder whether Oldenberg, if he had happened to note the recurring pāda, dākṣaṁ sácanta ūtāyaḥ, in 1.134.2, would have adhered to his construction. It seems to me that the pāda in question means 'the helps (of the gods) attach themselves to solid piety (or, pious solidity)', and that the pāda forms a parenthesis in 3.13.2. I paraphrase explicitly what the stanza seems to me to declare: 'The righteous (Agni) whose are the two worlds (Heaven and Earth) —(whose) helps attach themselves to solid pious work—him do men with havis revere, him they who desire gain, that they may obtain his blessing.' It is another question whether we should accept the consequence of this construction and say that the author of 3.13.2 has borrowed pāda b from 1.134.2. The pāda may have been afloat as a sort of proverb. Cf. also Ludwig, Neueste Arbeiten, p. 59.

1.134.3^{bc} (Paruccheṣa Daivodāsi; to Vāyu)vāyūr yuñkte rōhita vāyūr aruṇā vāyū rāthe ajirā dhurī vólhave váhiṣṭhā
dhurī vólhave,

prā bodhaya pūramdhiṁ jarā ū sasatīm iva,

prā cakṣaya ródasī vāsayośasaḥ çrāvase vāsayośasaḥ.

5.56.6^{cd} (Ṣyavāṣva Atreya; to Maruts)

yūṅgdhvām hy āruṣi rāthe, yūṅgdhvām rātheṣu rohitaḥ, 1.14.12^a
yūṅgdhvām hāri ajirā dhurī vólhave váhiṣṭhā dhurī vólhave.

For the relation of the repeated pádas see under 1.14.12^a.

1.134.6^{cs} (Parucchepa Dāivodāsi; to Vāyu)

tvām no vāyav eṣām āpūrvyaḥ sómānām prathamāḥ pītim arhasi sutānām
pītim arhasi,

utó vihútmatinām viçām vavarjūṣiṇām,

viçvā it te dhenāvo duhra āçiram ghṛtām duhrata āçiram.

4.47.2^b (Vāmadeva; to Indra and Vāyu)

ṽindraç ca vāyav eṣām, sómānām pītim arhathaḥ, 4.47.2^a

yuvām hí yántindavo ṽimnām āpo ná sadhryāk. 4.47.2^d

5.51.6^b (Svastyātreyā Atreya; to Viçve Devāḥ)

ṽindraç ca vāyav eṣām, sutānām pītim arhathaḥ, 4.47.2^a

tāñ juṣethām arepāsāv abhí prāyaḥ.

8.6.19^b (Vatsa Kāṇva; to Indra)

imās ta indra pīçnayo ghṛtām duhata āçiram,

enām ṛtasya pipyúṣiḥ.

The difficult word vavarjūṣiṇām, 1.134.6, in the light of vihútmatinām suggests the common use of root varj in connexion with barhis; viçām vavarjūṣiṇām would then mean, 'of people that have prepared (the barhis)'. In AV. 7.50.2 avarjūṣiṇām looks like an artificial negative of the same word, perhaps haplogically á(va)varjūṣiṇām, something like 'impious' (cf. āsunvant, and the like). Cf. Geldner, Ved. Stud. i. 144; Ludwig, Ueber Methode, p. 28; Oldenberg, RV. Noten, p. 138. In 8.6.19 the páda, ghṛtām duhata āçiram, is apparently a modernized and metrically less fit version of ghṛtām duhrata āçiram in 1.134.6. However, Aufrecht, in the Preface to the second edition of the Rig-Veda, p. xix, note, remarks whimsically and pertinently anent 1.134.6^{abc}: 'Was hat der gute Parucchepa dabei gedacht als er die beiden Adjectiva (meaning āpūrvyaḥ and prathamāḥ) setzte? Der Vers musste ausgefüllt werden.' The secondary manufacture of 1.134.6 is unmistakable.—Cf. 2.14.2.

1.135.2^{af} (Parucchepa Dāivodāsi; to Vāyu)

túbhyāyám sómaḥ páripūto ádribhiḥ sparhá vásānaḥ pári kóçam arṣati çukrá
vásāno arṣati,

tāvāyám bhāgá āyúṣu sómo devēṣu hūyate,

vāha vāyo niyúto yāhy asmayúr juṣāṇó yāhy asmayúḥ.

8.82.5^a (Kusidin Kāṇva; to Indra)

túbhyāyám ádribhiḥ suto góbhiḥ ṛtito mādāya kām,

prá sóma indra hūyate.

7.90.1^c (Vasiṣṭha; to Vāyu)

prá vīrayá çúcayo dadrire vām adhvaryúbhir mādhumantaḥ sutásah,

vāha vāyo niyúto yāhy áchā ṽibā sutásyāñdhaso mādāya. 5.51.5^c

Oldenberg, ZDMG. lxi. 825, is struck by the unfitness of the combination páripūto ádribhiḥ in 1.135.2^a: 'mit den steinen wird der soma ja gepresst, nicht gereinigt' (cf. under 5.86.6).

The repeated pāda 8.82.5^a illustrates his misgivings, and points to the later, mere jingly, manufacture of Parucchepa, 1.135.2^a. For other points in the same stanza see the same author, RV. Noten, p. 139.—The correspondence between 1.135.2^a and 7.90.1^o suggests the praugaṣṭra; see Bergaigne, JA. xiii. (1888) 127.

1.135.3^{ab+c} (Parucchepa Dāivodāsi; to Vāyu)

ā no niyúdbhiḥ ṇatīnibhir adhvaram sahasrīnibhir ūpa yāhi vītāye vāyo
havyāni vītāye,

tāvayām bhāgā rtviyaḥ saraṇmīḥ sūrye saccā,

adhvaryūbhir bhāramāṇā ayaṇsata, vāyo ṣukrā ayaṇsata.

cf. 1.135.3^f

7.92.5^{ab} (Vasiṣṭha; to Vāyu)

ā no niyúdbhir ṇatīnibhir adhvaram sahasrīnibhir ūpa yāhi yajñām,

vāyo asmīn sāvane mādayasva, yūyām pāta svastībhiḥ sādā nah.

cf. c: cf. 7.23.5^d; d: refrain, 7.1.20^d ff.

The pāda 1.135.3^c is repeated in the next stanza 1.135.4^c. Ludwig, Der Rig-Veda, iii. 97: 'die stelle des vii. maṇḍala scheint die wiederholung zu sein.' He does not say why, but it seems to me this view is borne out by the metre. Arnold, VM., p. 310, remarks that 7.92.5^a is 'extended triṣṭubh'. We see, of course, that it is not exactly extended, but a jagati line repeated in exactly the same form, in 1.135.3^a. Pāda c is a triṣṭubh of established form in the seventh maṇḍala, e.g. asmīn chūra sāvane mādayasva, 7.23.5^d; asmīn ū sū sāvane mādayasva, 7.29.2^c. The fourth pāda is refrain. It looks for all the world as though 7.92.5 were a latter appendage in broken metre to the four stanzas which originally made up the hymn. Pāda b is shortened from a jagati to a triṣṭubh in deference to the prevailing type. In any case the correspondence between the two stanzas suggests the praugaṣṭra; see Bergaigne, JA. xiii. (1888) 127.

1.135.3^c, 4^c, vāyo havyāni vītāye.

1.135.3^f, 8^b, adhvaryūbhir bhāramāṇā ayaṇsata.

1.135.4^{b+c} (Parucchepa Dāivodāsi; to Vāyu)

ā vām rātho niyútvān vakṣad āvase 'bhi prayāṇsi sūdhitāni vītāye vāyo
havyāni vītāye,

pībatam mādho āndhasaḥ pūrvapēyam hī vām hitam,

vāyav ā candreṇa rādhasā gatam, indraḥ ca rādhasā gatam.

cf. 1.135.4^f

6.16.44^b (Bharadvāja; to Agni)

āchā no yāhy ā vahābhi prayāṇsi vītāye,

ū devān sōmapitaye.

cf. 1.14.6^c

Pāda 1.135.4^c is identical with 1.135.3^c.—Oldenberg, SBE. xlvii. 133; RV. Noten, p. 139, make various suggestions regarding the penultimate pāda of 1.135.4, which just fall short of carrying conviction. For the pādas repeated in this item see also the closely similar pādas treated under 6.15.15^a.

[1.135.4^f, vāyav ā candreṇa rādhasā gatam: 4.48.1^o—4^o, vāyav ā candreṇa rāthēna.]

[1.135.5^c, ācūm ātyam nā vājīnam: 1.129.2^g, prkṣām ātyam, &c.]

1.135.6^a (Paruccheпа Daivodāsi ; to Vāyu)

imé vām sómā apsr̥ á sutá ih₁ ádhvaryúbhir bháramāṇā ayaṇsata, vāyo cukrá
ayaṇsata, 1.135.3^b

eté vām abhy asṛksata tiráḥ pavítram ācávaḥ,
yuvāyávo 'ti rómāny avyáyā sómāso áty avyáyā.

9.62.1^b (Jamadagni Bhārgava ; to Soma Pavamāna)

eté asṛgram índavas tiráḥ pavítram ācávaḥ,
vícvaṇy abhi sáubhagā.

9.67.7^b (Gotama ; to Soma Pavamāna)

ṡpavamānāsa índavas, tiráḥ pavítram ācávaḥ,
índraṁ yámebhir ācata.

9.24.1^b

It seems natural to suppose that the repeated páda, tiráḥ pavítram ācávaḥ, in 1.135.6, is borrowed from the sphere of Soma Pavamāna in the ninth book.

1.135.7^c (Paruccheпа Daivodāsi ; to Vāyu and Indra)

áti vāyo sasatō yāhi cācvato yátra grávā vádati táttra gachatam gr̥hám índraç ca
gachatam,

ví sūnftā dádṛçe ríyate ghṛtām á pūrṇáyā niyútā yátho adhvarám índraç ca yátho
adhvarám.

4.49.3^b (Vāmadeva ; to Indra and Bṛhaspati)

á na índrābṛhaspati gr̥hám índraç ca gachatam,

ṡsomapá sómapiṭaye.

1.23.3^c

8.69.7^b (Priyamedha Āṅgīrasa ; to Indra)

úd yád bradhnāsyā viṡṡapam gr̥hám índraç ca gánvahi,
mádhvaḥ pítvā sacevahi triḥ sapta sákhyuḥ padé.

It seems to me that the repetition of Indra's name in 4.49.3^b shows that páda b is employed here formulaically and secondarily. Cf. 6.36.6 ; 7.88.3 ; 8.25.2 ; 10.86.22, and for the entire phenomenon, Edgerton, KZ. xliii. 110 ff.

1.136.1^d (Paruccheпа Daivodāsi ; to Mitra and Varuṇa)

prá sú jyēsthāṁ nicirābhyām br̥hān nāmo havyaṁ matīm bharatā mṛṡayādbhyaṁ
svādiṡṡtham mṛṡayādbhyaṁ,

tá samrājā ghṛtāsuti yajñé-yajña úpastutā,

áthāinoḥ kṡatrām ná kútaç canádhṡse devatvām nú cid ádhṡse.

2.41.6^a (Gr̥tsamada ; to Mitra and Varuṇa)

tá samrājā ghṛtāsuti ṡadityá dánunas patí,

1.136.3^f

sácete ánavahvaram.

Cf. 8.29.9^b, samrājā sarpīrāsuti ; and 8.8.16^d, vasūyád dánunas patí. Note that 2.41.6^b = 1.136.3^f.

1.136.2^e (Paruccheпа Daivodāsi ; to Mitra and Varuṇa)

ádarçi gātūr uráve várīyasi pánthā ṛtāsyā sám ayaṇsta raçmibhiç cáksur bhágasya
raçmibhiḥ,

dyuksām mitrásyā sádanam aryamṇó várūṇasya ca,

áthā dadhāte br̥hád ukthyaṁ váya upastútyam br̥hád váyah.

8.47.9^d (Trita Āptya; to Ādityas)

āditir na uruṣyatv [āditih čarma yachatu,]

6.75.12^d

mātā mitrāsya revāto aryamñó várūṇasya cālnehāso va útāyah suūtāyo
va útāyah.]

refrain, 8.47.1^{ef}–18^{ef}

1.136.3^e (Parucchepa Dāivodāsi; to Mitra and Varuṇa)

jyótismatim āditim dhārayātkṣitim svārvatim ā sacete divé-dive jāgrvānsā divé-
dive,

jyótismat kṣatrām ācāte ādityā dānunas pāti,

mitrás tāyor várūṇo yātayājjanā 'ryamā yātayājjanah.

2.41.6^b (Grtsamada; to Mitra and Varuṇa)

[tā samrāja ghr̥tāsuti] ādityā dānunas pāti,

1.136.1^d

sācete ānavahvaram.

For the repeated pāda cf. 8.8.16^d, vasūyād dānunas patī. Note that 2.41.6^a = 1.136.1^d.

[1.136.4^a, ayām mitrāya várūṇāya čāntamah: 9.104.3^c, yāthā mitrāya, &c.]

1.136.6^{bc}, mitrāya vocām várūṇāya mīlhūse sumṛīkāya mīlhūse: 1.129.3^{fg},
mitrāya vocām várūṇāya saprāthah sumṛīkāya saprāthah.

1.137.1^e, 3^d, asmatrá gantam ūpa nah.

1.137.1^s (Parucchepa Dāivodāsi; to Mitra and Varuṇa)

suṣumā yātam ādriḥhir gōcṛitā matsarā imé sómāso matsarā imé,

ā rājanā diviṣpr̥c̥asmatrā gantam ūpa nah,]

1.137.1^e

imé vām mitrāvaruṇā gāvāçiraḥ sómāḥ çukrá gāvāçiraḥ.

9.64.28^c (Kaçyapa Mārīca: to Soma Pavamāna)

dāvidyutatyā rucā pariṣṭōbhantya kṛpā,

sómāḥ çukrá gāvāçiraḥ.

It seems as though 9.64.28 treated the repeated pāda loosely and secondarily, as compared with 1.137.1. Grassmann, 'die milchgemischten Soma's sind erhellt von lichtem Strahlenglanz, versehn mit rauschender Gestalt'. Ludwig, 854, not very differently. Note, however, that 1.137.1, 2 are really not much more than Soma Pavamāna stanzas, done over for Mitra and Varuṇa. Therefore 1.137.1 is likely to be later than 9.64.28.

1.137.2^b: 1.5.5^c; 5.51.7^b; 7.32.4^b; 9.22.3^b; 63.15^b; 101.12^b, sómāso dādhy-
açiraḥ.

1.137.2^e: 1.47.7^d; 5.79.8^c; 8.101.2^d, sākām sūryasya raçmibhiḥ.

1.137.2^s (Parucchepa Dāivodāsi; to Mitra and Varuṇa)

imā ā yātam indavaḥ [sómāso dādhyaçiraḥ] sūtāso dādhyaçiraḥ,

utā vām uśāso budhi [sākām sūryasya raçmibhiḥ,]

sutō mitrāya várūṇāya pitāye cārur ṛtāya pitāye.

1.5.5^c

1.47.7^d

9.17.8^c (Asita Kāçyapa, or Devala Kāçyapa ; to Soma Pavamāna)
mādhor dhārām ānu kṣara tivrāḥ sadhāsthām āsadaḥ,
cārur ṛtāya pītāye.

For the repeated pāda see the Introduction, p. 22 ff.

[1.137.3^{bc}, aṅçūm duhanty ādribhiḥ sōmaṁ duhanty ādribhiḥ : 9.65.15^b, tivrām
duhanty ādribhiḥ.]

1.139.1^c : 1.132.5^c, devān āchā nā dhrtāyaḥ.

[1.139.3^d, yuvōr viçvā ādhi çriyaḥ : 8.92.20^a, yāsmiṁ viçvā, &c.]

[1.139.6^c, sumṛītko na ā gahi : 1.91.11^c, sumṛītko na ā viça.]

Group 14. Hymns 140-164, ascribed to Dirghatamas Āucathya

1.140.10^a (Dirghatamas Āucathya ; to Agni)

asmākam agne maghāvatsu didiḥy ādha çvāsivān vṛṣabhō dāmūnāḥ,
avāsyā çṣumatir adīder vārmeva yutsū pari jārbhurāṇaḥ.

6.8.6^a (Bharadvāja Barhaspatya ; to Vāiçvānara)

asmākam agne maghāvatsu dhārāyānāmi kṣatram ajaram suvīryam,
vayam jayema çatīnām sahasrīnam vāiçvānara vājam agne tāvotibhiḥ.

[1.141.9^d, arān nā nemih paribhūr ājāyathāḥ : 1.32.15^d, arān nā nemih pari tā
babhuva.]

Cf. 5.13.6.

1.142.1^c (Dirghatamas Āucathya ; Āpra, here Agni)

sāmidho agna ā vaha devān adyā yatāsrucē,
tāntum tanuṣva pūrvyām sutāsomāya dāçuṣe.

8.13.14^c (Goçuktin Kāṇvāyana, and Açvasuktin Kāṇvāyana ; to Indra)

ā tū gahi prā tū drava mātṣvā sutāsyā gómataḥ, cf. 8.13.14^b
tāntum tanuṣva pūrvyām yāthā vidé.

I feel quite certain that the repeated idea fits less well with Indra and the otherwise banal statement about him, in 8.13.14. Moreover the refrain appendage yāthā vidé (tetra-syllabic pāda throughout the hymn) betrays late workmanship for 8.13. See Part 2, chapter 2, class B 3.

1.142.2^b : 1.13.2^a, mādhumantām tanūnapāt.

[1.142.2^c, yajñām viprasya māvataḥ : 1.17.2^b, hāvam viprasya. &c.]

1.142.3^a (Dirghatamas Āucathya ; Āpra, here Nārāçansa)

gūciḥ pāvako ādbhuto mādhvā yajñām mimikṣati,
nārāçansaḥ trīr ā divo devō devēṣu yajñīyaḥ.

8.13.19^c (Nārada Kāṇva ; to Indra)

stotā yāt te ānuvrata ukthāny ṛtuthā dadhē,

çūciḥ pāvakā ucyate sō ādbhutaḥ.

9.24.6^c (Viçvamanas Vaiyaçva ; to Pavamāna Soma)

pāvasva vṛtrahantamokthēbhīr anumādyah,

çūciḥ pāvako ādbhutaḥ.

9.24.7^a (The same)

çūciḥ pāvakā ucyate sōmaḥ sutāsya mādhvah,

devāvīr aghaçaṇsahā.]

9.24.7^c

Stanza 8.13.19 offers a remarkably convincing instance of secondary workmanship, both from the point of form and contents. As regards the latter the repeated pādas show that the attributes contained in pāda c, namely, çūciḥ pāvakā ucyate sō ādbhutaḥ, can be applied to a devoted poet (stotā ānuvrataḥ, in pāda a) only in a secondary, hyperbolic sense. The poet is said to be (ucyate) the possessor of the divine attributes, çūci, pāvakā, ādbhuta ; in reality he is no such thing. If we press the point, the poet who devotedly offers songs of praise with oblations of soma assumes the attributes of soma himself (9.24.6, 7). As regards the form, 8.13.19^c has in sō ādbhutaḥ the usual tetrasyllabic refrain-pāda which marks the artificial workmanship of 8.13 throughout. Aufrecht, in the preface to his second edition of the Rig-Veda, p. xxxv, writes anent 8.13.19^c: 'Wer? der Stotr oder Indra? In dem Kopfe der Uebersetzer steigt keine Ahnung von einer Schwierigkeit auf. Die Attribute passen nur auf Agni oder Soma.' Sāyaṇa, indeed, whom some scholars still place in the pose of high authority, ascribes the attributes to Indra. We are, I am sure, approaching a period of RV. criticism which will explain many such oddities.

1.142.4^{ab} (Dirghatamas Āucathya ; Āpriyaḥ)

īlito agna ā vahēndraṁ citrām ihā priyām,

iyām hī tvā matir māmāchā sujihva vacyāte.

5.5.3^{ab} (Vasuçruta Ātreya ; Āpra)

īlito agna ā vahēndraṁ citrām ihā priyām,

sukhāi rāthebhīr utāye.

For 1.142.4^{cd} cf. 3.39.1, and Geldner, Ved. Stud. ii. 259; for citrām see under 1.92.13. The two hymns share also 1.142.7^c and 5.5.6^b.

1.142.6^{a+d}: 1.13.6^{a+b}, vī çrayantām ṛtāvīdhaḥ, dvāro devīr asaçcātah.

1.142.7^b: 1.13.7^a, nāktosāsā supēçasā.

1.142.7^{c+d} (Dirghatamas Āucathya ; Āpriyaḥ)

ā bhādamāne ūpake [nāktosāsā supēçasā,]

yahvī ṛtāsya mātārā sīdatām barhīr ā sumāt.

1.13.7^a

5.5.6^b (Vasuçruta Ātreya ; Āpra)

suprātike vayovīdhā yahvī ṛtāsya mātārā,

doṣām uṣāsam imahe.

9.33.5^b (Trita Āptya : to Soma Pavamāna)

abhi brāhmīr anūsata yahvīr ṛtāsya mātārāḥ,

marmṛjyānte divāḥ çīçum.

9.102.7^b (Trita Āptya; to Soma Pavamāna)

samīciné abhī tmānā yahvī ṛtasya mātārā,

tanvānā yajñām ānuśāg yād añjaté.

10.59.8^b (Bandhu Gopāyana, or others; to Dyāvapṛthivyāu)

çām ródasi subāndhave yahvī ṛtasya mātārā,

bhárataṁ ápa yád rápo dyāuḥ pṛthivi kṣamā́ rápo 1mó sú te kíṁ caná-
mamat. 65 refrain, 10.59.8^c ff.

8.87.4^b (Dyumntika Vāsiṣṭha, or others; to Aṇvins)

pībataṁ sómaṁ mádhumanantam aṇvinā barhiḥ sīdataṁ sumát,

tā vāvṛdhānā úpa suṣṭutīm divó gantām gaurāv ivéṇam.

The dual form, yahvī ṛtasya mātārā, to Day and Night, 1.142.7; 5.5.6; to Heaven and Earth, 10.59.8, and probably also 9.102.7 (cf. 9.74.2; 10.44.8), is original. The plural form, 9.33-5, to the Prayer Cows (Ludwig, 823), in the Rishi's best style of untrammelled fancy, is secondary.—For 1.142.7^d cf. ā barhiḥ sīdataṁ narā, 8.87.2^b.—For the correspondence of 1.142 and 5.5 see also under 1.142.4^{ab}.

1.142.8^{bc}: 1.13.8^{bc}; 1.188.7^{bc}, hótārā dāivyā kavī, yajñām no yakṣatām imām.

1.142.8^d (Dirghatamas Āucathya; Āpra, here Divine Hotars)

mandarājihvā jugurvānī 1hótārā dāivyā kavī,

65 1.13.8^b

1yajñām no yakṣatām imām, sidhrām adyá divispṛçam.

65 1.13.8^c

2.41.20^b (Grtsamada; to Dyāvapṛthivyāu, or Havirdhāne)

dyāvā naḥ pṛthivī́ imām sidhrām adyá divispṛçam,

yajñām devéṣu yachatām.

5.13.2^b (Sutāmbhara Ātreya; to Agni)

agné stómaṁ manāmahe sidhrām adyá divispṛçam,

devāsya dravīṇasyávaḥ.

The question of interpretation involved is this: Is divispṛçam, in 5.13.2^b, genitive singular, agreeing with Agni, or is it nominative plural, agreeing with the subject of manāmahe? The translators, Ludwig, 351; Grassmann; Oldenberg, SBE. xlvī. 395, take the first view. The last mentioned scholar, in a note, definitely: 'divispṛçam, no doubt, is genitive sing. referring to Agni, not nominative plural, referring to the worshippers.' I cannot say whether Oldenberg, at the time of his writing, had in mind the parallels, but they seem to me rather to point to the opposite view, namely that the worshippers attain to heaven by means of their song of praise (stóma), just as they accomplish the same end in the parallel stanzas by means of their sacrifice (yajñā). For examples of the frequent juxtaposition of stóma and yajñā see RV. 1.156.1; 2.5.7; 5.52.4; 6.16.22; 8.6.3; çg. 10.9.17. We may accept this conclusion notwithstanding that divispṛç is a fitting epithet of Agni in 10.88.1 (cf. 6.8.2), as also of other gods (see the Lexicons). I render 5.13.2: 'Desirous of riches we devise to-day a successful song of praise for god Agni, attaining (by it) heaven.' This accords well with the meaning of the other two stanzas, 'May the two pleasant-tongued, praising, divine Hotars, the sages, to-day perform for us this successful sacrifice that attains to heaven' (1.142.8). And, 'May heaven and earth to-day place with the gods this successful sacrifice, that attains to heaven' (2.41.20).

1.142.11^{cd}: 1.105.14^{cd}, agnīr havyā́ suṣudati devó devéṣu médhirah; 1.188.10^c, agnīr havyā́ni siṣvadat.

1.143.2^a (Dirghatamas Āucathya; to Agni)

sá jáyamānaḥ paramé vyòmany avír agnir abhavan mātariçvane,
asyá krátvā samidhanāsya majmānā prā dyāvā çocīḥ prthivī arocayat.

6.8.2^a (Bharadvāja Barhaspatya; to Vaiçvānara)

sá jáyamānaḥ paramé vyòmani vratāny agnir vratapā araksata,
vy antárikṣam amimīta sukrátur vaiçvānaró mahinā nákam asprçat.

7.5.7^a (Vasiṣṭha Maitravaruṇi; to Vaiçvānara)

sá jáyamanaḥ paramé vyòman vāyúr ná páthaḥ pári pási sadyāḥ,
tvām bhúvanaḥ janáyann abhí krann ápatyāya jātavedo daçasyān.

For the metrical modulation of the repeated páda, see Part 2, chapter 2, class A 1.

[1.143.8^{cd}, ádadbhebhír ádrpitebhír iṣṭe 'nimīṣadbhiḥ pári páhi no jáḥ: 6.8.7^{ab},
ádadbhebbis tava gopábhír iṣṭe 'smákam páhi triṣadhasṭha surín.]

Cf. Aufrecht, Preface to his Second Edition of the Rig-Veda, p. xiv.

[1.144.4^b, samāne yónā mithunā sámokasā: 1.159.4^b, jámi sáyoni mithunā
sámokasā.]

1.144.5^b (Dirghatamas Āucathya; to Agni)

tām im hinvanti dhítāyo dáça vriçó devám mártāsa útāye havāmahe,
dhānor ádhi pravata á sá ṛṇvaty abhivrájadbhir vayúnā návādhita.

3.9.1^b (Viçvāmitra Gāthina; to Agni)

sákhāyas tvā vavṛmahe devám mártāsa útāye,

ḥapám nápatām subhágam sudítim, ḥsupráturtim anehásam.]

☞ c: 3.9.1^c; d: 1.40.4^d

5.22.3^b (Viçvasāman Ātreya; to Agni)

cikitvinmanasaḥ tvā devám mártāsa útāye,

vāreṇyasya té 'vasa iyánāso amanmahi.

8.11.6^b (Vatsa Kāva; to Agni)

vípraḥ víprasó 'vase devám mártāsa útāye,

ḥagníḥ gírbhir havāmahe.]

☞ 8.11.6^c

For 1.144.5 cf. Pischel, Ved. Stud. i. 300; ii. 69; Oldenberg, RV. Noten, p. 146.

1.144.7^{b+d} (Dirghatamas Āucathya; to Agni)

ágne juśásva prāti harya tát váco mándra svádhāva řtajāta súkrato,
yó viçvataḥ pratyāññ ási darçató raṇvāḥ sámñrṣṭāu pitumāñ iva kṣáyāḥ.

8.74.7^c (Gopavana Ātreya; to Agni)

iyám te návyasī matir ágne ádhāy asmád á,

mándra sújāta súkrató 'mūra dāsmátithe.

10.64.11^a (Gaya Plāta; to Viçve Devāḥ, here Maruts)

raṇvāḥ sámñrṣṭāu pitumāñ iva kṣáyō bhadrá rudráṇām marútām
ūpastutíḥ,

góbhiḥ syāma yaçāso jáneṣv á sádā devāso řlaya sacemahi.

We render 1.144.7: 'O Agni, enjoy thou and delight in this song, O lovely, blissful, ṛta-begotten, highly intelligent (god), who art turned towards us from all sides, conspicuous, lovely to behold like a dwelling rich in food.' The second pāda has a curious parallel in 8.74.7, which may be rendered: 'This right new song was furnished thee by us, O Agni, lovely, well-born, highly intelligent, wise, wonderful guest.' Here pāda c = māndra sū[ādhāva ṛta]jāta sūkrato; it seems likely that the shorter pāda is a scooped-out form of the longer; see Part 2, chapter 2, class B 11. Stanza 10.64.11 shares with 1.144.7 its fourth pāda in such a way as to betray its relative date: 'Lovely to behold, like a dwelling rich in food, is the kindly consent of the Rudras and the Maruts, &c.' The mere juxtaposition of 1.144.7 and 10.64.11 shows the secondary character of the repeated pāda in the latter stanza; its primary value in 1.144.7 is guaranteed by the correspondence of darṣatō and sāndrṣṭāu; cf. Ludwig, iii. 116. See also RV. 4.1.8.

[1.146.3^a, samānām vatsām abhī samcāranti: 3.33.3^d; 10.17.11^c, samānām yōnim ānu samcāranti (10.17.11^c, samcārantam).]

1.147.1^d (Dirghatamas Āucathya; to Agni)

kathā te agne çucāyanta āyōr dadāçūr vājebhir açuṣāñāḥ,
ubhé yāt toké tánaye dādhānā ṛtāsya sāmān raṇāyanta devāḥ.

4.7.7^b (Vāmadeva Gāutama; to Agni)

sasāsya yād víyutā sāsminn ūdhann ṛtāsya dhāman raṇāyanta devāḥ,
mahāñ agnir nāmasā rātāhavyo vér adhvarāya sādām id ṛtāvā.

See Oldenberg, SBE. xlv. 170, 343; RV. Noten, pp. 147, 273. Agni is āyū, as well as men are āyavaḥ (see Bloomfield, Religion of the Veda, pp. 139, 158); therefore I am very sceptical about Oldenberg's proposed change of āyōh in 1.147.1^a to āyavaḥ.

1.147.3 (Dirghatamas Āucathya; to Agni) =

4.4.13 (Vāmadeva Gāutama; to Agni)

yé pāyāvo māmatelyāñ te agne pāçyanto andhām duriṭād āraçṣan,
rarāçṣa tñ sukṛto viçvāvedā dīpsanta id ripāvo nāha debhuḥ.

Since māmatelyā, a metronymic of Dirghatamas, occurs otherwise only in the Dirghatamas hymns of the first book (1.152.6; 158.6), the original place of this verse seems to be in the first book. In 4.4.13 it may be a case of secondary concatenation with stanza 12^c (té pāyavaḥ . . . yé pāyavaḥ). Cf. Oldenberg, SBE. xlv. 171, 334; RV. Noten, p. 147.

1.148.1^a, máthid yād im viṣṭō mātariçvā: 1.71.4^a, máthid yād im víbhṛto mātariçvā.

1.148.4^c (Dirghatamas Āucathya; to Agni)

purūñi dasmó ní rināti jámbhāir ād rocate vāna ā vibhāvā,
ād asya vāto ānu vāti çocír āstur ná çāryam asanām ānu dyūñ.

7.3.2^c (Vasiṣṭha Māitravaruñi; to Agni)

próthad āçvo ná yāvase 'viṣyāñ yadā mahāḥ samivaraṇād vy ásthāt,
ād asya vāto ānu vāti çocír ādha sma te vrājanam kṛṣṇām asti.

Very similar lines are: 4.7.10^b, yād asya vāto anuvāti çociḥ, and 10.142.4^c, yadā te vāto anuvāti çociḥ, both times also of Agni.

1.149.1^a (Dirghatamas Āucathya ; to Agni)

mahāḥ sá rāyā éṣate pátir dán̄n iná inásya vásunaḥ padá á,
 úpa dhrājantam ádrayo vidhān̄n ít.

10.93.6^c (Tānva Pārtha ; to Viṣve Devāḥ)

utá no devāv aṣvīnā ṣubhás pátri dhāmabhir mitrávaruṇā uruṣyatām,
mahāḥ sá rāyā éṣatē 'ti dhānveva duriṭá.

Some unnecessary embarrassment, it seems to me, these two stanzas have occasioned. Pischel's treatment of them, *Ved. Stud.* ii. 99 ff., involves dividing pátir dán̄n from 1.149.1^a, and placing it with pāda b ; and, even more temerarily, treating sá . . . éṣate in both stanzas as first person : 'um grossen reichthum gehe ich ihn (or, sie) an.' There is no difficulty if we remember that the gods as well as the Vedic sacrificers possess and need wealth (cf. the author *IF.* xxv. 190, 193) ; the gods, of course, in order that they may bestow it upon men. Accordingly 10.93.6 : 'Further, the divine Aṣvins, Lords of brightness, and Mitra and Varuṇa shall help us according to their natures. (He whom they help) hastes across misfortune, as across a desert, to great wealth.' Here the subject of éṣate is the yajamāna. In 1.149.1, Agni, Lord of the house, hastes to great wealth, not really for himself, but again for the sacrificer ; see Oldenberg's perfectly good translation, *SBE.* xlii. 176. Still we may suppose that the original form of the stanza was without the refrain-like pátir dán̄n (cf. 1.120.6 ; 153.4 ; 10.99.6 ; 105.2) ; and, to match, the sense of the pāda fits more primarily the yajamāna in 10.93.6.

1.151.4^b (Dirghatamas Āucathya ; to Mitra and Varuṇa)

prá sá kṣitír asura yá máhi priyá řtāvānāv řtám á ghoṣatho bṛhát,
yuvām̄ divó bṛható dākṣam ābhúvam̄ gām̄ ná dhury úpa yuñjāthe apāḥ.

8.25.4^c (Viṣvamanas Vāiṣṭva ; to Mitra and Varuṇa)

mahánta mitrávaruṇā samrāja devāv ásurā,
řtāvānāv řtám á ghoṣato bṛhát.

For 1.151.4 see Oldenberg, *SBE.* xlii. 224 ; *RV. Noten*, p. 149.

1.152.1^d, řtēna mitrávaruṇā sacethe : 1.2.8^a, řtēna mitrávaruṇāu.

[1.152.4^d, priyām̄ mitrásya varuṇasya dhāma ; 7.61.4^a, ṣānsā mitrásya, &c. ; 10.10.6^c, bṛhān̄ mitrásya, &c. ; 10.89.8^c, prá yé mitrásya, &c. Cf. also under 2.27.7^c and 4.5.4^c.]

1.152.5^a (Dirghatamas Āucathya ; to Mitra and Varuṇa)

anaṣvó jātó anabhiṣúr árvā kánikradat patayad ūrdhvāsānuḥ,
acittam̄ bráhma jujuṣur yúvānaḥ prá mitré dhāma varuṇe gr̄nāntaḥ.

4.36.1^a (Vāmadeva ; to R̄bhus)

anaṣvó jātó anabhiṣúr ukthyò ráthas tricakráḥ pári vartate rájaḥ,
mahát tát vo devyāsa pravācanam̄ dyām̄ řbhavaḥ pṛthivīm̄ yác ca
pūṣyatha.

These two stanzas seem to me to offer a clear case of relative date. In 4.36.1 the R̄bhus are said to have fashioned a chariot, fit to be praised in hymns because without horse and bridle it courses with three wheels about the air. Because it is three-wheeled it seems to be

the chariot of the Aṣvins; cf. 1.120.10. That sort of a vehicle is, the lord knows, marvellous enough, but it will readily pass in the light of mythic fancies and ethnological parallels elsewhere. Similarly in 6.66.7 the Maruts are described, along the same line of fancy, even more energetically, as crossing the air without span of deer or horses, without charioteer, and without bridle. Now in 1.152.5 the mystery is heightened to the second power, as it were. Ludwig, 97: 'ohne ross geboren, ohne zügel der renner, wiehernd fliegt er mit aufgerichtem rücken.' Grassmann: 'Geboren ohne Ross und Zügel, wiehernd fliegt auf der Renner mit erhobenem Rücken.' Geldner and Kaegi, Siebenzig Lieder, p. 13, more diplomatically, but less close to the text and the parallel in 4.36.1: 'Sich bäumend schiesst nach oben mit Gewieher der Renner ohne Zügel, der kein Ross ist.' Any attempt to extract a picture with clear outline out of 1.152.5^a will prove quite futile; the pāda is built by a secondary poetaster upon the previously existing pāda 4.36.1^a; he 'goes' his model 'one better', and loses himself in mock-mythic fatuity—one of the standard failings of his class: something like, 'the steed, which is after all no horse, and goes without bridle'. Or, 'the steed which is born of no horse', &c.

[1.152.7^a, ā vām mitrāvaruṇā havyājuṣṭim: 7.65.4^a, ā no mitrā^o; see under 3.62.16.]

1.153.1^b (Dirghatamas Āucathya; to Mitra and Varuṇa)

yājāmahe vām mahāḥ sajoṣā havyébbhir mitrāvaruṇā nāmobbhiḥ,
ghṛtāir ghṛtasnū ādha yād vām asmé adhvaryāvo ná dhitibhir bhāranti.

4.42.9^b (Trasadasyu Pāurukutsya; to Indra and Varuṇa)

purukūtsāni hī vām ādāçad dhavyébbhir indrāvaruṇā nāmobbhiḥ,
āthā rājanam trasādasyum asyā vṛtrahānaṁ dadathur ardhadevām.

7.84.1^b (Vasiṣṭha; to Indra and Varuṇa)

ā vām rājanāv adhvaré vavṛtyām hávyebhir indrāvaruṇā nāmobbhiḥ,
prā vām ghṛtāci bāhvór dādhanā pāri tmānā viṣurupā jigāti.] 5.15.4^d

1.154.2^b (Dirghatamas Āucathya; to Viṣṇu)

prā tād viṣṇu stavate vīryeṇa mrgó ná bhīmāḥ kucaró giriṣṭhāḥ,
yāsyorūṣu triṣū vikrámaṇeṣv adhikṣiyānti bhūvanāni víçvā.

10.180.2^a (Jaya Āindri; to Indra)

mrgó na bhīmāḥ kucaró giriṣṭhāḥ parāvāta ā jaganthā párasyaḥ,
srkām sañçāya pavim indra tigamām ví çātrūn tālhi ví mṛdho nudasva.

Aufrecht in the Preface to the second edition, p. xxx, thinks that the simile in 10.180.2 does not fit well. I agree with him, because a and b join badly. But I do not see that it fits even as well in 1.154.2. It is carried out loosely in either case; in 10.180.2 at least in connexion with warlike deeds. The pāda looks like a floating one, its original occasion may be lost. This condition of flotation is illustrated interestingly by AV. 7.26.2 which blends elements of both stanzas: prā tād viṣṇu stavate vīryāni mrgó na bhīmāḥ kucaró giriṣṭhāḥ, parāvāta ā jagamyāt párasyaḥ. Just such processes without doubt preceded the Rig-Veda as we have it. For sundry points in the two stanzas see Neisser, Bezz. Beitr. vii. 227; xvii. 254; Hillebrandt, Ved. Myth. i. 44; Ludwig, Kritik, pp. 26, 36, 51.

1.154.5^b (Dirghatamas Āucathya; to Viṣṇu)

tād asya priyām abhī pátho aṣyām náro yātra devayāvo mādanti,
urukramāsyā sá hī bāndhur itthā viṣṇoḥ padé paramé mādhma útsaḥ.

7.97.1^b (Vasiṣṭha; to Indra)
yajñe divo nr̥śādane pr̥thivyā náro yātra devayāvo mādanti,
indrāya yātra sāvanāni sunvé gāman mādāya prathamān vāyaç ca.

For 1.154.5 cf. Pischel, Ved. Stud. ii. 88; Hillebrandt, Ved. Myth. iii. 354, note 1.

1.155.3^{cd} (Dirghatamas Āucathya; to Viṣṇu and Indra)
tā im vārdhanti māhy asya pāuṁsyam nī mātārā nayati rētaṣe bhujé,
dādāhātī putrō 'varam páram pitúr náma tṛtīyam ádhi rocané divāḥ.

9.75.2^{cd} (Kavi Bhārgava; to Pavamāna Soma)
r̥tāsyā jihvā pavate mādhu priyām vaktā pátir dhiyó asyā ádabhyāḥ,
dādāhātī putrāḥ pitrór apīcyām náma tṛtīyam ádhi rocané divāḥ.

Cf. Muir, Original Sanskrit Texts, iv. 75; Bergaigne, i. 238; ii. 108, 124, 125 note, 476, 418; Ludwig, Kritik, p. 45. The repeated distichs interpret one another to some extent. 9.75.2^{cd}: 'The son sets the parents' hidden third name (form) upon the luminous space of the heavens.' 1.155.3^{cd}: 'The son sets the lower and higher (form) of the father (upon the lower and middle planes); the third name (form) upon the luminous space of the heavens.' In 1.155.3 tā (tāḥ) is difficult: Sāyaṇa, 'oblations of soma'. If we only knew who is the son (putrō) who sets Viṣṇu's three forms (his three steps) on the lower, higher, and highest places, the stanza would not be too obscure. The first hemistich of 1.155.3, according to Sāyaṇa, refers to Indra whose manhood is aroused by soma and who in turn incites his parents (Heaven and Earth) to fruitfulness. The passage seems to me rather to refer to Viṣṇu. In 9.75.2 the first distich speaks of soma unmistakably, but we are left to guess who the parents are. Ludwig, Kritik, 45, ingeniously, but without convincing me, regards vaktā pátir dhiyāḥ and dhīḥ herself, in 9.75.2, as the parents, whom Soma sets on the highest place, beyond his own region of the moon. Needless to say the relative date of the two stanzas is buried in their obscurities.

1.155.4^d (Dirghatamas Āucathya; to Viṣṇu)
tāt-tad id asya pāuṁsyam gr̥ṇimasInāsya trātūr avrkāsya m̐lhūsaḥ,
yāḥ pāṛthivāni tribhīr id vígāmabhir urú kramiṣṭorugāyāya jīvāse.

8.63.9^b (Pragātha Kāṇva; to Indra)
asyā v̥ṣṇo vyódana urú kramiṣṭa jīvāse,
yāvām ná paçvā á dade.

Ludwig, 607, renders 8.63.9, 'bei dieses stieres überquellen schritt er weit aus zum leben, wie getreide empfind ich vieh'. It is hard to doubt that 8.63.9 is secondary, even if we understand Viṣṇu to be the subject of the repeated pāda, v̥ṣṇo referring to Indra. Even thus its workmanship is bad. Grassmann, as well as Ludwig, refers v̥ṣṇo to Soma, and takes the subject of urú kramiṣṭa to be Indra. This seems to me unlikely.

1.157.1^c (Dirghatamas Āucathya; to Aṇvins)
ábodhy agnir̥ jmā úd eti sūryo vy ūśāç candrá mahy āvo arcīṣa,
áyukṣātām aṇvīnā yātave rátham̐ prāsāvīd devāḥ savitā jágat pṛthak.

10.35.6^c (Luça Dhānāka; to Viçve Devāḥ)
anamivā ūśāsa á carantu na úd agnāyo jihatām̐ jyótiṣā br̥hāt,
áyukṣātām aṇvīnā tūtujīm̐ rátham̐ svasty agnīm̐ samidhanām̐ imahe.

1.157.4^a: 1.92.17^c, ā na ūrjam vahatam aṇvīṇā yuvām.

1.157.4^{cd}: 1.34.11^{cd}, prāyus tāristam nī rāpānsi mṛkṣatam sēdhatam dvēṣo bhāvataṁ sacabhūva.

1.159.1^a (Dirghatamas Āucathya; to Dyāvapṛthivyāu)
prā dyāvā yajñāḥ pṛthivī ṛtāvṛdhā mahī stuse vidātheṣu prācetasā,
devēbhīr yē devāputre sudānsasetthā dhiyā vāryāni prabhūṣataḥ.

7.53.1^a (Vasiṣṭha; to Dyāvapṛthivyāu)
prā dyāvā yajñāḥ pṛthivī nāmobhīḥ sabādha īle bhṛatī yājatre,
tē cid dhī pūrve kavāyo gṛhātāḥ purō mahī dadhirē devāputre.

[1.159.4^b, jāmi sāyonī mithunā sāmokasā: 1.144.4^b, samānē yonā mithunā sāmokasā.]

[1.159.4^d, samudrē antāḥ kavāyaḥ suditāyaḥ: 10.177.1^c, samudrē antāḥ kavāyo vī cakṣate.]

1.159.5^d (Dirghatamas Āucathya; to Dyāvapṛthivyāu)
tād rādho adyā savitūr vāreṇyām vayām devāsya prasavē manāmahe,
asmābhyāṁ dyāvapṛthivi sucetūnā rayīm dhattam vāsumentam ṣatagvīnam.

4.34.10^b (Vāmadeva; to Ṛbhus)
yē gōmantam vājavantam suvīram rayīm dhattā vāsumentam puru-
kṣum,

tē agrepā ṛbhavo mandasānā asmē dhatta yē ca rātīm gṛhānti.

4.49.4^b (Vāmadeva; to Indra and Bṛhaspati)
asmē indrābṛhaspati rayīm dhattam ṣatagvīnam,
āṣvāvantam sahasrīnam.

6.68.6^b (Bharadvāja; to Indra and Varuṇa)
yām yuvām dāyādhvarāya devā rayīm dhattō vāsumentam purukṣum,
asmē sā indrāvaruṇāv āpi ṣyāt prā yō bhanākti vanūṣam āṣasthī.

7.84.4^b (Vasiṣṭha; to Indra and Varuṇa)
asmē indrāvaruṇā viṣvāvaram rayīm dhattam vāsumentam purukṣum,
prā yā ādityō ānṛtā mināty āmitā ḡro dayate vāsuni.

See for these parallel pādas, with reference to purukṣum, 'containing much cattle', Bloomfield, IF. xxv. 190.

[1.160.1^c, sujānmanī dhīṣāṇe antār iyate: 1.35.9^b, ubhē dyāvapṛthivī antār iyate.]

See the context of each stanza.

1.160.4^c (Dirghatamas Āucathya; to Dyāvapṛthivyāu, here Sūrya)
ayām devānām apāsām apāstamo yō jajāna ródasi viṣvācambhuvā,
vī yō mamē rājasī sukratūyāyājārebhi skāmbhanebhiḥ sām anṛce.

6.7.7^a (Bharadvāja Barhaspatya; to Vaiṣṇanara)

vi yó rájáñsy ámimīta sukrátur ^{cf. 6.6.7^b} váiṣṇanaró vi divó rocaná kavīh,

pári yó viṣvā bhūvanāni paprathé 'dabdhō gopā amṛtasya rakṣitā.

Cf. 6.49.13^a, yó rájáñsi vimamé párthivāni, of Viṣṇu; and 6.8.2^c, vy ántárikṣam amimīta sukrátuḥ, of Agni.—For the metrical aspect of the repeated páda see Part 2, chapter 2, class A 3; for sám ānṛce in 1.160.4^d, Oldenberg, RV. Noten, p. 152.

1.161.4^a, 13^a, cakṛvānsa (13^a, suṣupvānsa) ṛbhavas tát aprchata.

1.161.7^a (Dirghatamas Āucathya; to Ṛbhus)

niç cārmaṇo gām ariṇīta dhītibhir yá járantā yuvaçá tákr̥notana,
sāudhanvanā áçvād áçvam atakṣata yuktvá rátham úpa devān ayātana.

4.36.4^b (Vamadeva; to Ṛbhus)

úkaṁ vi cakra camasām cāturvayam, niç cārmaṇo gām ariṇīta dhīti-
bhiḥ, ^{cf. 4.35.2^d}

áthā devésv amṛtatvām ānaça çruṣṭí vājā ṛbhavas tát va ukthyām.

1.162.1^{ab} (Dirghatamas Āucathya; Açvastutiḥ)

má no mitró várūṇo aryamáyūr indra ṛbhukṣá marútaḥ pári khyan,
yád vājīno devájatasya sápteḥ pravakṣyāmo vidáthe viryāni.

5.41.2^{ab} (Atri Bhāuma; to Viçve Devāḥ)

té no mitró várūṇo aryamáyūr indra ṛbhukṣá marúto juṣanta,
nāmobhir vā yé dádhate suvṛktīm stóman rudráya mīlhūse sajósāḥ.

Cf. the parallel relation of 8.73.14^{ab} to 8.73.15^{ab}, under 6.60.14^{ab}.—For 1.162.1^{ab} cf. also 7.93.8^c, méndro no viṣṇur marútaḥ pári khyan.

1.162.6^d, 12^d, utó téṣām abhígūrtir na invatu.

1.162.8^d, 9^d, 14^d, sárvā tá te ápi devésv asti.

[1.162.22^c, anāgastvām no áditiḥ kṛnotu: 4.39.3^c, ānāgasam tám áditiḥ kṛnotu.]

1.163.7^c (Dirghatamas Āucathya; Açvastutiḥ)

átra te rūpām uttamām apacyam jígīsamānam isá á padé góḥ,
yadá te máрто ánu bhógam ánaḥ ád id grásiṣṭha ósadhīr ajigah.

10.7.2^c (Trita Āptya; to Agni)

imá agne matáyas túbhyan jātá góbhir áçvair abhi gr̥nanti rádhaḥ,
yadá te máрто ánu bhógam ánaḥ vāso dádhāno matibhiḥ sujāta.

Cf. Oldenberg, RV. Noten, p. 156; Geldner, Rigveda Komm., p. 30, and note Grassmann's inconsistent renderings, ii. 294, 455.

1.163.10^c (Dirghatamas Āucathya; Açvastutiḥ)

irmántāsaḥ sñlikamadhyamāsaḥ sám çūranāso divyāso átyāḥ,
hañsé iva çreṇiqō yatante yád áksīsur divyām ájnam áçvāḥ.

3.8.9^a (Viṣvāmitra Gāthina; to the Yupa)

haṁsā iva creniṣo yātānāḥ cūkrā vāsānāḥ svāraṇo na āguḥ,
unniyāmānāḥ kavibhiḥ purāstād devā devānām āpi yanti pāthah.]

3.8.9^d

In the light of anta and madhyama, cūranāso, in 1.163.10, may perhaps harbour a compound cūra-nās, 'having the heads (lit. noses) of heroes', or, 'the snorting nostrils of heroes'. Dubious native comments begin with Nirukta 4.13; cf. especially Mahidhara to VS. 29.21. It seems to me in any case that the hind-quarters, flanks, and heads of the divine horses are described: Irmāntasah, 'broad-haunched'; silikamadhyamāsah, 'having the flanks of a silika, some slender animal', in any case something like 'lean-flanked'.

[1.164.3^c, saptā svāsāro abhi sām navante: 10.71.3^d, tām saptā rebhā abhi sām navante.]

[1.164.21^c, ino viṣvasya bhūvanasya gopāḥ: 2.27.4^b, devā viṣvasya, &c.]

1.164.30^d, 38^b, āmartyo mārtyeṇā sāyonih.

1.164.31 (Dirghatamas Āucathya; to Viṣve Devāḥ) =

10.177.3 (Pataṅga Prajāpatya; Mayābhedaḥ)

āpaçyaṁ gopām ānipyamānam ā ca pārā ca pathibhiḥ cārantam,
sā sadhrīoḥ sā viṣūcīr vāsāna ā varivarti bhūvaneṣv antāḥ.

This cosmic brahmodya, addressed to the sun, seems to be connected so loosely in both hymns as to preclude any decision as to priority. The chances are in favour of 1.164.31. Of more recent literature see Henry, *Les Livres viii et ix de l'Atharva-Vēda*, pp. 112, 153; Deussen, *Geschichte der Philosophie*, vol. i, part 1, p. 115.

[1.164.40^b, ātho vayām bhāgavantāḥ syāma: 7.41.5^b, tēna vayām, &c.]

1.164.43^d, 50^b, tāni dhārmāṇi prathamāny āsan.

1.164.50 (Dirghatamas Āucathya; Sādhyāḥ) =

10.90.16 (Nārāyaṇa; to Puruṣa)

yajñēna yajñām āyajanta devās tāni dhārmāṇi prathamāny āsan,
tē ha nākaṁ mahimānaḥ sacanta yātra pūrve sādhyāḥ sānti devāḥ.

In the Puruṣa hymn this stanza is evidently appended; see Deussen, l.c., 119, 158.—Pāda b is repeated in 1.164.43^d.

1.164.52^b (Dirghatamas Āucathya; to Sarasvat, or Sūrya)

divyām suparnām vāyasām brhāntam apām gārbhaṁ darçatām oṣadhinām,
abhipatō vṛṣṭibhis tarpāyantaṁ sāsasvantam āvase jōhavimī.

3.1.13^a (Viṣvāmitra Gāthina; to Agni)

apām gārbhaṁ darçatām oṣadhinām vānā jājana subhāgā virūpam,
devāsaç cin mānasā sām hī jagmūḥ pāniṣṭhaṁ jātām tavāsam duvasyan.

Bergaigne, i. 144; ii. 47, regards Agni as the theme of 1.164.52, especially on the strength of pāda b, 'child of the waters and the plants'. If Agni at all, he must be the solar Agni.

So Deussen, l.c., 119, who regards the stanza as addressed directly to the sun. Or, according to Bergaigne, 'l'oiseau divin . . . ne peut être . . . qu'Agni ou Soma'. Or, again, 'l'oiseau Agni peut être tantôt le soleil, tantôt l'éclair'. Hillebrandt, *Ved. Myth.* i. 380, identifies Sarasvant with Apām Napat, Agni Somagopā, or Soma. Ludwig, *Kritik*, p. 32: 'diser (sc. Sarasvān) kann am besten mit vṛṣabha oṣadhīnām (als mond, divyaḥ suparnaḥ) bezeichnet werden.' The words vṛṣabhām oṣadhīnām are the variant of AV. 7.39.1. But the repeated pāda 3.1.13^a shows that the words apām gārbham darṣatām oṣadhīnām refer indeed to Agni, in an unmistakable Agni stanza and Agni hymn. In AV. 4.14.6; 7.39.1 the same pāda (with variants) seems also to point to Agni. The additional words divyām suparnām will point then to Agni, the heavenly eagle, so as to exclude the interpretation of Sarasvant as Soma. The conception of the heavenly eagle wavers between lightning and sun. Stanza 1.164.52 seems to me to be addressed to the Sun, the heavenly fire. The relative chronology of the repeated pāda remains indeterminable.

Group 15. Hymns 165-191, ascribed to Agastya Māitrāvaruṇi

[1.165.13^d eṣām bhūta nāvedā ma ṛtānām; 4.23.4^c, devō bhuvan nāvedā, &c.]

1.165.15 = 1.166.15 = 1.167.11 = 1.168.10 (Agastya, or Agastya Māitrāvaruṇi; to Maruts)

eṣā va stómo maruta iyām gīr mādāryāsyā mānyāsyā kārōḥ,
eṣā yāsiṣṭa tanvō vayām vidyāmeṣām vṛjānam jīrādānum.

See Oldenberg, *RV. Noten*, p. 164 ff.—The fourth pāda is refrain in 1.165.15^a ff.

1.165.15^d; 166.15^d; 167.11^d; 168.10^d; 169.8^d; 171.6^d; 173.13^d; 174.10^d;
175.6^d; 176.6^d; 177.5^d; 178.5^d; 180.10^d; 181.9^d; 182.8^d; 183.6^d;
184.6^d; 185.11^d; 186.11^d; 189.8^d; 190.8^d, vidyāmeṣām vṛjānam
jīrādānum.

1.166.4^a, bhāyante vīṣvā bhūvanāni harmyā: 1.85.8^c, bhāyante vīṣvā bhūvanā
marūdbhyaḥ.

[1.166.8^b, pūrbhī rakṣatā maruto yām āvata: 1.64.13^b, tasthāu va ūtī maruto, &c.]

1.166.15 = 1.165.15 = 1.167.11 = 1.168.10.

[1.167.1^d, sahasrīṇa ūpa no yantu vājāḥ: 7.26.5^c, sahasrīṇa ūpa no māhi vājān.]

[1.167.9^b, arāttac cic chāvaso āntam apūḥ: 1.100.15^b, āpaç canā çāvaso, &c.]

1.167.11: see 1.166.15.

[1.168.1^d, mahē vavṛtyām āvase suvṛktībhiḥ: 1.52.1^d, éndram vavṛtyām, &c.]

1.168.9^d (Agastya Māitrāvaruṇi; to Maruts)

āsuta pṛçñir mahatē rāṇāya tveṣām ayāsām marūtām ānikam,
tē sapsarāso janayantābhvam ād it svadhām iṣirām pāry apaçyan.

10.157.5^b (Bhuvana Āptya, or Sādhana Bhāuvana; to Viṣve Devaḥ)
 pratyāñcam arkām anayañ chācibhir
 ād it svadhām iṣirām páry apaçyan.

Cf. Oldenberg, RV. Noten, p. 169.

1.168.10 = 1.165.15 = 1.166.15 = 1.167.11.

[1.169.5^c, té šu no marúto mṛṣayantu: 1.171.3^a, stutáso no marúto, &c.]

1.170.5^a (Agastya; to Indra)

tvám iṣiṣe vasupate vásūnām tvám mitráñām mitrapate dhésthah,
 indra tvám marúdbbhiḥ sám vadasvādha práçāna ṛtuthá havīñsi.

8.71.8^c (Sudṛiti Āngirasa, and Purumīḥa Āngirasa; to Agni)
 āgne mákiṣ te devásya rátim ádevo yuyota,
 tvám iṣiṣe vásūnām.

[1.171.3^a, stutáso no marúto mṛṣayantu: 1.169.5^c, té šu no marúto, &c.]

1.174.2^b (Agastya; to Indra)

dāno víça indra mṛdhrāvācaḥ saptá yát púraḥ çárma çáradir dārt,
 ṛṇór apó anavadyārnā yúne vṛtrām purukútsāya randhriḥ.

6.20.10^c (Bharadvāja; to Indra)
 sanéma té 'vasá návyā indra prá pūrāva stavanta enā yajñāñiḥ,
 saptá yát púraḥ çárma çáradir dārd dhán dāsīḥ purukútsāya çíkṣad.

The expression hán dāsīḥ, in 6.20.10^c, which Ludwig impugns (see *Der Rig-Veda*, vi. 94), is partly explained by víçaḥ in 1.174.2^b: 'thou didst slay the Dāsa clans'. For dāno in 1.174.2^b, which certainly means either 'slay' or 'subject', cf. Pischel, *Ved. Stud.* ii. 94, 106; Oldenberg, *RV. Noten*, p. 173. The parallelism with hán in 6.20.10^c is obvious, and supported by 1.131.4^b, pūro yād indra çáradir avātiraḥ. The word dāno has suggested both to native commentators and to Westerners the root dam 'tame'. Perhaps it is a more or less nonce formation blended together out of dam and han; cf. adamāyo dāsýūn in 6.18.3. The connexion of dāno with dán in 10.61.20 (Pischel, l. c., 106) seems to me very doubtful. Note that the two hymns 1.174 and 6.20 share stanza 1.174.9 = 6.20.12. Cf. also Bergaigne, ii. 140, 199, 211, 305, 352 ff.; Hillebrandt, *Ved. Myth.* i. 112; iii. 272.

1.174.5^a, váha kútsam indra yásmiñ cākán: 1.33.14^a, ávaḥ kútsam indra yásmiñ cākán.

1.174.5^c (Agastya; to Indra)

[váha kútsam indra yásmiñ cākán, syūmanyú ṛjrá vátasyáçvā, 1.33.14^a
 prá súraç cakráñ vṛhatād abhíke 'bhi spēdho yāsiṣad vājrabāhuḥ.

4.16.12^d (Vāmadeva Gāutama; to Indra)
 kútsāya çūṣṇam açuṣaṁ ní barhiḥ prapitvé áhnaḥ kúyavañ sahasrā,
 sadyó dāsýūn prá mṛṇa kutseyéna prá súraç cakráñ vṛhatād abhíke.

Stanza 1.174.5 shares its first páda with 1.33.14; the rest of the stanza is reproduced largely in 4.16.11, 12. Cf. Pischel, *Ved. Stud.* i. 24; Geldner, *ibid.* ii. 171; Oldenberg, *RV. Noten*, p. 278.

1.174.8^d (Agastya ; to Indra)

sānā tā ta indra nāvya āguḥ sāho nābhō 'viraṇāya pūrvīḥ,
bhinat pūro nā bhīdo ādevīr nanāmo vādhār ādevasya pīyōḥ.

2.19.7^d (Gṛtsamada ; to Indra)

evā ta indrocātham ahema çravasyā nā tmānā vājāyantah,
acyāma tāt sāptam āçuṣāṇā nanāmo vādhār ādevasya pīyōḥ.

See Oldenberg, RV. Noten, pp. 174, 205, with citations of earlier literature. Note Ludwig's (479) interesting emendation of nā bhīdo to anabhido, which aims to make away with the at least clumsy expression nā bhīdo, which is not rendered quite digestible by Oldenberg's suggestion, 'er zerbrach wie Burgen die widergöttlichen Zerbrechungen'. We should expect (with Ludwig) something like 'the unbreakable castles', unbreakable till Indra broke them.

1.174.9 (Agastya ; to Indra) =

6.20.12 (Bharadvāja ; to Indra)

tvām dhūnir indra dhūnimatīr ṛṇór apāḥ sīrā nā srāvantiḥ,
prā yāt samudrām āti çūra pārṣi pārāyā turvāçam yādum svastī.

See Oldenberg, RV. Noten, p. 175.—Note that the two hymns share also 1.174.2^b = 6.20.10^c.

[1.175.2^b, vṛṣā mādō vāreṇyaḥ : 8.46.8^a, yās te mādō vāreṇyaḥ.]

[1.175.3^c, sahāvān dāsyum avratām : 9.41.2^c, sahāvāno dāsyum, &c.]

1.175.5^{ab} : 1.127.9^{de}, çuṣmīntamo hī te mādō dyumnīntama utā krātuḥ.

1.175.6 = 1.176.6 (Agastya ; to Indra)

yāthā pūrvebhyo jaritṛbhyā indra māya ivāpo nā tṛṣyate babbhūtha,
tām ānu tvā nivīdam johavīmi 1vidyāmeṣām vṛjānam jīrādānum.]

☞ refrain, 1.165.15^d ff.

1.176.1^b (Agastya ; to Indra)

mātsi no vāsyaiṣṭaya indram indo vṛṣā viça,
rghāyāmāna invasi, çātrum ānti nā vindasi.

☞ 1.10.8^b

9.2.1^c (Medhātithi Kāṇva ; to Soma Pavamāna)

pāvasva devavīr āti, pavītram soma rānhyā,
indram indo vṛṣā viça.

☞ 9.2.1^a

Ludwig, 481, renders 1.176.1 : 'Frou dich am tranke, bestes uns zu suchen, [sag] Indu als stier flies ein, tobend stürzest du, findest in der nähe keinen feind.' Ludwig is perplexed by the anacoluthic change of subject in the second pāda, and therefore supplies the imperative 'say', construing 'the second pāda as a statement of Indra. Grassmann puts the burden on the other shoulder, namely the first pāda, and coordinates the two pādas by making mātsi transitive, Indu its subject, incidentally leaving nas out of account entirely, to wit : 'Berausch zur Schatzerlangung ihn, in Indra dringe, Indu, Held.' But the pāda indram indo vṛṣā viça in the Pavamāna hymn is in faultless connexion ; its extraneous and parenthetic character in 1.176.1 is due to borrowing : 'Intoxicate thyself (O Indra) in order to get us greater riches —O bull Indu (Soma), enter Indra !—Impetuously thou (Indra) dost rush, findest no enemy near (i.e. to withstand thee).' The second pāda of 1.176.1 also is repeated in 1.10.8^b (q.v.): both forms are equally good.

The first pāda of 9.2.1 also recurs in a Pavamāna hymn, 9.36.2 :

sá váhniḥ soma jāgrviḥ pávasva devavír āti, abhi kóṣam madhuçútam.

The two Pavamāna stanzas are equally good, but it is interesting to see that Ludwig, unaware of their parallelism, obtains very different results. He renders 9.2.1, in 793: 'reinige dich die götter ladend, hindurch durch das sieb in eiligem lauf, als stier o Indu geh in Indra ein.' But, at 826, he renders 9.36.2: 'als ross, soma, [immer] wachend, läutere dich hindurch du, im bewusstsein, dass du zu den göttern komst [der du die götter genieusst], hin in das madhutriefende gefäss.' The expression 'im bewusstsein dass du zu den göttern komst' presupposes the change of devavír āti to devavír iti; in his note (cf. also *Der Rig-Veda*, vi. 25) he adheres to this emendation, supporting it by reference to 9.39.1 and 9.101.5. The parallelism with 9.2.1 forbids this ingenious suggestion.

1.176.1^c, r̥ghāyāmāṇa invasi: 1.10.8^b, r̥ghāyāmāṇam invataḥ.

1.176.2^b: 1.7.9^a, yá ékaṣ carsaṇInám.

[1.176.2^d, yávam ná carkṛṣad vīṣā: 1.23.15^c, góbhir yávam ná carkṛṣat.]

1.176.3^a (Agastya; to Indra)

yásya víçvāni hástayoḥ páñca ksitiInám vásu,
spāçayasva yó asmadr̥g divyévāçānir jahi.

6.45.8^a (Çamyu Barhaspatya; to Indra)

yásya víçvāni hástayor ūcúr vásūni ní dvitá,
virásya pr̥tanāśāhaḥ.

For 6.45.8 see Oldenberg, RV. Noten, p. 396, where earlier literature is cited.

1.176.5^d: 1.4.8^c, právo vájeṣu vājīnam.

1.176.6 = 1.175.6.

1.177.1^b (Agastya; to Indra)

á carsaniprá vīṣabhó jánānām rájá kṛṣṭīnám puruhūtá indrah,
sutáḥ çravyānn ávasópa madrig yuktvá hári vīṣanā yāhy arvān. ~~cf.~~ cf. 1.177.1^d

4.17.5^b (Vāmadeva Gāutama; to Indra)

yá éka íc cyāváyati prá bhúmā rájá kṛṣṭīnám puruhūtá indrah,
satyám enam ánu víçve madanti rātīm devásya gr̥nató maghónaḥ.

The hymn 1.177 is certainly late clap-trap; the jingly use of stems vīṣan and vīṣabhá furnishes its main claim to attention. All its repeated pādas are suspects.

[1.177.1^d, yuktvá hári vīṣanā yāhy arvān: 5.40.4^c, yuktvá hárībhyām úpa yāsad arvān.]

1.177.3^b (Agastya; to Indra)

á tiṣṭha rátham vīṣanam vīṣā te sutáḥ sómah páriṣiktá mádhūni,
yuktvá vīṣabhyām vīṣabha ksitiInám hárībhyām yahi pravatópa madrik.

7.24.2^b (Vasiṣṭha Māitrāvaruṇi; to Indra)

gr̥bhītām te mána indra dvibárhāḥ sutáḥ sómah páriṣiktá mádhūni,
vīṣṭadhenā bharate suvīktír iyám indram jóhuvati manīṣá.

See the preceding item. For vīṣṭadhenā see Geldner, *Ved. Stud.* iii. 39; Oldenberg, *Vedaforschung*, p. 98; Oliphant, *JAOS.* xxxii. 410.

1.177.5° (Agastya ; to Indra)

ó sústuta indra yahy arvāñ ūpa brāhmaṇi mānyāśya kārōh,
vidyāma vāstor āvasā gr̥ṇānto 〔vidyāmeṣām vr̥jānaṁ jirādānum.〕
☞ refrain, 1.165.15^d ff.

6.25.9° (Bharadvāja ; to Indra)

evā na sp̥ṛdhaḥ sām ajā samātsv indra rārandhī mithatīr ādeviḥ,
vidyāma vāstor āvasā gr̥ṇānto 〔bharadvāja utā ta indra nūnām.〕
☞ 6.25.9^d

10.89.17° (Reṇu Vaiṣvāmitra ; to Indra)

evā te vayām indra bhuñjatnām 〔vidyāma sumatnām nāvānām.〕
☞ 1.4.3^b
vidyāma vāstor āvasā gr̥ṇānto 〔viṣvāmitrā utā ta indra nūnām.〕
☞ 6.25.9^d

For the relation of 10.89.17 to 6.25.9 see under 1.4.3^b.—Stanza 1.177.5 is late; cf. under 1.177.1^b. For the construction of āvasā gr̥ṇānto see Oldenberg, RV. Noten, p. 176; for vāstor, Bartholomae, Bezz. Beitr. xv. 212 ff.; Oldenberg, *ibid.* p. 79.

1.179.2° (Lopāmudrā ; to Rati)

yé cid dhī pūrva ṛtasāpa āsan sākām devébhir āvadann ṛtāni,
té cid āvasur nahy āntam āpuḥ sām ū nū pātnr vṛṣabhir jagamyuh.

10.154.4° (Yami ; Bhāvavṛttam)

yé cit pūrva ṛtasāpa ṛtāvāna ṛtāvīdhaḥ,
pitṛn tāpasvato yama tāñ cid evāpi gachatāt.

The metre would seem to point to the lateness of 10.154.4. For 1.179.2 see von Schroeder, *Mysterium und Mimus*, p. 156 ff.; Oldenberg, RV. Noten, p. 177, where earlier literature is cited.

1.179.5° (Pupil of Agastya ; to Rati)

imām nū sōmam āntito hr̥tsú pitām ūpa bruve,
yāt sīm āgaç cakṛmā tát sū mṛṣatu pulukāmo hī mārtyaḥ.

5.85.7^d (Atri Bhāuma ; to Varuṇa)

aryamyām varuṇa mitryām vā 〔sākhāyam vā sādām id bhrūtaram vā.〕
☞ 1.185.5^b

veçām vā nītyām varuṇāraṇam vā yāt sīm āgaç cakṛmā çirāthas tát.

7.93.7° (Vasiṣṭha ; to Indra and Agni)

só agna enā nāmasā samiddhó 'chā mitrām vāruṇam indraṁ voçeh,
yāt sīm āgaç cakṛmā tát sū mṛṣa tād aryamāditiḥ çirathantu.

It would seem a good guess that pāda c is primary in 7.93.7.

1.180.10° (Agastya ; to Aṇvins)

tām vām rātham vayām adyā huvema stōmair aṇvinā suvitāya nāvyaṁ,
āriṣṭanemim pāri dyām iyanām 〔vidyāmeṣām vr̥jānaṁ jirādānum.〕
☞ refrain, 1.165.15^d ff.

4.44.1^a (Purumīḷha Sāuhotra and Ajamīḷha Sāuhotra ; to Aṇvins)
 tām vām rátham vayám adyá huvēma pṛthujráyam aṇvinā sámgaṭim
 góh,
 yáḥ sūryám váhati vandhuráyúr gírvāhasam purutámaṁ vastúyūm.

Ludwig, 34, suggests návyas for návyam in 1.180.10, in the sense of návyase. This is required by the sense, but the word may after all refer to rátham, so that there is no pressing reason for emending. The expression 'new chariot' is frequent ; see Grassmann's *Lex.*, s. v. náva.

1.182.6^b (Agastya ; to Aṇvins)
 ávaviddham táugryám apsv antár anārambhaṇé támasi práviddham,
 cátsaro návo játhasaya júṣṭa úd aṇvibhyám íṣitāḥ párayanti.

7.104.3^b (Vasiṣṭha ; to Indra and Soma)
 indrásomā duṣkṛto vavré antár anārambhaṇé támasi prá vidhyatam,
 yáthā nátaḥ púnar ékaḥ canódáyat tát vām astu sáhase manyumác chávah.

7.104.3 does not exactly impress one as of especial dignity or antiquity.—For játhasaya in 1.182.6^c see Oldenberg, *RV. Noten*, pp. 103, 181 (with citations of earlier literature).

1.183.1^b, trivandhuró vṛṣaṇā yás tricakráḥ : 1.118.1^d, trivandhuró vṛṣaṇā vāta-
 ranhāḥ.

1.183.3^{cd} (Agastya ; to Aṇvins)
 á tiṣṭhataṁ suvṛtaṁ yó rátho vām ánu vratāni vartate havīṣmān,
 yéna narā nāsatyēṣayádhyāi vartír yáthás tánayāya tmāne ca.

1.184.5^c (The same)
 eṣá vām stómo aṇvināv akāri mānebhir maghavānā suvṛkti,
 yātām vartís tánayāya tmāne cāgástye nāsatyā mādanta.
 6.49.5^{cd} (Rjigvan Bhāradvāja ; to Viṣve Devāḥ)
 sá me vāpuḥ chādāyad aṇvínor yó rátho virúkman mánasā yujānāḥ,
 yéna narā nāsatyēṣayádhyāi vartír yáthás tánayāya tmāne ca.

Note the curious awkward separation by pāda ending of the articular yó from its noun rátho in 6.45.5^{cd}, and compare yó rátho in 1.183.3^a. I refrain from drawing conclusions.—Note that 1.183.6 = 1.184.6.

1.183.4^{cd} (Agastya ; to Aṇvins)
 má vām vṛko má vṛkír á dadharshín má pári varktam utá máti dhaktam,
 ayám vām bhāgó níhita iyám gír dásrāv imé vām nidháyo mádhūnām.

8.57 (Val. 9).4^a (Medhya Kāṇva ; to Aṇvins)
 ayám vām bhāgó níhito yajatremá gíro nāsatyópa yātam,
 píbataṁ sómam mádhumantam asmé prá dāṇvānsam avatān cācibhiḥ.

3.58.5^d (Viçvāmitra; to Aṣvins)

tiráḥ purū cid aṣvinā rájáñsy āṅguṣó vām maghavānā jáneṣu,

éhá yātaṁ pathíbhir devayānāir, dāsrāv imé vām nidhāyo mádhunām.

☞ 1.183.6^c

Note that both repeated pādas of 3.58.5 recur in stanzas of 1.183, to wit: 3.58.5^a in 1.183.6^c (also 1.187.6^c); and 3.58.5^d in 1.183.4^d.

1.183.5^d (Agastya; to Aṣvins)

yuvām gótamaḥ purumīḥó átrir dāsrā hávaté 'vase haviṣmān,

dīcaṁ na diṣṭām ṛjuyéva yántā me hávaṁ nāsatyópa yātam.

8.85.1^a (Kṛṣṇa Āṅgīrasa; to Aṣvins)

á me hávaṁ nāsatyā, ṣvinā gáchataṁ yuvám,

☞ 5.75.3^b

ṁádhvaḥ sómasya pítāye.

☞ 1.47.9^d

The metre of 8.85.1^a is defective; apparently the line is merely a curtailed version of 1.183.5^d. Otherwise also the stanza 8.85.1 is vacuous. For 8.85.1^c cf. under asyá sómasya pítāye in 1.22.1^c.

1.183.6^a = 1.184.6^a: 1.93.6^a; 7.73.1^a, átāriṣma támasas pārām asyá.

1.183.6^c = 1.184.6^c (Agastya; to Aṣvins)

átāriṣma támasas pārām asyá, prāti vām stómo aṣvināv adhāyi, ☞ 1.93.6^a

éhá yātaṁ pathíbhir devayānāir vidyāmeṣám vṛjánāṁ jīrádānum.

☞ refrain, 1.165.15^d ff.

3.58.5^c (Viçvāmitra; to Aṣvins)

tiráḥ purū cid aṣvinā rájáñsy āṅguṣó vām maghavānā jáneṣu,

éhá yātaṁ pathíbhir devayānāir dāsrāv imé vām nidhāyo mádhunām.

☞ 1.183.4^d

Note the correspondence of 1.183.3^d with 1.184.5^c, above.—Cf. 4.37.1^b, closely allied to 7.38.8^d, and the cadence pathíbhir devayānāih, 5.43.6^d.

[1.184.2^a, asmé ũ śú vṛṣaṇā mādayetham: 4.14.4^d, asmín yajñé vṛṣaṇā, &c.]

1.184.5^c, yātām vartis tánayāya tmāne ca: 1.183.3^{cd}; 6.49.5^{cd}, yéna narā nāsa-
tyeṣayádhyai vartir yāthás tánayāya tmāne ca.

1.184.6 = 1.183.6; see under 1.183.6.

1.185.2^d–8^d, dyāvā rákṣataṁ pṛthivi no ábhvāt.

1.185.8^b (Agastya; to Dyāvāpṛthivyāu)

devān vā yác cakṛmá kác cid ágaḥ sákhāyaṁ vā sádam ij jáspatiṁ vā,

iyām dhír bhūyā avayānam eṣām dyāvā rákṣataṁ pṛthivi no ábhvāt.

☞ refrain, 1.185.2^d–8^d

5.85.7^b (Atri Bhāuma ; to Varuṇa)

aryamyaṁ varuṇa mitryaṁ vā sākḥāyaṁ vā sādāṁ id bhrātaraṁ vā,
veçāṁ vā nityaṁ varuṇāraṇaṁ vā yāt sm āgaç cakṛmā çirāthas tāt.

Since the spirit of the stanzas is Varuṇa spirit we may suppose that the repeated pāda originated in 5.85.7.—Cf. 2.27.14 ; 4.12.4.

1.186.2^b (Agastya ; to Viçve Devāḥ)

ā no viçva āskrā gamantu devā mitrō aryamā vāruṇaḥ sajōṣāḥ,
bhūvan yāthā no viçve vṛdhāsaḥ kāran suśāhā vithurāṁ nā çāvaḥ.

7.60.4^d (Vasiṣṭha ; to Mitra and Varuṇa)

ūd vām prkṣāso mādhumanto asthur, ā sūryo aruhac chukrām āraṇaḥ,
a : 4.45.2^a ; b : 5.45.10^a
yāsmā adityā ādhvano rādanti mitrō aryamā vāruṇaḥ sajōṣāḥ.

The list of the gods in the repeated pāda fits primarily the designation ādityāḥ in 7.60.4 ; secondarily the designation viçve devāḥ in 1.86.2.—For āskra in 1.186.2 see KZ. xxv. 71 ; for prkṣā in 7.60.4, Fischel, Ved. Stud. i. 96.

1.186.3^a (Agastya ; to Viçve Devāḥ, here Agni)

prēṣṭhaṁ vo ātithiṁ gr̥ṇiṣe 'gnīṁ çastibhir turvāniḥ sajōṣāḥ,
āsad yāthā no vāruṇaḥ suktīrīr iṣaç ca paṛsad arigūrtāḥ sūrīḥ.

8.84.1^a (Uçanas Kavya ; to Agni)

prēṣṭhaṁ vo ātithiṁ stuṣe mitrām iva priyām,
agnīm rātham nā vēdyam. 8.19.8^b

Pāda 8.84.1^a, prēṣṭhaṁ vo ātithiṁ, followed by stuṣe, as a sort of metrical vox media between the two pādas, is so defective as to invite the conclusion that it is an imitation of 1.186.3^a, which is, however, itself not perfect. See Oldenberg, ProL, pp. 38, note 5, 69, note 3, 187, note 5 ; RV. Noten, p. 182. For stanza 8.84.1 Oldenberg, ProL 288 ; SBE. xlv. 195 ; Fischel, Ved. Stud. i. 93, 105 ; for 1.186.3, Geldner, Ved. Stud. iii. 79.—A similar sequence of words in 8.103.10, prēṣṭhaṁ u priyāṇāṁ stuhv . . . agnīm . . .

1.186.4^b (Agastya ; to Viçve Devāḥ, here Uṣāsānaktā)

ūpa va eṣe nāmasā jigīṣosāsānāktā sudūgheva dhenūḥ,
samāne āhan vimāṁso arkām viṣurūpe pāyasi sāsminn ūdhan.

7.2.6^b (Vasiṣṭha Māitrāvaruṇi ; Āpra, to Uṣāsānaktā)

utā yōsaṇe divyē mahī na uṣāsānāktā sudūgheva dhenūḥ,
barhiṣādā puruhūtē maghōnī ā yajñīye suvitāya çrayetam.

The repeated pāda here involves a certain case of relative dates. Pāda 7.2.6^b contains the subject of the sentence, Morn and Night, compared to a cow that yields abundant milk : 'And the two great divine maidens, Morn and Night, like a cow that yields abundant milk, they the reverend patronesses, called by many, seated upon our barhis, shall come to us for our weal.' But in 1.186.4 the repeated pāda is in the accusative : 'With reverence do I implore for you . . . Morn and Night, like a cow that yields abundant milk.' The sense of this passage is guaranteed by 5.41.7 : ūpa va eṣe vāndyebhiḥ çuśāḥ . . . arkāḥ, uṣāsānāktā.

The author of 1.186.4 has borrowed the existing pāda 7.2.6^b, content to take it as it is, because the slight alteration to uśāsānāktā sudūghām iva dhenūm is metrically inconvenient. I would answer, therefore, in the affirmative Oldenberg's question, RV. Noten, p. 183 : 'Bewegte sich der R̥ṣi nicht im Wortlaut jener stelle (namely 7.2.6), nach Art vedischer Dichter dadurch unangefochten, dass uśāsānāktā hier akkusative sind ?'

1.188.4^a (Agastya ; Āpra, to Barhis)
prācīnaṁ barhīr ōjasā sahasravīram astraṇan,
yātrādityā virājatha.

9.5.4 (Asita Kāçyapa, or Devala Kāçyapa ; Āpra, to Barhis)
barhīḥ prācīnaṁ ōjasā pavamāna str̥ṇān hāriḥ,
devēṣu devā iyate.

For the general character of 9.5 see Oldenberg, Prol., pp. 28, note, 194 ; and our p. 17. The Pavamāna stanza is accordingly late.

1.188.7^{bc} : 1.13.8^{bc} ; 1.142.8^{bc}, hótārā dāivya kavi, yajñām no yakṣatām imām.

1.188.10^c, agnīr havyāni siṣvadat : 1.105.14^c ; 142.11^c, agnīr havyā suṣṇdati.

1.189.1^b (Agastya ; to Agni)
agne nāya supāthā rāyē asmān viçvāni deva vayúnāni vidvān,
yuyodhy asmāj juhuraṇām eno bhūyīṣṭhaṁ te nāmauktīm vidhema.

3.5.6^b (Viçvāmītra Gathina ; to Agni)
ṛbhūç cakra īdyaṁ cāru nāma viçvāni devā vayúnāni vidvān,
sasāsya cārma ghṛtāvat padām vés tād id agnī rakṣaty āprayuchan.

For 3.5.6 see Oldenberg, RV. Noten, p. 227.

1.189.2^b (Agastya ; to Agni)
agne tvām pārayā nāvyo asmān svastibhir āti durgāni viçvā,
pūç ca pṛthivī bahulā na urvī bhāvā tokāya tanyāya çām yōḥ.
10.56.7^b (Bṛhaduktha Vāmadevya ; to Viçve Devāḥ)
nāvā nā kṣodāḥ pradīçaḥ pṛthivyāḥ svastibhir āti durgāni viçvā,
svām prajāṁ bṛhaduktho mahitvāvareshv adadhād ā parēṣu.

Cf. 1.99.1^c, sá nah parṣad āti durgāni viçvā.

[1.190.2^b, sargo ná yó devayatām ásarji : 9.97.46^d, kámo ná, &c.]

1.190.8^c (Agastya ; to Bṛhaspati)
evā mahás tuijātás tuiṣmān bṛhaspátir vṛṣabhó dhāyi devāḥ,
sá na stutó virávad dhātu gómad 1 vidyāmeṣām vṛjanam jirāṣanum.]

☞ refrain, 1.165.15^d ff.

7.23.6^c (Vasiṣṭha Maitrāvaruṇi ; to Indra)
1 evéd indram vṛṣaṇam vājrabāhum, vasiṣṭhāso abhy arcanty arkāiḥ,
☞ cf. 7.23.6^a
sá na stutó virávad dhātu gómad 1 yuyám pāta svastibhiḥ sádā nah.]

☞ refrain, 7.1.20^d ff.

For 7.23.6^a cf. 9.97.4^d, abhīndram vṛṣaṇam vājrabāhum.

1.191.1^d, 4^d, ny adfṣṭā alipsata.

1.191.4^c (Agastya ; to Ap, Tṛṇa, Sūrya ; an Upaniṣad)

ni gāvo goṣṭhé asadan ní mrgāso avikṣata,

ní ketávo jánānām ıny adfṣṭā alipsata.]

¶ 1.191.1^d

5.66.4^c (Rātaḥavya Ātreya ; to Mitra and Varuṇa)

ādḥā hi kāvyā yuvām dākṣasya pūrbhir adbhutā,

ní ketúnā jánānām cikéthe pūṭadakṣasā.

1.191.5^a (Agastya ; to Ap, Tṛṇa, Sūrya ; an Upaniṣad)

etá u tyé práty adṛṇan pradosām táskarā iva,

ıadrṣṭā víṇvadrṣṭāḥ] prátibuddhā abhutana.

¶ 1.191.5^c

7.78.3^a (Vasiṣṭha ; to Uṣas)

etá u tyāḥ práty adṛṇan purástāj jyótir yāchantir usāso vibhātíḥ,

ıājījanan sūryam yajñām agním] apācīnam támō agād ájuṣṭam. ¶ 7.78.3^c

We render 1.191.5, 'These (evil creatures) here have been seen, like thieves at night. O ye invisible (creatures), (yet) seen by all, ye have been noted !' Cf. Ludwig, 921 ; Grassmann, ii. 462 ; Henry, Mémoires de la Société de Linguistique, ix. 239. The stanza is magic rubbish of the worst sort. Henry, worried by the metre of pāda a, would read prāti dṛṇan, but the pāda is nothing more than a stunted loan, in form and sense, from the perfect stanza 7.78.3, where the metre of the repeated pāda is also good.

1.195.5^c, 6^c, adrṣṭā víṇvadrṣṭāḥ.

1.191.10^{c-f}, 11^{c-f}, só cin nú ná marāti nó vayām marāmāre asya yójanam hariṣṭhā

mādhū tvā madhulā cakāra ; 1.191.12^{c-f}, tāt cin nú ná maranti nó

vayām, &c. ; 1.191.13^{de}, āre asya yójanam, &c.

For the quasi metre of these formulas see Oldenberg, Prol. 160 (erroneous divisions) ; Bloomfield, Concordance ; Oldenberg, RV. Noten, p. 187. For pāda f see Concordance under madhū tvā madhulā karotu.

REPEATED PASSAGES BELONGING TO BOOK II

2.1.2 (Gr̥tsamada Bhārgava Çaunaka, formerly Çaunahotra ; to Agni) =

10.91.10 (Aruṇa Vāitahavya ; to Agni)

tāvāgne hotrām tāva potrām ṛtviyaṁ tāva neṣṭrām tvām agnīd
ṛtāyatāh,
tāva praçāstrām tvām adhvariyaṣi brahmā cāsi gṛhāpatiḥ ca no dāme.

The stanza is rather abrupt in 2.1, whereas in 10.91 its sequence after stanza 9 is peculiarly fit; cf. Weber, *Proceedings of the Berlin Academy*, June 14, 1900, p. 603, note 1, 606.

2.1.13^d: 1.94.3^b, tvé devā havir adanty āhutam.

2.1.16 (Gr̥tsamada, &c., as above ; to Agni) =

2.2.13 (The same)

yé stotṛbhyo góagrām áçvapeçasam ágne rātīm upasṛjānti sūrāyaḥ,
asmāñ ca tāñç ca prá hi néṣi vāsya á brhád vadema vidátthe suvīrāḥ.

The fourth pāda is refrain: see the next item.—Cf. Oldenberg, *Prol.* p. 431; *RV. Noten*, p. 189; *Pischel, Ved. Stud.* ii. 114.

2.1.16^d; 2.13^d; 11.21^d; 13.13^d; 14.12^d; 15.10^d; 16.9^d; 17.9^d; 18.9^d; 20.9^d;
23.19^d; 24.16^d; 27.17^d; 28.11^d; 29.7^d; 33.15^d; 35.15^d; 39.8^d;
40.6^d; 42.3^d; 9.86.48^d, brhád vadema vidátthe suvīrāḥ.

2.2.2^b (Gr̥tsamada, &c., as above ; to Agni)

abhī tva náktir uśáso vavāçiré 'gne vatsám na svásareṣu dhenávaḥ,
divá ivéd aratír mānuṣa yugá kṣápo bhāsi puruvāra samyátāḥ.

8.88.1^c (Nodhas Gāutama ; to Indra)

tām vo dasmām ṛtṣāham vásor mandānām āndhasaḥ,
abhī vatsám ná svásareṣu dhenáva iṇdraṁ gṛrbhír navāmahe.]

8.76.5^c

Cf. Geldner, *Ved. Stud.* iii. 114, who renders erroneously náktir uśáso in 2.2.2 by 'nachts und morgens'. The two words are the subject of abhī vavāçiré; cf. 9.94.2.

[**2.2.4^d**, pāthó ná pāyúm jánasi ubhé ánu: 9.70.3^b, ádābhyāso janúṣi ubhé ánu.]

2.2.8^c (Gr̥tsamada, &c., as above; to Agni)

sá idhná usáso rámyā ánu svār ná dīded aruṣéna bhānūnā,
hótrābhīr agnir mānuṣaḥ svadhvaró rájá viçám átithic cāru ayāve.

10.11.5^b (Havirdhāna Āngi; to Agni)

sādāsi raṇvó yāvaseva pūsyate hótrābhīr agne mānuṣaḥ svadhvarāḥ,
viprasya vā yāc chaçamānā ukthyām vājam sasavān upayāsi bhūribhīḥ.

Cf. 1.36.7^c, hótrābhīr agniṁ mānuṣaḥ sām indhate.

2.2.13 = 2.1.16.

2.3.1^d (Gr̥tsamada, &c., as above; to Agni)

sámiddho agnir níhitaḥ prthivyaṁ pratyān viçvāni bhūvanāny asthāt,
hótā pāvakaḥ pradīvaḥ sumedhā devó devān yajatv agnir árhan.

10.2.2^d (Trita Āptya; to Agni)

1 vési hotrām utā potrām jānanām, mandhatāsi draviṇodā ṛtāva,

svāhā vayām kṛṇāvāmā havīṁsi devó devān yajatv agnir árhan.

1.76.4^c

2.3.7^{a+d} (Gr̥tsamada, &c., as above; Āpra, to Dāivya Hotārā)

dāivyaḥ hótārā prathamā vidúṣṭara rjū yakṣataḥ sām rcā vapuṣṭarā,
devān yājantāv ṛtuthā sām añjato nābhā prthivyaḥ ádhi sānuṣu triṣū.

3.4.7^a (Viçvāmitra Gāthina; Āpra, to Dāivya Hotārā) =

3.7.8^a (Viçvāmitra Gāthina; to Agni)

dāivyaḥ hótārā prathamā ny řñje saptaḥ prkṣāsaḥ svadhāyā madanti,
ṛtām çānsanta ṛtām it tā áhur ánu vratām vratapá dídhyanāḥ.

10.66.13^a (Vasukarṇa Vasukra; to Viçve Devāḥ)

dāivyaḥ hótārā prathamā puróhita ṛtāsyā pānthām ánv emi sādhyá,

1.124.3^c

ksétrasya pátiṁ prátiveçam imahe viçvān devān amṛtān áprayuchataḥ.

10.110.7^a (Jamadagni Bhārgava, or Rāma Jamadagnya; Āpra, to Dāivya Hotārā)

dāivyaḥ hótārā prathamā suvácā mīmānā yajñām mānuṣo yajadhyāi,
pracodāyanta vidátheṣu karū praçīnam jyótiḥ pradīçā diçāntā.

3.29.4^b (Viçvāmitra; to Agni)

ílayas tvā padé vayām nābhā prthivyaḥ ádhi,

játavedo ní dhīmāhy 1 agne havyaḥ yā volhave,

1.45.6^d

For the chronology of these stanzas note the relation of 10.66.13 (certainly late) to 1.124.3 (under 1.124.3^{cd}).—In 2.3.7 vapuṣṭarā (for vapuṣṭarā) is made to rhyme more perfectly with vidúṣṭarā, as dadhantu (for dadhatu) rhymes with santu in 7.62.6; and dadhanti (for dadhati) with namanti in 7.56.19. Cf. Aufrecht, ZDMG. lx. 557.—For the apparently shortened páda 3.29.4^b cf. 3.8.3^b, vārsman prthivyaḥ ádhi, and see Part 2, chapter 2, class B 9.

[2.3.9^d, áthā devánām ápy etu páthah : 3.8.9^d ; 7.47.3^b, devá (7.47.3^b, devír) devánām ápi yanti páthah.]

2.3.11^c (Gṛtsamada Bhārgava Čaunaka, formerly Čaunahotra ; to Agni)
ghṛtām mimikṣe ghṛtām asya yónir ghṛtē cṛitō ghṛtām v asya dhāma,
anuṣvadhām ā vaha mādāyasva svāhākṛtām vṛṣabha vakṣi havayām.

3.6.9^d (Somāhuti Bhārgava ; to Agni)

āibhir agne sarāthām yāhy arvān nānārathām vā vibhāvo hy ācvaḥ,
pātnivatas triṇčataṁ triṇč ca devān anuṣvadhām ā vaha mādāyasva.

The very harmless appearing pāda 2.3.11^c has decided critical import : Ludwig, 775, renders it, 'deiner göttlichen natur folgend fare her, freue am trunk dich' ; Grassmann, 'auf eignen Antrieb fahre her, erfreu dich'. The trouble is that ā vaha does not mean 'ride hither', but 'carry hither'. Oldenberg, SBE. xlv. 198, who has noted the recurrence of this pāda in 3.6.9, renders correctly, 'Carry hither (the gods) according to thy wont ! Rejoice !' The parallel, 3.6.9, supplies the bracketed words ('the gods') ; its second distich reads fitly, 'bring hither, according to thy wont, the thirty-three gods along with their wives ! Rejoice !' The ellipsis of devān in 2.3.11 is simply due to lack of room for the word : 3.6.9 preceded 2.3.11.

2.4.2^a (Somāhuti Bhārgava ; to Agni)

imām vidhānto apām sadhāsthe dvitādadhur bhṛgavo vikṣv āyōḥ,
eṣā viçvāny abhy astu bhūmā devánām agnir aratir jirācvaḥ.

10.46.2^a (Vatsapri Bhālandana ; to Agni)

imām vidhānto apām sadhāsthe paçum ná naṣtām padāir ānu gman,
gūhā cātantam uçijo nāmobhir ichānto dhīrā bhṛgavo 'vindan.

See Muir, OST. i. 170.—The cadence apām sadhāsthe in 1.149.4^c ; 6.52.15^b.

2.5.4^d (Somāhuti Bhārgava ; to Agni)

sākām hí çucinā çucih praçastā kratunājani,
vidvān asya vratā dhruvā vayā ivānu rohate.

8.13.6^c (Nārada Kāṇva ; to Indra)

stotā yāt te vicarṣaṇir atipraçardhāyad girah,
vayā ivānu rohate juṣānta yāt.

The repeated pāda is secondary in 8.13.6. Ludwig, 591, 'wenn dir der menschliche sänger gewaltig schmetternd die lieder lässt ertönen, dann wächst wie ein ast was sie wünschen'. But stotā is the subject of rohate, and juṣānta yāt is refrain appendage, as in 9.102.5^c. See Part 2, chapter 2, class B 4.—For vayā see Max Müller, SBE. xxxii. 207 ; Oldenberg, SBE. xlv. 207 ; RV. Noten, p. 164, where other literature is cited. It seems to me that vayā is nom. sg. of a stem vayās 'young man', 'lusty youth', the masculine pendant of vāyas, neuter, 'puberty' ; cf. vayāvāntam kṣāyam in 6.2.5 with kṣāya prajāvat, nrvāt, svapatyā, suvīra. The matter is not clear at every point ; see Müller's and Oldenberg's discussions.—The word vicarṣaṇi in 8.13.6^c is generally misunderstood. The Pet. Lexs. and Grassmann, 'sehr regsam', and the like ; Ludwig, here 'menschlich' ; in 6.45.16 (568) he renders kṛtīnām vicarṣaṇih by 'der unter den menschen ausgezeichnete'. But this juxtaposition of the synonyms kṛṣṭi and carṣaṇi shows that the vicarṣaṇi means 'he who pervades the tribes of men', or 'he who frequents the clans'. For the phonetic relations of the two words see Joh. Schmidt, KZ. xxv. 89.

2.5.8^c (Somahuti Bhārgava ; to Agni)

yāthā vidvān āram kárad víçvebhyo yajatébhyaḥ,
ayám agne tvé ápi yám yajñám cakrmá vayám.

8.44.28^a (Virūpa Āṅgīrasa ; to Agni)

ayám agne tvé ápi jaritá bhutu santya,
[tásmāi pāvaka mṛīlaya.]

☞ 1.10.9^c

The repeated páda here does service as an interpreter. Ludwig, 297, renders 2.5.8, 'wie er es weisz, bereite allen heiligen, diser [opferer] und, Agni, auch dir das opfer, das wir veranstaltet haben'. The same scholar, 405, translates 8.48.28, 'ich möge sein preissänger bei dir, trefflicher; [dem] dazu, o heiliger, sei gnädig'. The word agne is overlooked, unintentionally no doubt, but the two translations diverge in the rendering of the repeated páda. Bartholomae, Bezz. Beitr. xv. 219, note, renders, 'Wie eben ein verständiger es allen göttern zu pass machen will: also für dich ist hier ein opfer, das wir bereitet haben'. Here the rendering of the repeated páda jars with 8.44.28. Grassmann, i, pp. 12 and 465, translates freely, but correctly. I would render 2.5.8: 'That he may intelligently prepare (the sacrifice) for all the Yajatas—this sacrifice, O Agni, which we have prepared (we place) in thy charge.' The stanza is slightly anacoluthic: we should expect kárah for kárat. Accordingly 8.44.28: 'This poet, O noble Agni, shall be in thy keep; be merciful to him, O Purifier!'

2.6.1^c: 1.26.5^c; 1.45.5^b, imá u śú çrudhi girah.

2.6.5^a (Somahuti Bhārgava ; to Agni)

sá no vṛṣṭīm divás pári sá no vājam anarvāṇam,
sá naḥ sahasrīṇīr īṣaḥ.

9.65.24^a (Bhṛgu Vāruṇi, &c. ; to Pavamāna Soma)
té no vṛṣṭīm divás pári pávantām á suvīryam,
suvāná devāsa índavaḥ.

Ellipsis of some such verb as á vah in 2.6.5.

[2.7.3^c: áti gāhemahi dvīṣaḥ: 3.27.3^c, áti dvēṣāṁsi tarema.]

2.7.4^a (Somahuti Bhārgava ; to Agni)

çúciḥ pāvaka vándyó 'gne bṛhád ví rocasa,
tvāñ ghṛtébhir áhutah.

7.15.10^c (Vasiṣṭha Maitravaruṇi ; to Agni)
[agní ráksāṁsi sedhati,] çukráçocir ámartyaḥ,
çúciḥ pāvaká íḍyaḥ.

☞ 1.79.12^b

Cf. agniḥ pāvaká íḍyaḥ, 3.27.4^b.

[2.8.5^b, agním uktháni vāvṛdhuḥ: 8.6.35^a; 95.6^b, índram uktháni, &c.]

2.8.5^c (Gṛtsamada ; to Agni)

átrim ánu svarájyam agním uktháni vāvṛdhuḥ,
víçvā ádhi çríyo dadhe.

☞ cf. 2.8.5^b

10.21.3^d (Vimada Āindra, or others; to Agni)
 tvé dharmāṇa āsate juhūbhiḥ siñcatīr iva,
 kṛṣṇā rūpāṇy ārjuna vī vo māde viçvā ādhi çriyo dhiṣe vivakṣase.
 10.127.1^c (Kuçika Śaumbhara, or Rātri Bhāradvāja; Rātristavaḥ)
 rātri vy ākhyat āyatī purutrū devy ākṣābhiḥ,
 viçvā ādhi çriyo 'dhita.

For 2.8.5 see Oldenberg, RV. Noten, p. 192, and cf. the related pāda, 8.28.5^a, saptó ādhi çriyo dhire.

2.8.6^{c+d} (Gṛtsamada; to Agni)
 agnér indrasya sómasya devānām ūtibhir vayám,
 áriṣyantāḥ sacemahy abhi śyāma pṛtanyatāḥ.

8.25.11^c (Viçvamanas Vaiyaçva; to Viçve Devāḥ)
 té no nāvám uruṣyata dívā náktam sudānavah,
 áriṣyanto ní pāyūbhiḥ sacemahi.
 9.35.3^b (Prabhūvasu Āṅgīrasa; to Soma Pavamāna)
 tvāyā vīreṇa vīravo 'bhi śyāma pṛtanyatāḥ,
 kṣārā ṇo abhi vāryam.

Cf. sāśahyāma pṛtanyatāḥ, under 1.8.4.

2.11.2^b (Gṛtsamada; to Indra)
 sṛjó mahír indra yā āpinvaḥ páriṣṭhitā áhinā çūra pūrvīḥ,
 ámartyam cid dāsām mānyamānam āvābhinad ukthāir vāvṛdhanāḥ.

7.21.3^b (Vasiṣṭha Maitravaruṇi; to Indra)
 tvám indra srāvitavā apas kaḥ páriṣṭhitā áhinā çūra pūrvīḥ,
 tvád vavakre rathyò na dhēnā réjante viçvā kṛtrīmāṇi bhīṣā.

Particularly good example of the difficulty in determining which stanza is secondary.—
 Cf. Geldner, Ved. Stud. iii. 37, 45, 125; Oldenberg, Vedaforschung, p. 97.

2.11.4^d, 5^a (Gṛtsamada; to Indra)
 çubhrām nū te çusmām vardhāyantaḥ çubhrām vājraṁ bāhvór dādhanāḥ,
 çubhrás tvám indra vāvṛdhanó asmé dāsír víçañ sūryeṇa sahyāḥ.
 gūhā hitám guhyaṁ gūlham apsv āprīṛtaṁ māyīnam kṣiyāntam,
 utó apó dyām tastabhvānsam áhann áhim çūra vīryeṇa.

3.39.6^c (Viçvāmitra; to Indra)
 indro mādhu sámabhṛtam usṛiyāyām padvād viveda çaphāvan nāme góḥ,
 gūhā hitám guhyaṁ gūlham apsú hāste dadhe dākṣiṇe dākṣiṇāvān.
 10.148.2^{b+c} (Prthu Vāinya; to Indra)
 ṛṣvās tvám indra çūra jató dāsír víçañ sūryeṇa sahyāḥ,
 gūhā hitám guhyaṁ gūlham apsú bibhṛmāsi prasrávaṇe ná sómam.

In 2.11.5 the repeated pāda refers to Ahi-Vṛtra. So all translators, including Śāyana. This seems to be the original source of the pāda. In 10.148.2 which shares two pādas with 2.11.4, 5, the translators take a different turn. Ludwig, 658, 'den insogeheim nidergelegten,

in den wassern versteckten soma'; Grassmann, 'den Soma . . . der geheim versteckt lag in den Wassern'. So also Bergaigne, ii. 36, 75: 'le Soma caché dans les eaux (dans la nuée)'. Sāyana refers the pāda to the demon Kuyava: the double parallelism between 2.11 and 10.148 invests this reference of gūhā hitām, &c., to a demon with a measure of plausibility; 10.148.2nd would in that case mean, 'we hold (the demon) who is hidden in the waters like soma in a prasarāvaṇa (pitcher?)'. In 3.39.6 Sāyana still clings to a demon (Asura) as the subject of gūhā hitām, &c. But hāste dadhe is not at all favourable to such a construction. hāste dhā is used of weapons, goods, and heroic deeds; see the passages in Grassmann under hāste; nowhere does it mean anything like 'holding in the hand' in the sense of 'having in one's power'. Only in that sense would it fit in with the idea that guhā hitam, &c., refers to a demon. Moreover the word dākṣiṇāvan is not on all fours with such a construction. So that we must admit (Sāyana contradicente) that the pāda is used in a different and secondary sense in 3.39.6 as compared with the primary sense of the other two.—Note the partial parallelism between 2.11.1^a and 10.148.5^a, and cf. Oldenberg, RV. Noten, p. 194.

2.11.11^a (Gr̥tsamada; to Indra)

pībā-pibéd indra çūra sōmañ māndantu tvā mandinaḥ sutāsaḥ, 1.134.2^a
prñantas te kuksī vardhayantv itthā sutāḥ paurā indram āva.

10.22.15^a (Vimada Āindra, or some other; to Indra)

pībā-pibéd indra çūra sōmañ mā riṣaṇyo vasavāna vāsuh sán,
utā trāyasva gr̥nató maghóno mahác ca rāyó revátas kṛdhī naḥ.

10.22.15^c

2.11.11^b, māndantu tvā mandinaḥ sutāsaḥ: 1.134.2^a, māndantu tvā mandino
vāyav indavaḥ.

2.11.21 = 2.15.10 = 2.16.9 = 2.17.9 = 2.18.9 = 2.19.9 = 2.20.9 (Gr̥tsamada; to
Indra)

nūnām sá te prāti várañ jaritré duhiyád indra dākṣiṇā maghóni,
çíkṣā stotṛbhyo māti dhag bhágo no bṛhád vademā vidátthe suviraḥ.

refrain, 2.1.16^d ff.

Cf. Pischel, Ved. Stud. ii. 107; Oldenberg, RV. Noten, p. 196.

[2.12: 10.121, sundry looser resemblances; see p. 19, and Oldenberg, Prol.
p. 316, note.]

[2.12.3^a, yó hatváhim áriṇat saptá síndhūn: 4.28.1^c; 10.67.12^c, áhann áhim, &c.]

[2.12.12^a, yāḥ saptáraçmir vṛṣabhás tūviṣmān: 4.5.3^b, sahásraretā vṛṣabhás, &c.]

2.12.12^b, avásrjat sártave saptá síndhūn: 1.32.12^d, avásrjah sártave saptá síndhūn.

2.12.14^b (Gr̥tsamada; to Indra)

yāḥ sunvántam ávati yāḥ pácantañ yāḥ çánsantañ yāḥ çaçamānám ūtí,
yasya bráhma várdhanam yasya sómo yásyedám rādhaḥ sá janāsa indrah.

2.20.3^c (The same)

sá no yúvëndro johútrah sákha çivó narám astu patá,

yāḥ çánsantañ yāḥ çaçamānám ūtí pácantañ ca stuvántam ca pranéṣat.

2.12.15^c (Gṛtsamada; to Indra)

yāḥ sunvaté pácate dudhrá á cid vájam dārdarṣi sá kílaṣi satyāḥ,
vayám ta indra viçváha priyáśaḥ | suvīraṣo vidátham á vadema. | 1.117.25^d

8.48.14^c (Pragātha Kāṇva; to Soma)

trátaro devā ádhi vocatā no mā no nidrá içata móta jálpih,
vayám sómasya viçváha priyáśaḥ | suvīraṣo vidátham á vadema. |

1.117.25^d

2.12.15^d: 1.117.25^d; 8.48.14^d, suvīraṣo vidátham á vadema.

2.13.2^d–4^d, yás tákrṇoḥ prathamám sáśy ukthyāḥ.

2.13.9^b (Gṛtsamada; to Indra)

çatárñ vá yásya dāça sākūm ádya ékasya çruṣṭáu yád dha codám ávitha,
arajjáu dásyūn sám unab dabhítaye suprávyò abhavaḥ sáśy ukthyāḥ.

8.3.12^a (Medhyātithi Kāṇva; to Indra)

çagdhí no asyá yád dha pāurám ávitha dhiya indra siśāsataḥ,
çagdhí yáthā rúcamañ çyāvakañ kīpam indra prāvāḥ svarṇaram.

The reason for confronting the two faintly similar pádas of this item is in the parallelism of codám and pāurám. The word codá has been regarded universally as an appellative in the sense of 'inspiring, promoting' (Pet. Lexs.; Sāyaṇa, *stotṛṇāṃ prerakāṃ yajamānam*¹); or 'poet' (Grassmann); or 'herrscherstab', or 'befehl' (Ludwig, 486, and commentary). Evidently it is the name of a man, a protégé of Indra. Translate 2.13.9: 'Whose (sc. the enemy's) hundred and whose ten men thou didst fetter together, when in response to one (suppliant) thou didst help Coda. For Dabhiti thou didst bind the enemies without using rope. Thou wert (then) helpful; (therefore) art thou praiseworthy.' Cf. Bergaigne, ii. 209, 350; iii. 115, note; Oldenberg, RV. Noten, p. 199.

2.13.13 = 2.14.12 (Gṛtsamada; to Indra)

asmábhyam tát vaso dānāya rádhaḥ sám arthayasva bahú te vasavyām,
índra yác citráñ çravyasá ánu dyūn | bṛhád vadema vidáthe suvīrāḥ. |

refrain, 2.1.16^d ff.

2.14.1^a (Gṛtsamada; to Indra)

ádhvaryavo bháraténdrāya sómam ámatrebhiḥ siñcatā mádyam ándhaḥ,
kāmí hí virāḥ sadám asya pítim juhóta vīṣṇe tát id eṣá vaṣṭi.

10.30.15^c (Kavaṣa Āiluṣa; to Āpaḥ or Aponaptṛ)

ágmann āpa uçatír barhír édám ny ádhvaré asadan devayántiḥ,

ádhvaryavaḥ sunuténdrāya sómam ábhud u vaḥ suçákā devayajyā.

I incline to believe that 2.14.1 is later than 10.13.15 (sunutá better than bhárata). For the general character of 2.14 cf. Weber, *Sitzungsberichte der Berliner Akademie der Wissenschaften*, 1900, p. 606.

¹ Sāyaṇa has in mind expressions such as yajamānasya codáu in 2.30.6, or yajamānasya coditá in 1.51.8. The word pāurá similarly plays upon the idea 'liberal', *purukṣt*, and the like; cf. under 8.61.6. Perhaps both proper names are conscious double entente.

2.14.2^c (Gṛtsamada ; to Indra)

ádhvaryavo yó apó vavriváṁsam vṛtrám jaghānaçányeva vṛkṣám,
tásmā etám bharata tadvaçāyaṁ eṣá indro arhati pítim asya.

2.37.1^c (Gṛtsamada ; to Rtus)

mándasva hotrád ánu jóṣam ándhasó 'dhvaryaṁ sá pūrṇám vaṣṭy
ásicam,₁ cf. 2.37.1^b
tásmā etám bharata tadvaçó dadír hotrád sómaṁ draviṇodaḥ píba
rtúbhiḥ.

2.14.10^b (Gṛtsamada ; to Indra)

ádhvaryaṁ páyasódhar yáthā góḥ sómebhir im̐ prṇatā bhojám índram,
védāhám asya nibhṛtaṁ ma etád dītsantaṁ bhūyo yajatāç ciketa.

6.23.9^b (Bharadvāja ; to Indra)

tám vaḥ sakhāyaḥ sām yáthā sūtēsu sómebhir im̐ prṇatā bhojám índram,
kuvít tásmā ásatī no bhārāya ná súṣvim indró 'vase mṛdhāti.

Cf. Oldenberg, RV. Noten, p. 382.

2.14.12 = 2.13.13.

2.15.1^c : 1.32.3^b, trikadrakeṣy apibat sūtāya.

2.15.2^c : 1.103.2^a, sá dhārayat prthivīm paprāthac ca.

2.15.2^d—9^d, sómasya tá máda indraç cakāra.

2.15.10 = 2.11.21 = 2.16.9 = 2.17.6 = 2.18.9 = 2.19.9 = 2.20.9.

2.16.9 : see 2.15.10.

2.17.4^a (Gṛtsamada ; to Indra)

ádhā yó viçvā bhúvanābhī majmánēçanakṛt právaṃyā abhy ávardhata,
úd ródasī jyotiṣā vāhnir átānot sívyan támānsi dúdhitā sām avyayat.

9.110.9^b (Tryarūṇa and Trasadasyu ; to Pavamāna Soma)

ádha yád imé pavamāna ródasī imá ca viçvā bhúvanābhī majmánā,
yúthé ná niṣṭhā vṛṣabhó vi tiṣṭhase.

Grassmann renders 2.17.4^a, 'Da als an Macht er über alle Wesen wuchs'; 9.110.9^b, 'Wenn du . . . zu allen diesen Wesen nun mit deiner Kraft (dringst)'. Ludwig, much more consistently, at 490, renders 2.17.4^a, 'der da alle wesen durch seine macht über(holte)'; at 900 he renders 9.110.9^b, 'so weil . . . über alle wesen an größe (du bist)'. The omission of the verb in 9.110.9^b possibly argues the secondary character of that obvious repetition, (Soma patterned after Indra; see 'Indra with other divinities', p. xi). However, a verb (as 'be' or the like) is often understood elsewhere with abhi; e.g. 1.33.9.—For 2.17.4 see Oldenberg, RV. Noten, p. 201.

2.17.6 : see 2.15.10.

2.18.3^d (Grtsamada; to Indra)

**hári nū kam rátha indrasya vojám áyái súktena vácasā návena,
mó šu tvám átra bahávo hí víprā ní rīraman yájamānāso anyé.**

3.35.5^b (Viçvāmitra; to Indra)

**mā te harī vīṣaṇā vitāprsthā ní rīraman yájamānāso anyé,
atyáyahi çáçvato vayám té 'ram sutébbhiḥ kṛṇavāma sómāhi.**

Cf. 10.160.1^{cd}, indra mā tvā yájamānāso anyé ní rīraman túbhyam imé sutásah. A characteristic instance of translating a repeated pāda, unconscious of its second occurrence, is offered by Grassmann. He renders 2.18.3 correctly, 'Nicht mögen dich—denn viele gibt's der Sänger—jetzt andre Priester dort zur Einkehr lenken'; but 3.35.5 incorrectly, 'Nicht mögen andre Opferer deine Hengste die hückerlosen, goldigen ergötzen'. The close parallel, mā vām anyé ní yaman devayāntah, 4.44.5^c; 7.69.6^d, fixes the meaning of ní rīraman as 'make tarry'. Cf. Hillebrandt, *Ved. Myth.* i. 119 ff.; Bloomfield, *Johns Hopkins University Circulars*, 1906, pp. 1049 ff.; also Aufrecht, *Preface* to his second edition of the *Rig-Veda*, p. xxx. Cf. Oldenberg, *RV. Noten*, p. 202.

2.18.7^d (Grtsamada; to Indra)

**māma bráhmendra yāhy áchā viçvā hárī dhurī dhiṣvā ráthasya,
purutrā hí vihávyo babhúthāsmiñ chūra sāvane mādayasva.**

7.23.5^d (Vasiṣṭha Maitrāvaruṇi; to Indra)

**té tvā mādā indra mādayantu çuṣmīnān tuviráhasam jaritré,
óko devatrī dayase hí mártān asmiñ chūra sāvane mādayasva.**

7.29.2^c (The same)

bráhman víra bráhmakṛtiṁ juṣāṇo 'rvācino háribhir yāhi túyam,

^{cf.} 3.43.3^b

asmin ū šu sāvane mādayasvó₁ pa bráhmāṇi çṛṇava imā nah.

^{cf.} 6.40.4^c

Notably 2.18.7 and 7.29.2 read like two redactions of one and the same theme. Cf. váyo asmin sāvane mādayasva, 7.92.5^d.

2.18.9 = 2.11.21 = 2.15.10 = 2.16.9 = 2.17.6 = 2.19.9 = 2.20.9.

2.19.7^d: 1.174.8^d, nanámo vādhar ádevasya ptyōh.

2.19.9: see 2.18.9.

2.20.3^c: 2.12.14^b, yāh çānsantañ yāh çaçamānām ntí.

2.20.5^d (Grtsamada; to Indra)

**só āngirasām ucáthā jujuṣvān bráhmā tutod indro gātum iṣṇān,
muṣṇān uśásah súryeṇa stavān áçnasya cic chiçnathat pūrvyāṇi.**

6.4.3^d (Bharadvāja Bārhaspatya; to Agni)

**dyávo ná yásya panáyanty ábhvam bhāsānsi vaste súryo ná çukráh,
ví yá inóty ajārah pávakó 'çnasya cic chiçnathat pūrvyāṇi.**

For sundry points in these two stanzas see Pischel and Geldner, *Ved. Stud.* i. 162, 201; iii. 119; Ludwig, *Ueber Methode*, p. 29; Oldenberg, *RV. Noten*, pp. 205, 371. Cf. Bergaigne, ii. 222; iii. 8, note 2. For the succession of words iṣṇān muṣṇān see under 1.62.2^a.

2.20.9 = 2.11.21 = 2.15.10 = 2.16.9 = 2.17.6 = 2.18.9 = 2.19.9.

2.21.2^b (Gr̥tsamada ; to Indra)

abhibhūve 'bhībhaṅgāya vanvaté 'ṣāḷhāya sāhamānāya vedhāse,
tuvigrāye vāhnaye duṣṭārttave satrasāhe nāma indrāya vocata.

7.46.1^c (Vasiṣṭha ; to Rudra)

imā rudrāya sthirādhanvane girāḥ kṣiprēṣave devāya svadhāvne,
śṣāḷhāya sāhamānāya vedhāse tigmāyudhāya bharatā ṣṇōtu naḥ.

TB. 2.8.6.8 approximates the repeated pāda more closely to the sphere of Rudra by reading mīḷhūse for vedhāse in its version of 7.46.1^c. But vedhās is of wide use among the gods, intrinsically fitting Rudra as well as Indra : there is in this nothing that points to the priority of 2.21.2.

[2.21.3^d, indrasya vocam̐ prā kṛtāni vīryā : 1.32.1^a, indrasya nū vīryāni prā vocam̐.]

2.22.1^d—3^d, sāinaṁ saçcad devō devāṁ satyām indraṁ satyā induh̐.

2.22.4^c, divī pravācyam̐ kṛtām : 1.105.16^b, divī pravācyam̐ kṛtāḥ.

2.23.5^a (Gr̥tsamada ; to Brahmanaspati)

nā tām āṇho nā duritām kūtaç canā nārātayas titirur nā dvayāvīnaḥ,
viçvā id asmād dhvarāso vi bādhasse yām sugopā rākṣasi brahmanas pate.

8.19.6^c (Sobhari Kaṇva ; to Agni)

tāsyéd ārvanto ranhayanta ācāvas tāsyā dyumnītamam̐ yāçaḥ,
nā tām āṇho devākṛtam̐ kūtaç canā na mārtyakṛtam̐ naçat.

10.126.1^a (Kulmalabarhiṣa Çailūṣi, or Añhomuc Vāmadevya ; to Viçve Devāḥ)

nā tām āṇho nā duritām devāso aṣṭa mārtyam,
sajōṣaso yām aryamā mitrō nāyanti vāruṇo āti dviṣaḥ.

Cf. 7.82.7, nā tām āṇho nā duritāni mārtyam.—The pādas lend themselves to the following facile chronological arrangement : surely 10.126.1^a is a truncated form of 2.23.5^a, because duritām is in perfect metrical position in the latter, in poor position in the former (10.126 is a piece of latest clap-trap). Again, the persistent recurrence together in three cases of the synonyms āṇhas and duritā makes it certain that 8.19.6^c is a sophisticated form of 2.23.5^a, because it substitutes devākṛtam̐ for nā duritām.

2.23.8^c (Gr̥tsamada ; to Br̥haspati)

trātāram̐ tvā tanūnām̐ havāmahē 'vaspartar adhvaktāram̐ asmayūm,
bṛhaspate devanido nī barhaya mā durévā uttarām̐ sumnām̐ ūn naçan.

6.61.3^a (Bharadvāja ; to Sarasvatī)

sārasvatī devanido nī barhaya prajāṁ viçvasya bṛsayasya māyīnaḥ,
utā kṣitibhyo 'vānir avindo viṣām ebhyo asravo vājinvati.

The insistent question of the relative date of two pādas so obviously imitative may, I think, be answered confidently in favour of 2.23.8 : the alliteration bṛhaspate . . . nī bar-

haya marks that composition as primary; cf. 2.23.13, bhāspātir vi vavarhā. In 6.61 Sarasvati is assimilated to Brhaspati in an especial degree: in st. 3, as dhīnām avitrī 'helper of prayers' (vāc) she is clearly a sort of lieutenant of Brhaspati; in st. 7 she slays Vṛtra; in st. 1 she is hostile to the Paṇis. Cf. Bergaigne, i. 328; ii. 317; iii. 80.

2.23.10^c, mā no duḥcāṁso abhidipsūr 1cāta: 1.23.9^c; 7.94.7^c, mā no duḥcāṁsa 1cāta; 10.25.7^d, mā no duḥcāṁsa 1cātā vīvakṣase.

2.23.11^c, āsi satyā ṛṇayā brahmaṇas pate: 1.87.4^c, āsi satyā ṛṇayāvānedyah.

[**2.23.15^d**, tād asmāsu drāviṇaṁ dhehi citrām: 10.37.10^d, tāt sūrya drāviṇaṁ, &c.]

2.23.19^{cd} = 2.24.16^{cd} (Gr̥tsamada; to Brahmanaspati)

brāhmaṇas pate tvām asyā yantā sūktāsya bodhi tānayaṁ ca jinva,
viçvaṁ tād bhadraṁ yād āvanti devā 1bṛhād vadema vidāthe suvīrāḥ.]

☞ refrain, 2.1.16^d ff.

2.35.15^{cd} (Gr̥tsamada; to Aponaptar)

āyānsam agne suksitīm jānāyāyānsam u maghāvadbhyaḥ suvrktim,
viçvaṁ tād bhadraṁ yād āvanti devā 1bṛhād vadema vidāthe su-
vīrāḥ.]

☞ refrain, 2.1.16^d ff.

2.24.16: see preceding item.

2.25.1^d–5^d, yām-yaṁ yūjaṁ kṛṇutō brāhmaṇas pātīḥ.

[**2.25.4^b**, sá sátvabhīḥ prathamó gōṣu gachati: 1.8.3.1^a, āçvāvati prathamó, &c.]

Cf. 9.86.12.

2.25.5^b (Gr̥tsamada; to Brahmanaspati)

tāsmā id viçve dhunayanta sīndhavō 'chidrā çarma dadhire purūṇi,
devānām sumné subhāgaḥ sá edhate yām-yaṁ yūjaṁ kṛṇutō brāhmaṇas pātīḥ.]

☞ refrain, 2.25.1^d–5^d

3.15.5^a (Utkīla Kātya; to Agni)

āchidrā çarma jaritaḥ purūṇi devān āchā dīdyānaḥ sumedhāḥ,
rātho nā sāsnir abhī vakṣi vūjam āgne tvām ródasi naḥ suméke.

For 3.15.5 see Geldner, Ved. Stud. i. 160; Oldenberg, SBE. xlvii. 223.

2.26.2^b (Gr̥tsamada; to Brahmanaspati)

yájasva víra prá vihi manāyatō bhadraṁ mánah kṛṇuṣva vṛtratúrye,
haviṣ kṛṇuṣva subhāgo yáthāsasi 1brāhmaṇas páter áva ā vṛṇīmahe.]

☞ cf. 2.26.2^d

8.19.20^a (Sobhari Kāṇva; to Agni)

bhadraṁ mánah kṛṇuṣva vṛtratúrye yēnā samātsu sāsāhaḥ,
áva sthirā tanuhi bhūri çārdhataṁ vānema te abhiṣtibhiḥ.

An interesting study in translations of repeated pādas:—

- { Grassmann, i. 33, ad 2.26.2^b: 'mache tüchtig deinen Geist zur Feindesschlacht.'
 { Grassmann, i. 424, ad 8.19.20^a: 'im Feindeskampfe mache heilvoll deinen Muth.'
 { Ludwig, 728, ad 2.26.2^b: 'fass guten mut zur bekämpfung der feinde.'
 { Ludwig, 401, ad 8.19.20^a: 'betätige beglückenden sinn bei der Vṛtrabekämpfung.'

In my opinion Ludwig's first rendering is exactly right; the others more or less vague generalizations. Cf. the expression *sthirām mānaḥ kṛ*, 5.30.4; 10.117.2.

[2.26.2^d, *brāhmaṇas páter áva ā vṛṇīmahe*: 10.35.2^a, *divásprthivyor áva*, &c.]

2.26.3^b, *sá putráir vājāṃ bharate dhānā nṛbhīḥ*: 1.64.13^c, *árvadbhir vājāṃ*, &c.;
 10.147.4^d, *makṣú sá vājāṃ*, &c.

2.27.2^b, *mitró aryamā várūṇo juṣanta*: 7.64.1^d, *rājā suksātró várūṇo juṣanta*.]

[2.27.4^b, *devā víçvasya bhūvanasya gopāḥ*: 1.164.21^c, *inó víçvasya*, &c.]

2.27.7^c (Kurma Gārtsamada, or Gr̥tsamada; to Ādityas)
pípartu no áditi rājaputrāti dvēṣāṅsy aryamā sugóbhīḥ,
br̥hān mitráśya várūṇasya çármópa syāma puruvīrā áriṣṭāḥ.

10.10.6^c (Yami Vāivasvati; Saṁvāda)

kó asyá veda prathamasyáhnāḥ ká īm dadarça ká ihá prá vocat,

br̥hān mitráśya várūṇasya dhāma kád u brava āhano víçyā nṛṇ.

For 10.10.6 cf. 3.54.5; 10.129.6, and see Geldner, *Gurupūjākāumudī*, p. 22; v. Schroeder, *Mysterium und Minus*, p. 283.—Cf. 1.152.4; 7.61.4; 10.89.8.

2.27.9^a (Kurma Gārtsamada, or Gr̥tsamada; to Ādityas)
trī rocanā divyā dhārayanta hiranyāyāḥ çūçayo dhārapūtāḥ,
āsvapnajo animiṣū ādabdhā uruçāṅsā rjāve mārtyāya.

5.29.1^b (Gauriviti Çaktya; to Indra)

try aryamā mānuṣo devātātā trī rocanā divyā dhārayanta,

ārcanti tvā marūtāḥ pūtādakṣās tvām eṣām řsir indrāsi dhīrah.

Little doubt but that the effective stanza 2.27.9 may claim priority. The difficulties of 5.29.1 are discussed last by Oldenberg, *RV. Noten*, p. 325. The conditions are as follows: 5.29 is a hymn to Indra, in which the Maruts are represented very saliently as Indra's worshippers: stanzas 1, 2, 3, 6 (so also in 5.30.6; 31.4.10; see Bergaigne, ii. 391; Hillebrandt, *Ved. Myth.* iii. 314). The introduction of *aryamā* in 5.29.1^a is not very strange, if we conceive it to be an etymologizing epithet of Indra: the Maruts conceive of him as their Aryaman, 'friend or companion' (eṣo 'ryamā yo dadāti, KS. 8.1, p. 83. 13); therefore the poet calls him Aryaman. Indra is a bit humanized in this stanza (řsir dhīrah), and by means of the sacrifice of Manu (mānuṣo devātātā) he is enabled to hold the three divine luminous spaces; cf. Bergaigne, i. 66. The secondary touch in 5.29.1 rests on the fact that the word *aryamā* calls up the particular expression *trī rocanā divyā dhārayanta* which hails primarily from the sphere of the Ādityas in 2.27.9 (the word *aryaman* in stanza 8 of the same hymn). This places *aryamā* grammatically into the position of a plural *ekaceṣa*, or an elliptical *σχῆμα καθ' ὅλον καὶ μέρος*; cf. *arir* = *aryó*, 1.4.6. Translate 5.29.1: '(Indra) the companion (*aryamā*), (and the Ādityas), by the sacrifice of Manu, held up the three divine luminous spaces.' All this seems to me in the very line of the Rishis' thought, and unusually enticing evidence that 5.29.1 is partly founded on 2.27.9.

2.27.17 (Kurma Gārtasamāda, or Gr̥tsamāda; to Ādityas) =

2.28.11 (The same; to Varuṇa) =

2.29.7 (The same; to Viṣve Devāḥ)

māhām maghóno varuṇa priyāsya bhūridāvna á vidaṁ ṣúnam āpéh,
mā rāyo rājan suyāmād áva sthām ṛbhád vadema vidáthe suvirāḥ.]
c: refrain, 2.1.16^d ff.

2.28.1^b (Kurma Gārtasamāda, or Gr̥tsamāda; to Varuṇa)

idām kavér ādityāsya svarájo viṣvāni sánty abhy āstu mahná,
āti yó mandró yajáthāya devāḥ sukīrtīni bhikṣe varuṇasya bhūreh.

8.100.4^b (Indra; to Indra)

ayām asmi jaritāḥ pāṇya mehá viṣvā jātāny abhy āsmi mahná,
rtāsya mā pradiṇo vardhayanty ādardiró bhūvanā dardarīmī.

See p. vii, line 7 from top.—For the repeated pāda cf. also 6.25.5^d; 8.88.4^b.

[**2.28.3^c**, yuyām naḥ putrā aditer adabdhāḥ: 7.60.5^d, ṣagmāsah putrá áditer
ádabdhāḥ.]

2.28.11: see 2.27.17.

[**2.29.2^b**, yuyām dvēṣānsi sanutār yuyota: 10.100.9^b, viṣvā dvēṣānsi, &c.]

2.29.7: see 2.27.17.

2.31.1^b (Gr̥tsamāda; to Viṣve Devāḥ)

asmākām mitrāvaruṇāvatām rātham ādityái rudráir vásubhiḥ sacābhuvā,
prā yád váyo ná páptan vásmanas pári ṣravasyávo hīṣivanto vanarśádah.

8.35.1^b (Ṣyāvāṇva Ātreya; to Aṣvins)

agnínéndreṇa varuṇena viṣṇunādityái rudráir vásubhiḥ sacābhuvā,
sajósasā usāsā sūryeṇa ca, sōmam pibatam aṣvinā.]

c: refrain, 8.35.1^c–21^c; d: refrain, 8.35.1^d–3^d

2.33.2^c (Gr̥tsamāda; to Rudra)

tvādattebhī rudra ṣānitamebhiḥ ṣatām himā aṣṭya bhesajēbhiḥ,
vy āsmād dvēṣo vitarām vy āñho vy āmivāṣ cātayasvā viṣūciḥ.

6.44.16^d (Ṣamyu Bārhaspatya; to Indra)

idām tyāt pātram indrapānam indrasya priyām amītam apāyi,
mātsad yáthā sāumanasīya devāni vy āsmād dvēṣo yuyávad vy āñhaḥ.

For 2.33.2^{cd} cf. 6.74.2^{ab}.

2.33.14^a (Gr̥tsamāda; to Rudra)

pári ṇo hetí rudrásya vr̥jyāḥ pári tveṣasya durmatir mahí gāt,
áva sthirā maghāvadbhyas tanuṣva ṛmīdhvas tokāya tánayāya mṛṇa.] I.114.6^d

6.28.7^d (Bharadvāja ; to Gāvaḥ)

prajāvatīḥ suyāvasam̐ riçāntīḥ çuddhā apāḥ suprapāṇe pībantīḥ,
[mā va stenā içata mūghāçāṇsaḥ] pári vo hetī rudrásya vṛjyāḥ.

68° 2.4 2.3°

7.84.2° (Vasiṣṭha ; to Indra and Varuṇa)

yuvó raṣṭrāṁ brhád invati dyáur yáu setṛbhīr arajjúbhīḥ sinīthāḥ,
pári no hélo váruṇasya vṛjyā urúm na índraḥ kṛṇavād u lokām.

The repeated páda in its Rudra version is formulaic, and has become very popular in the later mantra literature ; see Concordance under pari ṇo rudrasya hetir vṛṇaktu. We need not assume really conscious imitation of one another on the part of the two types pári hetīḥ and pári hélaḥ. Yet I believe that pári hetīḥ preceded pári hélaḥ ; cf. the opening paragraphs of Part 2, chapter 4.—The expression iva sthīrá maghávadbhyas tanuṣva means 'loosen the strung bows that are directed against our patrons' (anent Geldner, Ved. Stud. iii. 93, who interprets differently). Cf. under 4.4.5.

2.33.14^d, mīdhvas tokāya tánayāya mṛṇa : 1.114.6^d, tmāne tokāya tánayāya mṛṇa.

2.34.4° (Gr̥tsamada ; to Maruts)

prkṣé tá viçvā bhūvanā vavakṣire mitrīya vā sādām ā jitrādānavāḥ,
pṛṣadaçvāso anavabhrārādhasa rjipyāso ná vayūneṣu dhūrṣādaḥ.

3.26.6° (Viçvāmitra ; to Agni and Maruts)

vṛtām-vṛtām gaṇām-gaṇām suçastibhir agnér bhāmaṁ marūtām ója
Imahe,

pṛṣadaçvāso anavabhrārādhaso gántāro yajñām vidātheṣu dhīrāḥ.

For sundry points in 2.34.6 see Pischel, Ved. Stud. i. 301 ; Max Müller, SBE. xxxii. 302 ; Ludwig, Ueber Methode, p. 30 ; Oldenberg, RV. Noten, p. 216. For 3.26.6, Max Müller, ibid. 299 ; Geldner, Ved. Stud. iii. 153, 157.—Cf. 5.57.5^b.

2.34.11^b (Gr̥tsamada ; to Maruts)

tān vo mahó marūta evayāvno viṣṇor eśásya prabhṛthé havāmahe,
hīraṇyavarṇān kakuhān yatásruco brahmaṇyāntaḥ çāṇsyam̐ rādha imahe.

7.40.5^b (Vasiṣṭha ; to Viçve Devāḥ)

asyá devásya mīlhuṣo vayá viṣṇor eśásya prabhṛthé havírbbhīḥ,
vidé hi rudró rudriyam̐ mahitvām̐ yāsiṣṭām̐ vartír açvināv íravat.

The meaning of the repeated páda is obscure. Ludwig, 685, to 2.34.11, renders prabhṛthé by 'hervorbringung' ; the same author, 224, to 7.40.5, by 'darbringung'. Very different effects. Grassmann also renders the pádas divergently. See Bergaigne, ii. 419 ; Max Müller, SBE. xxxii. 296, 306.

[2.35.2^d, viçvāny aryó bhūvanā jajāna : 2.40.5^a, viçvāny anyó bhūvanā jajāna ;
10.85.18°, viçvāny anyó bhūvanābhicāste.]

[2.35.9^b, jihmánām ūrdhvó vidyútām vásānaḥ : 1.95.5^b, jihmánām ūrdhvāḥ
svayāçā upāsthe.]

2.35.12^b (Grtsamada; to Aponaptr)

asmái bahunám avamáya sákhye **yajñáir vidhema námasā havirbhiḥ**,
sām sānu mārjmi didhiṣāmi bilmāir dādhamy ānnāiḥ pari vanda ṛgbhiḥ.

4.50.6^b (Vamadeva; to Brhaspati)

evā pitré viçvādevāya vṣṣe **yajñáir vidhema námasā havirbhiḥ**,
bḥaspatē suprajā vīrāvanto vayām syāma pātayo rayīnām.] 4.50.6^d

[**2.35.14^a**, asmin padé paramé tasthivānsam : 1.72.4^d, agnīm padé, &c.]

2.35.15^{ed}: 2.23.19^{ed} = 2.24.16^{ed}, viçvaṁ tād bhadraṁ yád āvanti devā bṛhád
vadema vidátthe suvīraḥ.

[**2.36.4^a**, á vakṣi devān ihā vipra yáksi ca : 5.26.1^c; 6.16.2^c; 8.102.16^c, á devān
vakṣi yáksi ca.]

2.36.5^c (Grtsamada; to Rtus)

eṣā syā te tanvō nṛmnavārdhanaḥ sāha ójaḥ pradivi bāhvōr hitāḥ,
túbhyaṁ suto maghavan túbhyaṁ ábhṛtas tvām asya brāhmaṇād á tṛpát piba.

10.116.7^c (Agniyuta Sthāura, or Agniyūpa Sthāura; to Indra)

idām havir maghavan túbhyaṁ rātām prāti samrajā áhrṇāno ṛbhāya,
túbhyaṁ suto maghavan túbhyaṁ pakvō 'ddhīndra piba ca prāsthitasya.

2.36.6^a (Grtsamada; to Rtus)

juṣéthām yajñām bódhataṁ hávasya me sattó hotā nividaḥ pūrvyā ānu,
āchā rājānā nāma ety āvṛtaṁ praçāstrād á pibataṁ somyām mādhu.

8.35.4^a (Çyāväçva Ātreya; to Açvins)

juṣéthām yajñām bódhataṁ hávasya me viçvehā devāu sávanāva
gachatan.

sa jósasā usāsā súryeṇa cēsaṁ no voḷham açvinā.]

c: refrain, 8.35.1^c—21^c; d: refrain, 8.35.4^d—6^d

For 2.36.6 cf. Hillebrandt, *Ved. Myth.* iii. 147 ff.; Geldner, *Ved. Stud.* ii. 145, note.

[**2.37.1^b**, ádhvaryavaḥ sá pūrṇām vaṣṭy āsicam : 7.16.11^b, pūrṇām vivaṣṭy āsicam.]

Both pādas apply technically to Agni Draviṇodas.

2.37.1^c, tasmā etām bharata tadvaçó dadīḥ : 2.14.2^c, tasmā etām bharata tadvaçāya.

2.38.1^a (Grtsamada; to Savitar)

úd u syā devāḥ savitā savāya çaçvattamām tādapā váhnir asthāt,
nūnām devēbhyo ví hí dhāti rātnam áthābhajad vitihotraṁ svastāu.

6.71.1^a (Bharadvāja ; to Savitar)

úd u syá deváh savitá hiranyáyā bāhú ayaṁsta sávanāya sukrátuh,
ghrténa pāṇí abhí prusnute makhó yuvā sudākṣo rájaso vídharmaní.

6.71.4^a (Bharadvāja ; to Savitar)

úd u syá deváh savitá dāmūnā hiraṇyapāṇiḥ pratidoṣám asthāt,
áyohanur yajató mandrájihva á dācūse suvati bhūri vāmám.

7.38.1^a (Vasiṣṭha ; to Savitar)

[cf. 3.38.8^b

úd u syá deváh savitá yayāma hiraṇyáyim amátiṁ yám áciçret,
nūnám bhágo hávyo mánusebhir ví yó rátnā purtvásur dádhati.

[2.38.4^d, arámatih savitá devá ágāt : 1.35.8^c, hiraṇyākṣáh savitá, &c.]

2.38.11^c (Gr̥tsamada ; to Savitar)

asmábhyaṁ tát divó adbhyáh pṛthivyás tváya dattám kámyam rádha á gāt,
çám yát stotṛbhya āpāye bhávāty uruçaṁsaya savitar jaritré.

7.8.6^c (Vasiṣṭha Maitravaruni ; to Agni)

idám vácaḥ çatasāḥ sámśahasram úd agnáye janīṣṭha dvibárhāḥ,
çám yát stotṛbhya āpāye bhávāti dyumád amivacátanam rakṣohā.

2.39.8^a, etáni vām açvinā vārdhanāni : 1.117.25^a, etáni vām açvinā vīryāni.

[2.40.1^b, jánanā divó jánanā pṛthivyāḥ : 8.36.4^a, janitá divó janitá pṛthivyāḥ.]

2.40.1^d (Gr̥tsamada ; to Soma and Puṣan)

sómāpuṣanā jánanā rayiṇām jánanā divó jánanā pṛthivyāḥ, cf. 2.40.1^b
játáu viçvasya bhūvanasya gopáu devá akṛṇvann amṛtasya nábbhim.

3.17.4^d (Kata Vaiçvāmītra ; to Agni)

agníṁ sudítim sudṛçaṁ gr̥ṇānto namasyāmas tvédyam jātavedaḥ,
tvám dutám aratím havyaváham devá akṛṇvann amṛtasya nábbhim.

Possibly the expression amṛtasya nábbhim (4.58.1 ; 5.47.2 ; 8.101.15) does not fit a dual pair of divinities as well as a singular god, but this is not enough to establish the priority of 3.17.4.

2.40.2^c, ābhýām índrah pakvám amásv antáh : 6.72.4^a, índrasomā pakvám, &c.]

Cf. 1.62.9 ; 180.3 ; 6.17.6 ; 8.89.7.

[2.40.5^a, viçvāny anyó bhūvanā jajāna : 2.35.2^d, viçvāny aryó bhūvanā jajāna :
10.85.18^c, viçvāny anyó bhūvanābhicāṣṭe.]

2.40.5^c (Gr̥tsamada ; to Soma and Puṣan)

viçvāny anyó bhūvanā jajāna, viçvam anyó abhicāṣṭa eti, cf. 2.35.2^d
sómāpuṣanāv ávataṁ dhíyam me yuvábhyaṁ viçvāḥ pṛtanā jayema.

6.52.16^a (R̥jiçvan Bhāradvāja ; to Viçve Devāḥ, here Agni and Parjanya)
ágniparjanyaṽ ávataṁ dhiyaṁ me 'smín háve suháva suṣtutīm naḥ,
īlam anyó janāyad gārbham anyāḥ prajāvatīr īsa á dhattam asmé.

[2.40.6^c, ávatu devy áditir anarvá : 7.40.4^c, suháva devy, &c.]

Cf. TB. 3.1.1.4.

2.41.2^b (Gr̥tsamada ; to Vāyu)
niyútvaṁ vāyav á gahy ayám çukró ayāmi te,
gántāsi sunvató gr̥hām.

4.47.1^a (Vāmadeva ; to Vāyu)
vāyo çukró ayāmi te mādho ágram diviṣṭisu,
á yāhi sómapitaye spārhó deva niyútvatā.
 8.101.9^d (Jamadagni Bhārgava ; to Vāyu)
á no yajñām diviṣp̥çam vāyo yāhi sumánmabhiḥ,
antāḥ pavitra upāri çriṇānò 'yám çukró ayāmi te.

2.41.4^b : 1.47.1^b, sutāḥ sóma ṛtāvṛdhā.

2.41.6^a : 1.136.1^d, tá samrājā ghṛtāsuti.

2.41.6^b : 1.136.3^e, adityá dánunas pati.

2.41.8^{a+c} (Gr̥tsamada ; to Açvins)
ná yát páro nántara adadhārsad vṛṣaṇvasu,
duḥçáṁso mártyo ripūḥ.

6.63.2^d (Bharadvāja ; to Açvins)
áram me gantaṁ hávanāyāsmāi gr̥ṇānā yāthā pibātho ándhaḥ,
pāri ha tyád vartīr yātho riṣó ná yát páro nántaras tuturyāt.
 8.18.14^b (Irimbithi Kāṇva ; to Indra)
sām it tám aghām aṇavad duḥçáṁsam mártyaṁ ripūḥ,
yó asmatrá durhāṇvāṁ úpa dvayūḥ.

2.41.13^a = 6.52.7^a : 1.3.7^b, viçve devāsa á gata.

2.41.13^b (Gr̥tsamada ; to Viçve Devāḥ) =

6.52.7^b (R̥jiçvan Bhāradvāja ; to Viçve Devāḥ)
ī viçve devāsa á gata, çṛṇutā ma imám hávam, ☞ 1.3.7^b
édám barhír ní ṣidata.
 8.73.10^b (Gopavana Ātreya, or Saptavadhri Ātreya ; to Açvins)
ihú gataṁ vṛṣaṇvasu çṛṇutám ma imám hávam,
ī anti ṣád bhūtu vām ávaḥ.] ☞ refrain, 8.73.1^c–18^c

Cf. imám me çṛṇutám hávam, 8.85.2^b, and imám naḥ çṛṇavad dhavam, under 8.43.22^e.

2.41.15 = 1.23.8.

2.41.16^c, apraṣastá iva smasi: 1.29.1^b, anāṣastá iva smási.

2.41.20^b: 1.142.8^d, sidhrám adyá divispf̥cam; 5.13.2^b, sidhrám adyá divispf̥caḥ.

2.42.3^c (Gṛtsamada; Adhvani vācyamānasya ṣakuntasya stutiḥ)

áva kranda dakṣiṇatō gṛhāṇāṁ sumāṅgalo bhadravādī ṣakunte,
mā na stenā iṣata māghāṣaṇso 1 bṛhād vadema vidátthe suvīrah.」

☞ refrain, 2.1.16^d ff.

6.28.7^c (Bharadvāja; to Gāvaḥ)

prajāvatīḥ sūyāvasaṁ riṣantiḥ ṣuddhā apāḥ suprapāṇé pibantiḥ,
mā va stenā iṣata māghāṣaṇsaḥ 1 pári vo hetī rudrásya vrjyāḥ.」

☞ 2.33.14^a

Cf. mā no duḥṣāṇsa iṣata, under 1.23.9^c.

REPEATED PASSAGES BELONGING TO BOOK III

[3.1.5^b, krátum punanāḥ kavibhiḥ pavitrāiḥ : 3.31.16^c, mādhyah punanāḥ, &c.]

3.1.13^a : 1.164.52^b, apām gārbham darçatām ōsadhīnām.

3.1.15^d (Viçvāmitra Gāthina ; to Agni)

īle ca tvā yājamāno havirbhir īle sakhitvām sumatīm nikāmah,
devāir āvo mimihī sām jaritré rākṣā ca no dāmyebhir ānikāiḥ.

3.54.1^c (Prajāpati Vaiçvāmitra, or Prajāpati Vācyā ; to Viçe Devah,
here Agni)

imām mahé vidathyāya çuśām çāçvat kṛtva īdya prā jabhruḥ,
çṛṇótu no dāmyebhir ānikāiḥ çṛṇótv agnir divyāir ājasrah.

A good illustration of the need of confronting repeated pādas. Grassmann translates the two pādas respectively : 'und schütze uns durch hausliches Erglänzen' ; and 'es hör' uns Agni mit des Hauses Feuern'. Ludwig, 303, ad 3.1.15, 'behüt' uns mit deinen hausliebenden [vilen] antlitzten' ; and, 200, ad 3.54.1, 'er erhöere uns mit seinen hausfreundlichen angesichtern'. Ludwig is right in holding to the same rendering of ānikāiḥ in both places. Bergaigne, *Études sur le Lexique*, p. 67, suggests 'ses formes domestiques' for dāmyebhir ānikāiḥ in 3.1.15, but refrains from applying the same suggestion to 3.54.1, perhaps because 'hearing with domestic forms' is not easy. It seems to me that we should take the pāda in 3.1.15 in its ordinary sense, 'protect us with thy several faces (which thou showest as house-fire)'. A bolder poet treats the idea more secondarily, to wit, 'hear us with thy faces', i. e. having faces, ergo ears, he can hear with them each and all (dāmyebhiḥ, and divyāiḥ). Cf. Geldner, *Ved. Stud.* i. 158 ; Oldenberg, *SBE.* xlvii. 221.

3.1.19^{ab} (Viçvāmitra Gāthina ; to Agni)

ā no gahi sakhyébhiḥ çivébhir mahān mahībhir ūtibhiḥ saraṇyān,
asmé rayīm bahulām sāntarutrām suvācam bhāgām yaçāsam kṛdhi naḥ.

3.31.18^{cd} (Kuçika Āiçirathi, or Viçvāmitra ; to Indra)

pātir bhava vṛtrahan sūnṛtānām girām viçvāyur vṛsabhó vayodhāḥ,
ā no gahi sakhyébhiḥ çivébhir mahān mahībhir ūtibhiḥ saraṇyān.

4.32.1^c (Vāmadeva ; to Indra)

ā tū na indra vṛtrahann asmākam ardhām ā gahi,
mahān mahībhir ūtibhiḥ.

3.1.20^{c+d} (Viçvāmitra Gāthina ; to Agni)

etā ta agne jānimā sánāni prā pūrvyāya nūtanāni vocam,
mahānti vṛṣṇe sávanā kṛtémā jánmañ-janman nīhito jātávedāḥ.

3.30.2^c (Viçvāmītra ; to Indra)
 ná te duré paramá cid rájañsy á tú prá yāhi harivo hāribhyām,
 sthīráya vṛṣṇe sávanā kṛtómá yuktá grāvāṇaḥ samidhānē agnāu.

For 3.1.20^d see the next full paragraph, i.e. under 3.1.21^{cd}.

3.1.21^a : 3.1.20^d, jánmañ-janman nīhito jātavedāḥ.

3.1.21^{cd} (Viçvāmītra Gāthina ; to Agni)

jánmañ-janman nīhito jātavedā, viçvāmītrebhir idhyate ájasrah, 3.1.20^d
 táśya vayám sumatáu yajñīyasyāpi bhadré sāumanasé syāma.

3.59.4^{cd} (Viçvāmītra ; to Mitra)
 ayám mitró namasyaḥ suçévo rája suksatró ajaniṣṭa vedhāḥ,
 táśya vayám sumatáu yajñīyasyāpi bhadré sāumanasé syāma.

6.47.13^{ab} (Garga Bhāradvāja ; to Indra) =
 10.131.7^{ab} (Sukīrti Kāksivata ; to Indra)
 táśya vayám sumatáu yajñīyasyāpi bhadré sāumanasé syāma,
 śá sutráma svāvāñ indro asmé ārac cid dvēṣaḥ sanutár yuyotu.]

6.47.13^{cd}

10.14.6^{cd} (Yama Vāivasvata ; Liṅgoktadevatāḥ)
 āṅgraso naḥ pitáro nāvagvā átharvāṇo bhṛgvāḥ somyāśaḥ,
 téṣāñ vayám sumatáu yajñīyānām āpi bhadré sāumanasé syāma.

The order of the two hemistichs in 6.47.13 = 10.131.7 seems inverted and secondary.

3.1.22^d (Viçvāmītra Gāthina ; to Agni)

imám yajñāñ sahasāvan tvám no devatrú dhehi sukrato rārāṇaḥ,
 prá yañsi hotar bṛhatīr īṣo nó 'gne máhi dráviṇam á yajasva.

10.80.7^d (Agni Sāucika, or Agni Vāiçvānara ; to Agni)
 agnáye bráhma r̥bhávas tataksur agníñ mahám avocāmā suvṛktim,
 ágne práva jaritūrañ yaviṣṭhāgne máhi dráviṇam á yajasva.

3.1.23 = 3.5.11 = 3.6.11 = 3.7.11 (Viçvāmītra Gāthina ; to Agni) = 3.15.7 (Utkīla
 Kātya ; to Agni) = 3.22.5 (Gāthin Kāuṣika ; to Agni) = 3.23.5
 (Devagravas Bhārata, and Devavāta Bhārata ; to Agni)

ilām agne purudāsāñ saním gōḥ ṣaṇvattamám hávamānāya sādha,
 syāñ naḥ sūnūs tánayo vijāvāgne śá te sumatír bhūtv asmé.

3.2.2^c (Viçvāmītra Gāthina ; to Agni)

śá rocayaj janūśá ródasī ubhé śá mātṛór abhavat putrá ídyāḥ,
 havyavāñ agnir ajáraç cānohito duḥábho viçám átithir vibhāvasuḥ.

5.4.2^a (Vasuçruta Ātreya ; to Agni)
 havyavāñ agnir ajáraḥ pitá no vibhūr vibhāvā sudṛçko asmé,
 sugārhapatyāḥ sám īṣo didithy āsmadryāk sám mimithi çrávāñsi.]

3.54.22^b

The two hymns correspond also in 3.2.10^c = 5.4.3^a.

3.2.5^a (Viṣvāmitra Gāthina; to Agni)

agnīm sumnāya dadhire puró jánā vājaçravasam ihá vṛktábarhiṣaḥ,
yatásrucaḥ suricaḥ viçvádevyaṁ rudrám yajñánām sádhadiṣṭim apásam.

10.140.6^b (Agni Pāvaka; to Agni)

ṛtāvānaṁ mahiṣám viçvadarçatam agním sumnāya dadhire puró jánāḥ,
ṛkṛtkarṇaṁ saprāthastamaṁ tvā girá, dáivyaṁ mānuṣā yugā. 1.45.7^c

We render 3.2.5, 'Men, having arranged the sacrificial grass, holding the sacrificial ladle, for welfare have established as their Purohita brilliant Agni, renowned as (giver of) substance, representative of all the gods, the Rudra of sacrifices, who promotes the desire of active (worshippers)'. Cf. Oldenberg, SBE. xlii. 228, 327; ZDMG. lxii. 476; RV. Noten, p. 226. With this perfect stanza we compare 10.140.6, to wit: 'The order-obeying bull, the all-visible, for welfare men have established as their Purohita; thee, that hast attentive ears, art spread most widely, the divine, the generations of men (have established)'. The second hemistich is anacoluthic; the change of person in the phrase tvā girá limps along late in the stanza; moreover tvā girá is almost certainly an appendage to the third pāda which occurs also minus that appendage in 1.45.7^c. There the sense is perfect: 'The seers have established thee, O Agni, at the daily (morning) oblations as their Hotar (priest), as their Ṛtvij (serving priest), thee that art the greatest acquirer of wealth, hast attentive ears, art spread most widely.'

3.2.8^d (Viṣvāmitra Gāthina; to Vaiçvānara)

namasyāta havyádātim svadhvarām duvasyāta dāmyaṁ jātavedasam,
rathīr ṛtāsyā bhātō vicarṣanir agnir devānām abhavat puróhitaḥ.

10.110.11^b (Jamadagni Bhārgava, or Rama Jāmadagnya; Āpriyaḥ)
sadyó jātó vy amimīta yajñām agnir devānām abhavat purogāḥ,
asyā hōtuḥ pradīçy ṛtāsyā vāci svāhākṛtaṁ havir adantu devāḥ.

10.150.4^a (Mṛṣika Vāsiṣṭha; to Agni)

agnir devó devānam abhavat puróhito 'gnīm manuṣyā ṛṣayaḥ sám idhire,
agnīm mahó dhānasātāv ahām huve mṛṣikām dhānasātaye.

The pāda 10.150.4^a is certainly secondary, as shown by the metre (devó is gloss); see p. vii, line 6 from top.

3.2.10^a (Viṣvāmitra Gāthina; to Vaiçvānara)

viçám kavīm viçpátim mānuṣīr iṣaḥ sám sīm akr̥nvan svádhitim ná téjase
sá udvátō nivátō yāti vėiṣat sá gārbham eṣú bhūvanesu dīdharat.

5.4.3^a (Vasuçruta Ātreya; to Agni)

viçám kavīm viçpátim mānuṣīnām çucim pāvakām ghṛtāpṛṣṭham agním
ni hótāram viçvavidām dadhidhve sá devėsu vanate vāryāni.

6.1.8^a (Bharadvāja Bārhaspatya; to Agni)

viçám kavīm viçpátim çāçvatīnām nitóçanaṁ vṛṣabhām carṣanīnām,
pṛetiṣanim iṣāyantaṁ pāvakām rājantam agním yajatām rayīnām.

To me viçpátim, without following genitive in 3.2.10, seems to imitate 5.4.3, especially as the expression mānuṣīr iṣaḥ is, to say the least, unfamiliar.—The two hymns, 3.2 and 5.4 own jointly also the pāda 3.2.2^a = 5.4.2^a.

3.2.11^c (Viçvāmitra Gāthina ; to Vaiçvānara)

sá jinvate jathāreṣu prajāñiṁvān vṛṣā citrēsu nānadan ná sinháh,
vaiçvānaráh prthupájā ámartyo vásu rátnā dāyamāno ví daçūṣe.

3.27.5^a (Viçvāmitra ; to Agni)

prthupájā ámartyo ghr̥tānir̥ṇik svāhutaḥ,
agnír yajñāsya havyavāt̥.

3.4.6^c, yáthā no mitró váruno júṣat : 1.43.3^a, yáthā no mitró várunaḥ.

3.4.7 = 3.7.8 (Viçvāmitra Gāthina ; Āpra, here Dāivyā Hotārā)

ḍāivyā hótārā prathamá ny řñje, saptá pr̥kṣásasḥ svadháyā madanti,

řtám çáñsanta řtám ít tá áhur ánu vratám vratapá dídhyānāḥ. 2.3.7^a

3.4.7^a = 3.7.8^a, dāivyā hótārā prathamá ny řñje : 2.3.7^a, dāivyā hótārā prathamá
vidúṣtarā ; 10.66.13^a, dāivyā hótārā prathamá puróhitā ; 10.110.7^a,
dāivyā hótārā prathamá suvāca.

3.4.8 (Viçvāmitra Gāthina ; Āpra, here Tisro Devīḥ)

7.2.8 (Vasiṣṭha Maitrāvaruṇi ; Āpra, here Tisro Devīḥ)

ā bhāratī bhāratībhiḥ sajóṣā ilā deváir manuṣyēbhir agnīḥ,
sārasvatī sārasvatēbhir arvāk tisró devír barhír édám sadantu.

For this and the next three stanzas see p. 17, top.

3.4.9 (Viçvāmitra Gāthina ; Āpra, here Tvaṣṭar) =

7.2.9 (Vasiṣṭha Maitrāvaruṇi ; Āpra, here Tvaṣṭar)

tán nas turipam ádha poṣayitnú déva tvaṣṭar ví rāraṇáh syasva,
yáto viráh karmanýāḥ sudákṣo yuktágrāvā jáyate devákāmaḥ.

Cf. the author, Indogermanische Forschungen, xxv. 191.

3.4.10 (Viçvāmitra Gāthina ; Āpra, here Vanaspati) =

7.2.10 (Vasiṣṭha Maitrāvaruṇi ; Āpra, here Vanaspati)

vānaspaté 'va sṛjopa devān agnír haviḥ çamitá súdayāti,
séd u hótā satyátaro yajāti yáthā devánām jánimāni véda.

Cf. for the first distich 2.3.10^{ab}.

3.4.11^{b+d} (Viçvāmitra Gāthina ; Āpra, here Agni) =

7.2.11^{b+d} (Vasiṣṭha Maitrāvaruṇi ; Āpra, here Agni)

á yāhy agne samidhānó arvāñ índreṇa deváih sarátham turébhiḥ,
barhír na ástām áditih suputrā sváhā devā amftā mādayantām.

5.11.2^a (Sutāmbhara Ātreya ; to Agni)

yajñāsya ketum̐ prathamām puróhitam, agnīm náras triṣadhassthé sám
idhire, 5.11.2^a

índreṇa deváih sarátham sá barhiṣi sídan ní hótā yajáthaya sukrátuḥ.

10.15.10^b (Çaṅkha Yāmāyana ; to the Fathers)

yé satyáso havirádo haviṣpá índreṇa deváih sarátham dádhānāḥ,
ágne yāhi sahásram devavandáh páraih púrvāih pitṛbhir gharmaśadbhiḥ.

10.70.11^d (Sumitra Badhryaṣva; Āpra, here Agni)

āgne vaha vāruṇam iṣṭāye na indraṁ divo marūto antāriksāt,
sīdantu barhīr viṣva ā yājatraḥ svāhā devā amṛtā mādayantām.

To me 10.15.10 conveys the impression of secondary workmanship. The division of the Fathers in havirādah, haviṣpāh, gharṁśadaḥ, also perhaps pārāh and pūrvāh, savours of the system of the later ritualistic cult of the dead. Cf. Hillebrandt, Ved. Myth. iii. 414.—For 3.4.11^d cf. 10.16.8^d, tāsmin devā amṛtā mādayante.

[3.5.4^a, mitrō agnir bhavati yāt sāmiddhaḥ : 5.3.1^d, tvām mitrō bhavasi yāt, &c.]

Cf. 3.18.5^b.

3.5.4^b (Viṣvāmītra Gāthina; to Agni)

mitrō agnir bhavati yāt sāmiddho, mitrō hōtā vāruṇo jātāvedāḥ, ~~cf.~~ cf. 3.5.4^a
mitrō adhvaryūr iṣirō dāmūnā mitrāḥ sindhūnām utā pārvatānām.

10.83.2^b (Manyu Tapasa; to Manyu)

manyūr indro manyūr evāsa devō manyūr hōtā vāruṇo jātāvedāḥ,
manyūm viṣa ṛṣate mānuṣir yāḥ pāhī no manyo tāpasā sajōṣāḥ.

For the character and relative date of the Manyu hymns see under 8.100.2. It is quite clear that the Manyu pāda is a *tour de force* in imitation of the Agni pāda. Cf. under 10.45.2.

3.5.5^a (Viṣvāmītra Gāthina; to Agni)

pāti priyām ripō āgraṁ padām vēḥ pāti yahvāc cāraṇam sūryasya,
pāti nābhā saptaṁśraṇam agniḥ pāti devānām upamādam ṛṣvāḥ.

4.5.8^d (Vamadeva Gāutama; to Viṣvānara)

pravācyaṁ vācasah kīm me asyā guhā hitām ūpa niṇig vadanti,
yād usriyāṇām ūpa vār iva vrān pāti priyām rupō āgraṁ padām vēḥ.

I have dealt with these stanzas in JAOS. xxvii. 74 ff. The main point there is to show that rūp means 'ascent' or 'height', in 4.5.8. This is supported by the expressions ūgre rupā ārupitam in 4.5.7, which can scarcely mean anything else than 'ascended on the top of the height'; and 10.13.3, pāñca padāni rupō ānv aroham, 'five steps along the ascents I have ascended'. In these circumstances it seems to me certain enough that ripō in 3.5.5 is a slip for rupō on the part of the redactors who had lost touch with the latter word which is moribund in the hieratic mantras, and does not occur at all outside of them. With ripō changed to rupō in 3.5.5 we have a perfect description of the solar paradise, the paradise of Viṣṇu; cf. in addition to my former statements, 3.55.10. I cannot find any refutation of this not unimportant point of Vedic critique in Oldenberg's brief statements, RV. Noten, pp. 227, 271. Cf. also Roth, Nirukta, 6.17, Erläuterungen, p. 85 ff.

3.5.6^b, viṣvāni devō vayūnāni vidvān : 1.189.1^b, viṣvāni deva vayūnāni vidvān.

3.5.11 = 3.1.23 = 3.6.11 = 3.7.11 = 3.15.7 = 3.22.5 = 3.23.5.

3.6.2^a (Viṣvāmītra Gāthina; to Agni)

ā rōdasī aprṇā jāyamāna utā prā rikthā ādha nū prayajyo,
divāc cid agne mahinā prthivīyā vacyāntām te vāhmayāḥ saptañjihvāḥ.

4.18.5^d (Sāmāda Indraditivāmadevānām)

avadyām iva mānyamānā guhākar indram mātā vryeṇā nyṛṣtam,
āthōd asthāt svayām ātkam vāsāna ā rōdasī aprṇāj jāyamānaḥ.

7.13.2^b (Vasiṣṭha Maitrāvaruṇi; to Vaiçvānara)
 tvām agne çociṣā çocucāna á ródasī aprñā jāyamānaḥ,
 tvām devān abhiçaster amuñco váiçvānara jātavedo mahitvā.
 10.45.6^b (Vatsapri Bhalandana; to Agni)
 viçvasya ketūr bhūvanasya gārbha á ródasī aprñā jāyamānaḥ,
 vliuñ cid ádrim abhinat parāyāñ jānā yád agnim áyajanta páñca.

For 3.6.2^d see Geldner, Ved. Stud. ii. 258.

3.6.6^d (Viçvāmītra Gāthina; to Agni)

ṛtāsyā vā keçinā yogyābhir ghṛtasnūvā rōhita dhurī dhiṣva,
 áthā vaha devān deva viçvān svadhvarā kṛṇuhi jātavedaḥ.

6.10.1^d (Bharadvāja Bārhaspatya; to Agni) [dhvam,
 puró vo mandráṁ divyāṁ suvrktīm prayatí yajñé agnim adhvaré dadhi-
 purá ukthébhiḥ sá hí no vibháva svadhvarā karati jātávedāḥ.

7.17.3^b (Vasiṣṭha Maitrāvaruṇi; to Agni)
 ágne vihí haviṣā yáksi devān svadhvarā kṛṇuhi jātavedaḥ.

7.17.4^a (Vasiṣṭha Maitrāvaruṇi; to Agni)
 svadhvarā karati jātávedā yáksad devān amṛtān pipráyac ca.

Stanzas 7.17.3 and 7.17.4 in concatenation.—In 6.10.1^b agnim is apparently the secondary element in the hypermetric line; mandráṁ in páda a without agnim in páda b would be sufficiently distinct, as it is one of Agni's 'leitmotifs'.

3.6.9^d: 2.3.11^c, anuṣvadhām á vaha mādāyasva.

3.6.11 = 3.1.23 = 3.5.11 = 3.7.11 = 3.15.7 = 3.22.5 = 3.23.5.

3.7.8: see under 3.4.7.

3.7.11: see preceding item but one.

3.8.3^d (Viçvāmītra Gāthina; to Yūpa)

úc chrayasva vanaspate vārṣman pṛthivyá ádhi,
 súmiti mīyámāno várco dhā yajñávāhase.

3.24.1^d (Viçvāmītra; to Agni)
 ágne sáhasva pṛtanā abhímātīr ápāsyā,
 duṣṭáras tārann árātīr várco dhā yajñávāhase.

For 3.8.3^b cf. 3.29.4^b, nábhā pṛthivyá ádhi, under 2.3.7^d.

[3.8.8^a, adityá rudrá vásavaḥ sunṛtháh; 7.35.14^a, adityá rudrá vásavo juṣanta (idám bráhma); 10.66.12^c, ádityā rúdrā vásavaḥ súdānavaḥ (imá bráhma).]

3.8.9^a, hañsá iva çreñiçó yátānaḥ: 1.163.10^c, hañsá iva çreñiçó yatante.

3.8.9^d (Viçvāmītra Gāthina; to Yūpāḥ)

[hañsá iva çreñiçó yátānaḥ, çukrá vásānaḥ sváravo na águḥ, 1.163.10^c
 unñiyámānaḥ kavibhiḥ purástad devá devānām ápi yanti páthāḥ.

7.47.3^b (Vasiṣṭha ; to Āpaḥ)

catāpavitrah svadhāyā mādantir devīr devānām āpi yanti pāthah,

ṭā indrasya nā minanti vratāni, ṭā sīndhubhyo havayām ghr̥tāvaj juhota.

☞ c: cf. 7.47.3^c; d: cf. 3.59.1^d

The ritualistic stanza 3.8.9, on the evidence of its two repeated pādas (cf. 7.34.10), seems to be secondary.—For the repeated pāda see also 2.3.9^d, āthā devānām āpy etu pāthah.

3.9.1^b: 5.22.3^b; 8.11.6^b, devām mātāsa utāye; 1.144.5^b, devām mātāsa utāye havāmahe.

3.9.1^c (Viṣvāmitra Gāthina ; to Agni)

sākhāyas tvā vavīmahe ṭ devām mātāsa utāye,

☞ 1.144.5^b

apām nāpātām subhāgaṁ sudīditim ṭ supratūrtim anehāsam.

☞ 1.40.4^d

8.19.4^a (Sobhari Kāṇva ; to Agni)

ūrjō nāpātām subhāgaṁ sudīditim agnīm ṭ ṛṣṭhaṇocīsam,

sā no mitrāsyā vāruṇasya sō apām ā sumnām yakṣate divī.

SV. 2.764, in its version of RV. 8.19.4, substitutes apām nāpātām, &c. Throughout the RV. both expressions apply primarily to Agni. On the theme of apām nāpāt see Magoun, JAOS. xix. 137 ff.; AJPh. xxi. 274 ff.; Hillebrandt, Ved. Myth. i. 365 ff.

3.9.1^d: 1.40.4^d, supratūrtim anehāsam.

3.9.6^b (Viṣvāmitra Gāthina ; to Agni)

tām tvā mātā aghr̥bhṇata devébhyo havayavāhana,

vīcṇān yād yajñān abhipāsi mānuṣa tāva krātṛvā yaviṣṭhya.

10.118.5^b (Uruksaya Āmahiyava ; to Agni Rakṣohan)

jāramāṇaḥ sām idhyase devébhyo havayavāhana,

tām tvā havanta mātṛyāḥ.

10.119.13^b (Laba Āindra ; Labasya [Indrasya] ātmastutiḥ)

ghr̥hō yamy āram̐kṛto devébhyo havayavāhanah,

ṭ kuit sōmasyāpām iti.

☞ refrain, 10.119.1^c–13^c

10.150.1^b (Mṛīka Vasiṣṭha ; to Agni)

sāmīdhaḥ cit sām idhyase devébhyo havayavāhana,

adityāi rudrāir vāsubhir na ā gahi mṛīkāya na ā gahi.

The repeated pāda, from its own nature, and its use in three out of the four connexions, is an Agni formula. Both Ludwig and Grassmann felt this in dealing with 10.119.13. The former, 976, 'ich geh ins haus des, der [das opfer] bereit halt, zu den göttern [geht Agni] der havayabeförderer'. Grassmann points out that Agni is the speaker in this stanza, and that the stanza therefore originated in an Agni hymn: 'Ich gehe als Diener bereit gemacht, indem ich den Göttern die Opferspeisen zuführe.' Geldner and Kāgi, Siebenzig Lieder, p. 82, calmly assign the stanza to Indra: 'Ich geh nun wohlversehn nach Haus (ghr̥hō = gr̥hām u), und bring den Göttern Opfer mit.' Similarly v. Schroeder, Mysterium und Mimus, p. 367. Hillebrandt, Ved. Myth. i. 165, reads grāho for ghr̥hō: 'ein Becher wohlbereitet wurde geschöpft, der den Göttern die Opfergabe zuführt' (yāmi, as aorist pass. 3rd sing.). To my mind the difficulty remains unsolved, but the repetitions of the pāda show that it certainly originated in the sphere of Agni. Cf. also Geldner, Rigveda-Komm., p. 203.

3.9.8^b (Viçvāmītra Gāthina; to Agni)

ā juhota svadhvarām çirām pāvakāçocişam,

açim dūtām ajirām prasnām īdyañ çruṣṭī devām saparyata.

8.43.31^b (Virūpa Āngirasa; to Agni)

agnīm mandrām purupriyām çirām pāvakāçocişam,

hrdbhīr mandrēbhīr imahe.

8.102.11^a (Prayoga Bhārgava, or others; to Agni)

çirām pāvakāçocişam jyēṣṭho yó dāmeṣv ā,

dīdāya dirghaçrūtamaḥ.

10.21.1^d (Vimada Āindra, or others; to Agni)

āgnīm ná svāvṛktibhīr ḥotārañ tvā vṛṇīmahe,

cf. 5.20.3^a

yajñāya stīrṇābarhiṣe ví vo mādē çirām pāvakāçocişam vívaksase.

The refrains in 10.21.1, of course, suggests lateness.—Cf. agnīm pāvakāçocişam, 8.44.13^b.

3.9.9 (Viçvāmītra Gāthina; to Agni) =

10.52.6 (Agni Säuctka; to Devāḥ)

trīṇi çatā trī sahasrāṇy agnīm trinçác ca devā náva cāsaparyan,

āukṣan ghṛtāir āstṛṇan barhīr asmā ād id dhótārañ ny āsādayanta.

Cf. 10.7.5^d, vikṣu ḥotārañ ny āsādayanta.

3.10.1^{a+b} (Viçvāmītra Gāthina; to Agni)

tvām agne manīṣiṇaḥ samrājāñ carṣaṇīnām,

devām mātāsa indhate sām adhvaré.

8.44.19^a (Virūpa Āngirasa; to Agni)

tvām agne manīṣiṇas tvām hinvanti cītibhiḥ,

ṭtvām vardhantu no gīrah

cf. 1.5.8^c

10.134.1^d (Mādhātā Yāuvanaçva; to Indra)

ubhé yád indra ródasi āpaprāthosā iva,

māhāntām tvā māhīnām samrājāñ carṣaṇīnām ḍdevī jānītry ajījanat

bhadrá jānītry ajījanat.

cf. refrain, 10.134.1^{ef-6^{ef}}

See under 1.5.8^c for the character of 8.44.19. For the pāda samrājāñ carṣaṇīnām cf. 8.16.1^a, prā samrājāñ carṣaṇīnām, done over secondarily from iambic to trochaic; see Part 2, chapter 2, line 9 from top.

3.10.2^{a+c} (Viçvāmītra Gāthina; to Agni)

tvām yajñéṣv ṛtvijām ḍagne ḥotārañ ṛlate,

cf. 1.128.8^a

gopā ṛtāsya dīdīhi své dāme.

10.21.7^a (Vimada Āindra, or others; to Agni)

tvām yajñéṣv ṛtvijām cārum agne ní ṣedire,

ghṛtāpratīkañ mānuṣo ví vo mādē çukrām cētīṣṭham aksābhīr vívaksase.

10.118.7^c (Uruksaya Āmahyava; to Agni Rakṣohan)

ādābhyena çociṣāgne rākṣas tvām daha,

gopā ṛtāsya dīdīhi.

Note that 3.10.2^a and 10.21.7^{ad} are both metrically composite.—Cf. gopām ṛtāsya dīdivim, 1.1.8^b, and see p. 19.

[3.10.2^b, *agne hótāram īlate: 6.14.2^c, agnīm hótāram īlate. See also under 1.128.8^a.]*

3.10.3^b (Viṣvāmitra Gāthina; to Agni)
sá ghā yás te dādāçati samídhā jātávedase,
só agne dhatte suv́ryam sá puşyati.

7.14.1^a (Vasiṣṭha Maitrāvaruṇi; to Agni)
samídhā jātávedase deváya deváhūtibhiḥ,
havírbhiḥ çukráçocişe namasv́no vayám dāçemāgnáye.

[3.10.4^b, *agnir devébhir á gamat: 1.1.5^c, devó devébhir á gamat.]*
Cf. in the Introduction, p. 19.

3.10.8^a, sá naḥ pāvaka dīdihi: 1.12.10^a, sá naḥ pāvaka dīdivaḥ.

[3.10.8^b, *dyumád asmé suv́ryam: 3.13.7^c, dyumád agne suv́ryam.]*

3.10.9^{ab}, tám tvā viprá vipanyávo jāgrváṁsaḥ sám indhate: 1.22.21^{ab}, tát
vipraso vipanyávaḥ jāgrváṁsaḥ sám indhate.

3.10.9^c (Viṣvāmitra Gāthina; to Agni)
tám tvā viprá vipanyávo jāgrváṁsaḥ sám indhate,
havyaváham ámartyam sahov́dham. 1.22.21^{ab}

4.8.1^b (Vamadeva Gāutama; to Agni)
datám vo viçvāvedasaṁ havyaváham ámartyam,
yájiṣṭham řnjase girá.

8.102.17^c (Prayoga Bhārgava, or others; to Agni)
tám tvājananta mātāraḥ kavīm deváso āngirah,
havyaváham ámartyam.

We may assume that the longer form of the repeated páda is composite (see Part 2, chapter 2, class B 4). On the other hand 3.10.9 is certainly superior to 1.22.21^{ab} (see there).

[3.11.3^b, *ketúr yajñásya púrvyāḥ: 9.2.10^c, átmá yajñásya púrvyāḥ.]*

3.11.4^c (Viṣvāmitra Gāthina; to Agni)
agnīm sūnūm sánaçrutam sáhaso jātávedasam,
váhniṁ devá akr̥ṇvata.

7.16.12^b (Vasiṣṭha Maitrāvaruṇi; to Agni)
tám hótāram adharváśya práçetasam váhniṁ devá akr̥ṇvata,
dádhati rátnam vidhaté suv́ryam, agnir jánāya dāçuse. 4.12.3^c

3.11.6^c (Viṣvāmitra Gāthina; to Agni)
sāhvān viçvā abhiyújah krátur devānām ámr̥ktaḥ,
agnis tuviçravastamaḥ.

5.25.5^a (Vasuyava Ātreyaḥ ; to Agni)
 agnīḥ tuviçravastamaḥ tuvíbrahmāṇam uttamám,
 atúrtam çravayátpatiḥ putráṁ dadāti dāçúṣe.

May we think that tuviçravastama is originally epithet of Agni, as in 3.11.6? Cf. related passages, 1.91.20 ; 3.4.9 ; TS. 1.2.13.1 ; MS. 1.2.9.

3.11.8^c (Viçvāmitra Gāthina ; to Agni)
 pári viçvāni súdhitāgnér açyāma mánmabhiḥ,
 víprāso jātávedasaḥ.

8.11.5^c (Vatsa Kāṇva ; to Agni)
 mártā ámartasya te bhūri náma manāmahe,
 víprāso jātávedasaḥ.

3.12.4^b (Viçvāmitra Gāthina ; to Indra and Agni)
 toçá vṛtrahánā huve sajítvanáparājítā,
 indrágni vājasútama.

8.38.2^b (Çyāvaçva Ātreya ; to Indra and Agni)
 toçāsā rathayávānā vṛtrahánáparājítā,
 indrágni tása bodhatam.

One is obviously patterned after the other. But which ?

[3.12.9^c, tād vām ceti prá víryam : 1.93.4^a, ágniṣomā ceti tād víryam vām.]

3.13.2^b : 1.134.2^a, dáksaṁ sácanta utáyaḥ.

[3.13.7^c, dyumád agne suvíryam : 3.10.8^b, dyumád asmé suvíryam.]

3.14.5^b (Rṣabha Vaiçvāmitra ; to Agni)
 vayám te adyá rarimá hí kāmam uttánáhastā námasopasádya,
 yájiṣṭhena mánasā yakṣi devān áśredhata mánmanā vipro agne.

6.16.4^d (Bharadvāja ; to Agni)
 víti yó devāṁ mártó duvasyéd agnīm ṛítādhvaré haviṣmān,
 hótāraṁ satyayájam ródasyor, uttánáhasto námasá vivāset. 4.3.1^b
 10.79.2^d (Agni Saucika, or others ; to Agni)
 guhā çiro nihitam řdhag akṣi ásinvann atti jihváyā vānāni,
 átrāṇy asmāi paḍbhíḥ sám bharanty uttánáhastā námasádhi vikṣú.

3.15.5^a, áchidrá çarma jaritaḥ purúṇi : 2.25.5^b, áchidrá çarma dadhire purúṇi.

3.15.7 = 3.1.23 = 3.5.11 = 3.6.11 = 3.7.11 = 3.22.5 = 3.23.5.

3.16.2^a (Utkla Kātya ; to Agni)
 imám naro marutaḥ saçcatá vřdham yásmín ráyaḥ çévřdhasaḥ,
 abhi yé sánti pñtanāsu dūḍhyò viçvāḥ çátrum ádabhūḥ.

7.18.25^a (Vasiṣṭha Maitravaruṇi; Sudāsaḥ Paijavanasya dānastutiḥ)
imāṁ naro marutaḥ saçcatānu divodāsaṁ nā pitāraṁ sudāsaḥ,
aviṣṭānā pajjavanāsyā kētaṁ dūṇāçaṁ kṣatrāraṁ ajāraṁ duvoyū.

For 7.18.25^{od} cf. 6.46.10. For vjdhm in 3.16.2^a, Oldenberg, RV. Noten, p. 231.—Apparently it is likely that the dānastuti has patterned the repeated pāda after the Agni pāda; cf. under 1.8.5^e.

3.16.6^d, tūvidyumna yāçasvatā: 1.9.6^e, tūvidyumna yāçasvatāḥ.

[3.17.2^b, yātha divo jātavedaḥ cikitvān: 4.3.8^d, sādha divo, &c.]

3.17.4^d: 2.40.1^d, devā akrñvann amṛtasya nābhim.

3.17.5^a (Kata Vaiçvāmitra; to Agni)

yās tvád dhótā pūrvo agne yājīyān dvitā ca sātā svadhāyā ca çambhūḥ,
tāsyānu dhārma prā yajā cikitvō 'thā no dhā adhvarāṁ devāvītāu.

5.3.5ⁿ (Vasuçruta Ātreya; to Agni)

nā tvád dhótā pūrvo agne yājīyān nā kavyāiḥ parō asti svadhāvaḥ,
viçāç ca yāsyā ātithir bhāvāsi sā yajñēna vanavad deva mātān.

The two repeated pādas express paradoxically exactly the opposite thing. Surely Agni is the pūrvo hōtā (cf. 10.53.1), who, in truth, follows his own law when he sacrifices; therefore he receives the epithet svadharman in 3.21.2. Therefore 5.3.5 is normal (cf. also under 5.1.5^d); 3.17.5 ecstatic and paradoxical. Evidently the poet of the latter stanza builds his strange statement upon familiar ideas, and cannot resist the temptation to go the poet of 5.3.5 'one better' by introducing the fable of a yet more primordial and superior sacrificer than Agni himself.

3.19.1^c (Gāthīn Kauçika; to Agni)

agnim hōtāraṁ prā vrñe miyēdhe gṛtsam kavim viçvavidam āmūram,
sā no yakṣad devātātā yājīyān rāyē vājāya vanate maghāni.

10.53.1^c (Agni Saucika; to Agni)

yām āichāma mānasā sō 'yām āgād yajñāsya vidvān páruṣaḥ cikitvān,
sā no yakṣad devātātā yājīyān ní hí śātsad āntaraḥ pūrvo asmāt.

Cf. Neisser, Bezz. Beitr. vii. 223; Oldenberg, RV. Noten, p. 232. The expression devātātā yājīyān occurs also at 4.6.1; cf. the intimate correspondence of 3.19.2 and 4.6.3 (next item).

3.19.2^c (Gāthīn Kauçika; to Agni)

prā te agne havīsmatim iyarmy āchā sudymnāṁ rātīnīm ghṛtācīm,
pradakṣiṇíd devātātīm urāṇāḥ sām rātibhir vāsubhir yajñām açret.

4.6.3^b (Vāmadeva Gāutama; to Agni)

yatā sujūrñī rātīnī ghṛtāçī, pradakṣiṇíd devātātīm urāṇāḥ, ~~cf.~~ cf. 4.6.3^a
ūd u svārur navaajā nākrah paçvō anakti sūdhitaḥ sumēkaḥ.

We render 3.19.2, 'To thee, O Agni, I hold out the bright ladle, full of havia, full of gifts, dripping ghee. Moving from left to right, choosing the gods, he hath established the sacrifice with good gifts.' Cf. Ludwig, 318; Grassmann, i. 70; Oldenberg, SBE. xlv. 279, 281.

This faultless stanza (cf. 6.63.4) may be contrasted with 4.6.3, to wit: ‘(The ladle), glowing, full of gifts, dripping ghee, is held out—(Agni) moving from left to right choosing the gods.—Up stands the sacrificial post like a new-born akṛá; well-placed, well-established, it anoints the (victim) cattle.’ I have refrained from translating akṛá by ‘horse’, as suggests Geldner, Ved. Stud. i. 168, with Oldenberg’s approval, SBE. xlv. 342. The comparison here is unfit, and I cannot believe that even a Vedic poet would say of Agni, RV. 1.143.7, indhāno akṛó vidátheṣv dídyac chukrávarṇām úd u no yaṁsate dhiyam, ‘the kindled horse shining at the sacrifice shall now lift up our luminous prayer’. akṛá seems to mean ‘beacon’. Cf. Ludwig, Über die neuesten Arbeiten, p. 54. Be this as it may, the anacoluthic and parenthetic position of the second pāda in 4.6.3 leaves no doubt to my mind that it is borrowed directly from 3.19.2.

3.20.5^a (Gāthin Kāuṣika; to Viçve Devāḥ)

**dadhikrām agnīm uṣāsam ca devīm bḥhaspātīm savitāram ca devām,
açvīnā mitrávaruṇā bhāgam ca vāsūn rudrān adityān ihá huve.**

10.101.1^c (Budha Sāumya; to Viçve Devāḥ, or Ṛtvikstutih)

úd budhyadhvaṁ sámanasaḥ sakhāyaḥ sám agnīm indhvaṁ bahávaḥ
sānīlāḥ,

dadhikrām agnīm uṣāsam ca devīm indrávató ’vase ní hvaye vaḥ.

hvaye is popular, huve hieratic; but they are not so clearly differentiated as to be available for chronological distinctions: cf. RV. 1.13.7–12, and see Bloomfield, The Atharva-Veda, p. 46.

3.21.1^c, 4^b, stokánām (4^b, stokáso) agne médaso gṛtásya.

3.21.2^d (Gāthin Kāuṣika; to Agni)

**gṛtávantaḥ pāvaka te stoká çtotanti médasaḥ,
svádharman devávitaye çréṣṭham no dhehi váryam.**

10.24.2^d (Vimada Āindra, or others; to Indra)

tvám yājñébhīr uktháir ūpa havyébhīr imahe,
çáçpate çacínām ví vo máde çréṣṭham no dhehi váryam vívakṣase.

3.22.5 = 3.1.23 = 3.5.11 = 3.6.11 = 3.7.11 = 3.15.7 = 3.23.5.

3.23.5: see preceding item.

3.24.1^d: 3.8.3^d, várco dhā yājñávāhase.

3.24.3^{b+c} (Viçvāmītra; to Agni)

**ágne dyumnéna jāgrīve sáhasaḥ sūnav āhuta,
édám barhiḥ sado máma.**

8.19.25^c (Sobhari Kaṇva; to Agni)

yád agne mártyas tvám syám ahám mitramaho ámartyaḥ
sáhasaḥ sūnav āhuta.

8.75.3^b (Virūpa Āṅgīrasa; to Agni)

tvám ha yád yaviṣṭhya sáhasaḥ sūnav āhuta,
rtávā yajñīyo bhúvaḥ.

8.17.1^o (Irimbiṭhi Kāṇva; to Indra)

ā yāhi suṣumā hī ta īndra sōmam pībā imām,

cf. 8.17.1^b

ōdām barhiṣ sado māmā.

For 8.19.25 cf. 8.14.1, 2 and 8.44.23, and Max Müller, SBE. xxxii. 87.

[3.26.3^c, sā no agnīḥ suvīryam svācvyam: 8.12.33^a, suvīryam svācvyam.]

3.26.6^c: 2.34.4^c, pṛṣadaçvāso anavabhrārādhasaḥ.

3.27.2^b, girā yajñāsya sādhanam: 1.44.11^a, nī tvā yajñāsya sādhanam; 8.6.3^b,
stōmair yajñāsya sādhanam; 8.23.9^b, yajñāsya sādhanam girā.

[3.27.3^c, āti dvēṣānsi tarema: 2.7.3^c, āti gahemahi dvīṣaḥ.]

[3.27.4^b, agnīḥ pāvakā īḍyaḥ: 7.15.10^c, çūciḥ pāvakā īḍyaḥ.]

3.27.5^a, pṛthupājā āmartyaḥ: 3.2.11^c, vāiçvānarāḥ pṛthupājā āmartyaḥ.

3.27.7^a (Viçvāmitra; to Agni)

hótā devó āmartyaḥ purástād eti māyāyā,

vidāthāni pracodāyan.

8.19.24^d (Sobhari Kāṇva; to Agni)

yó havyūny ārayatā mánurhito devá āsá sugandhinā,

vívāsate vāryāni svadhvaró hótā devó āmartyaḥ.

3.27.13^b (Viçvāmitra; to Agni)

īlényo namasyās tirás tāmānsi darçatāḥ,

sám agnīr idhyate vīṣā.

8.74.5^b (Gopavana Ātreya; to Agni)

īamṣṭani jātavedasaḥ, tirás tāmānsi darçatām,

cf. 6.4.8.1^c

ghṛtāhavanam īḍyam.

The expressions tirás tāmānsi darçatāḥ, and ghṛtāhavana īḍyaḥ are 'leitmotifs' of Agni; they both figure in his nivid, ÇÇ. 8.24.

3.28.1^b, 6^b, purolāçaṁ jātavedaḥ.

3.29.4^b, nábhā pṛthivyā údhi: 2.3.7^d, nábhā pṛthivyā údhi sānuṣu triṣú.

3.29.4^d: 1.45.6^d, āgne havyāya vólhave; cf. agnīm havyāya, &c., 5.14.3^c.

3.29.16^d (Viçvāmitra; to Agni)

yád adyā tvā prayatī yajñé asmín hótaç cikítvó 'vr̥ṇimahiṭhā,

dhruvám aya dhruvám utāçamiṣṭhāḥ prajānān vidvān ūpa yāhi sōmam.

3.35.4^d (Viçvāmītra; to Indra)

bráhmanaḥ te brahmayūjā yunajmi hāri sákhayā sadhamāda āçú,
sthirān rátham sukhām indrádhitisthan prajānān vidvān ūpa yāhi
sómam.

3.30.2^c, sthirāya vṛṣṇe sávanā kṛtémā: 3.1.20^c, mahānti vṛṣṇe sávanā kṛtémā.

3.30.13^d (Viçvāmītra; to Indra)

didṛkṣanta uśáso yámann aktór vivásvatyā máhi citráṁ ánikam,
viçve jānanti mahinā yád ūgād indrasya kárma súkṛtā purūṇi.

3.32.8^a (Viçvāmītra; to Indra)

indrasya kárma súkṛtā purūṇi vratāni devā ná minanti viçve,
[dadhāra yāḥ pṛthivīm dyām utémām] jajāna sūryam uśasām sudānsāḥ.
cf. 3.32.8^c

3.34.6^b (Viçvāmītra; to Indra)

mahó mahūni panayanty asyéndrasya kárma súkṛtā purūṇi,
vrjānena vrjinān sám pipeṣa mājābhir dāsyūṇr abhibhutyojāḥ.

For vrjānena vrjinān in 3.34.6 see Oldenberg, RV. Noten, p. 246, where earlier literature is cited.—For 3.32.8^c cf. 3.34.8^c, again of Indra, sasāna yāḥ pṛthivīm dyām utémām.

3.30.17^d (Viçvāmītra; to Indra)

úd vṛha ráksaḥ sahāmulam indra vṛççā mādhyam práty ágram çṛṇhi,
á kīvataḥ salalúkaṁ cakartha brahmadviṣe tápuṣim hetim asya.

6.52.3^d (Rj̥içvan Bhāradvāja; to Viçve Devāḥ)

kīm āṅgá tvā bráhmanaḥ soma gopām kīm āṅgá tvāhur abhiçastipām naḥ,
kīm āṅgá naḥ paçyasi nidyāmanān brahmadviṣe tápuṣim hetim asya.

For salalúka see Geldner, Ved. Stud. iii. 204 ff.

3.30.20 = 3.50.4 (Viçvāmītra; to Indra)

imám káman mandayā góbhir áçvāiç candrávatā rádhāsā papráthaç ca,
svaryávo matibhis túbhyam viprā indráya váhaḥ kuçikáso akran.

Cf. Muir, OST. i. 347; Geldner, Ved. Stud. ii. 271.

3.30.21^d (Viçvāmītra; to Indra)

á no gotrá dardṛhi gopate gūḥ sám asmábhyam sanáyo yantu vājāḥ,
diváksā asi vṛṣabha satyáçusmo 'smábhyam sú maghavan bodhi godāḥ.

3.31.14^d (Kuçika Āisṛathi, or Viçvāmītra; to Indra)

māhy á te sakhyām vaçmi çaktír á vṛtraghné niyúto yanti pūrvīḥ,
māhi stotrām áva āganma sūrér asmākām sú maghavan bodhi gopāḥ.

4.22.10^d (Vāmadeva; to Indra)

asmākam ít sú çṛṇuhi tvām indrásmábhyam citráṁ ūpa máhi vājān,
asmábhyam viçvā iṣaṇaḥ púramdhír asmākām sú maghavan bodhi
godāḥ.

Cf. godā id indra bodhi naḥ, 8.45.19^c, and, for 3.30.21, see Geldner, Ved. Stud. ii. 275.

3.30.22 = 3.31.22 = 3.32.17 = 3.34.11 = 3.35.11 = 3.36.11 = 3.38.10 = 3.39.9 = 3.43.8 = 3.48.5 = 3.49.5 = 3.50.5 = 10.89.18 = 10.104.11 (Viçvāmitra, or his descendants; to Indra)

çunām huvema maghāvānam indram asmin bhāre nṛtamañ vājasātāu,
çṛṇvāntam ugrām ūtāye samātsu ghnāntam vṛtrāṇi samjītañ dhānānām.

The appearance of this Viçvāmitra refrain stanza in book ten is due to late repetition. Cf. under 4.5.4.

3.31.8^b (Kuçika Āiṣṭrathi, or Viçvāmitra; to Indra)

satāḥ-satāḥ pratimānañ purohīr viçvā veda jānimā hanti çuṣṇam,
prā ño divāḥ padavīr gavyūr ārcan sākṣā sākṣīn amuñcan nīr avadyāt.

10.111.5^b (Aṣṭādaṣṭra Vairūpa; to Indra)

indro divāḥ pratimānañ prthivyā viçvā veda sāvanā hanti çuṣṇam,
mahīm cid dyām ātanot sūryeṇa cākāmbha cit kāmbhanena skābhīyan.

We render 3.31.8, 'Of every valiant man the match, the leader, he knoweth all creatures, slayeth Çuṣṇa; from heaven the booty-seeking pathfinder, singing, hath he, our friend, freed us, his friends, from calumny.' This good verse has furnished material for a hackneyed, commonplace stanza, in which the repeated pāda is varied insipidly, to wit 10.111.5, 'Indra, match of heaven and earth, knoweth all (soma) pressings, slayeth Çuṣṇa. He spread out the great heaven with the sun, yea supported it with support, the strong supporter.' That viçvā veda sāvanā hanti çuṣṇam is the overshrewd thought of an epigonal poet is not doubtful: viçvā veda jānimā, or the like, also at 4.27.2; 6.15.13; 8.46.12.

3.31.9^b: 1.72.9^b, ṛṇvānāso amṛtatvāya gātum.

3.31.14^d, asmākañ sū maghavan bodhi gopāḥ: 3.30.21^d; 4.22.10^d, asmākañ (3.30.21^d, asmābhyam) sū maghavan bodhi godāḥ.

[**3.31.16^c**, mādhvah punānāḥ kavibhiḥ pavitrāiḥ: 3.1.5^b, krātum punānāḥ, &c.]

3.31.17^a (Kuçika Āiṣṭrathi, or Viçvāmitra; to Indra)

ānu kṛṣṇé vāsudhītī jihāte ubhé sūryasya mañhānā yājatre,
pāri yāt te mahimānañ vṛjādhyai sākṣāya indra kāmā ṛjipyāḥ.

4.48.3^a (Vamadeva; to Vayu)

ānu kṛṣṇé vāsudhītī yemāte viçvāpeçasā,

[vāyav ā candreṇa rāthena yāhi sūtāsya pītāye.] ~~cf~~ refrain, 4.48.10^d-4^{ed}

The words kṛṣṇé and vāsudhītī are both dvandva ekaçeṣa: 'black (Night) and (Usas)' is a way of saying nāktosāsā; conversely 'treasure-giving (Morn) and black (Night)' is uśāsānāktā. Cf. Bergaigne, i. 250.—The quantity of vāsudhītī in 4.48.3 is not to be changed to vāsūdhitī, as Arnold suggests, VM. pp. 124, 302, because the pāda really continues fairly well (Oldenberg, Prol. p. 64) with the metrical 'vox media' yemāte; cf. under 1.2.8^a. By the same terms the priority of 3.31.17 is possible but uncertain. For the meaning of 3.31.17 see Ludwig, 498 (with note); Pischel, Ved. Stud. ii. 117 ff.; Oldenberg, RV. Noten, p. 242.

3.31.18^{ed}: 3.1.19^{ab}, ā no gahi sakhyébhiḥ çivébhir mahān mahībhir utībhiḥ
saranyān; 4.32.1^c, mahān mahībhir utībhiḥ.

3.31.21^d (Kuçika Āiṣṭrathi, or Viçvāmītra; to Indra)

ādediṣṭa vṛtrahā gópatir gá antāḥ kṛṣṇān aruṣāir dhāmabhir gāt,
prā sūnftā diçāmāna itēna dūraç ca viçvā avṛṇod āpa svāḥ.

10.120.8^d (Bṛhaddiva Ātharvaṇa; to Indra)

imā brāhma bṛhaddivo vivaktīndrāya çuṣam agriyāḥ svarṣāḥ,
mahō gotrāsya kṣayati svarājō dūraç ca viçvā avṛṇod āpa svāḥ.

The repeated pāda is not too well knit in with the rest in 3.31.21. Unless we assume that ca connects lumberingly the two halves of the stanza, the word is entirely superfluous: 'pointing out (assigning) liberal goods in accord with divine (or sacrificial law), he opened all the doors (of the stables) which belong to him.' Ludwig, 498: 'he opened all his doors [or all gates and the Svar].' The second distich of 10.120.8 is better; in it ca connects properly its two pādas, and dūraḥ, which lacks definition in 3.31.21, is defined by gotrāsya: 'he, Indra, controls the stable of the great tyrant (Vala, Paṇi, or the like), and he opened all the doors of the stables which belong to him (in reality, rather than to the demon).' In this stanza also there is a decided anacoluthon between the two halves, which Bergaigne, ii. 241, 321, note, would smooth out by identifying Bṛhaddiva with Indra himself, which is not credible. On the whole the cloudy composition 3.21 is not above the suspicion of having borrowed the pāda from 10.120. See in general Bergaigne, ii. 160, 183, 201, 213; iii. 211, note, 248; Ludwig, Kritik, p. 29; Geldner, Ved. Stud. ii. 276.

3.31.22: see under 3.30.22.

[3.32.4^d, amarmāṇo mānyamānasya mārma: 5.32.5^b, amarmāṇo vidād id asya mārma.]

3.32.7^b (Viçvāmītra; to Indra)

yājāma in nāmasā vṛddhām indram bṛhāntam ṛṣvām ajāram yūvānam,
yāsya priyē mamātūr yajñīyasya nā ródasī mahimānām mamāte.

6.19.2^b (Bharadvāja; to Indra)

indram evā dhiṣṇā sātāye dhād bṛhāntam ṛṣvām ajāram yūvānam,
āṣālhena çavasā çuçuṇāsam sadyāç cid yō vāvṛdhē āsāmi.

6.49.10^c (Rjicvan Bhāradvāja; to Viçve Devāḥ, here Rudra)

bhūvanasya pitāram grbhir ābhī rudrām divā vardhāyā rudrām aktāu,
bṛhāntam ṛṣvām ajāram suṣumnām fdhag ghuvema kavineṣitāsaḥ.

In the two Indra stanzas the repeated pāda, as said of Indra, is peculiarly fit. Moreover, ajāram yūvānam, 'youth that does not age', is a better sequence of words than ajāram suṣumnām, 'ageless and kind'. In adapting the pāda to Rudra the need of mentioning his precarious kindness was sufficiently urgent to procure the change; cf. his epithets mīdhvās and çivā; his hāsto mṛjāyākuḥ in 2.33.7, and more directly such a passage as 2.33.1^a, ā te pitar marutām sumnām etu. See also 1.43.4 and 2.33.6.—For 3.32.7^{cd} see Oldenberg, RV. Noten, p. 244; for dhiṣṇā in 6.19.2, Geldner, Ved. Stud. ii. 83.

3.32.8^a: 3.30.13^d; 3.34.6^b, indrasya kārma sūkrta puruṇi.

[3.32.8^c, dādihā yāḥ pṛthivīm dyām utēmām: 3.34.8^c, sasāna yāḥ, &c.]

Cf. under 3.59.1^b.

3.32.11^a (Viçvāmītra; to Indra)

āhann āhim pariçāyānam āra ojayāmānam tuvijāta tāvyān,
nā te mahitvām ānu bhūd ādha dyāur yād anyāyā sphigyā kṣām āvasthaḥ.

4.19.2^c (Vamadeva; to Indra)

ávāsṛjanta jivrayo ná devā bhūvaḥ samrāḥ indra satyáyonih,
áhann áhiḥ pariśáyānam árṇaḥ prá vartanír arado viçvádhenah.

6.30.4^c (Bharadvāja; to Indra)

satyám it tán ná tvávān anyo astíndra devó ná mártyo jyáyan,
áhann áhiḥ pariśáyānam árṇó 'vāsṛjo apó áchā samudráṁ.

3.32.17: see under 3.30.22.

[3.33.3^d: 10.17.11^c, samānām yónim ánu samcáranti (10.17.11^c, samcárantam);
1.146.3^a, samānām vatsám abhi samcáranti.]

3.33.5^c (Viçvāmitra; to the Rivers)

rúmadhvān me vácasa somyáya ftāvarir ūpa muhūrtám évāih,
prá sindhum áchā bṛhatí maniṣāvasyúr ahve kuçikáśya sūnuh.

6.49.4^a (R̥jiçvan Bhāradvāja; to Viçve Devāḥ; here Vāyu)

prá vāyúm áchā bṛhatí maniṣā bṛhādrayim viçvāvāraṁ rathaprām,
dyutádyamā niyútaḥ pātyamānaḥ kavīḥ kavīm iyakṣasi prayajyo.

Ludwig, 1002 and 216, renders bṛhatí maniṣā as instrumental; Grassmann, i. 80 and 278, as nominative. The connexion in 3.33.5 seems to me to favour the instrumental; so Geldner and Kaegi, Siebenzig Lieder, p. 133. It is tempting to assign priority to 3.33.5.

[3.34.2^c, indra kṣitínám asi mánuṣṣṇām: 1.59.5^c, rájá kṣitínám, &c.]

[3.34.5^b, nr̥vād dādhanō nāryā purūṇi: 1.72.1^b; 7.45.1^c, háste dādhanō, &c.]

3.34.6^b: 3.30.13^d; 3.32.8^a, indrasya kárma sūkṛtā purūṇi.

[3.34.7^a, yudhéndro mahnā vārivaç cakāra . . . devébhyaḥ: 1.59.5^d; 7.98.3^d,
yudhá devébhyo vārivaç cakārtha.]

3.34.8^a, satrásūhaṁ vāreṇyaṁ sahodām: 1.79.8^b, satrásūhaṁ vāreṇyam.

[3.34.8^c, sasāna yāḥ pṛthivīm dyām utémām; 3.32.8^c, dādhanā yāḥ, &c.]

3.34.11: see under 3.30.22.

3.35.1^b (Viçvāmitra; to Indra)

tiṣṭhā hárí rátha á juyjámānā yāhí vāyúr ná niyúto no áchā,
piḇāsy ándho abhísr̥ṣto asmé indra svāhā rarimā te mādāya.

7.23.4^c (Vasiṣṭha Maitravaruṇi; to Indra)

āpaç cit pipyo staryò ná gávo náksann ṛtām jaritāras ta indra,
yāhí vāyúr ná niyúto no áchā tvām hí dhrbhír dāyase ví vājān.

Cf. Bergaigne, La Syntaxe des Comparaisons, Mélanges Renier, p. 98; Oldenberg, RV. Noten, pp. 139, 246. I believe that after all niyúto is for niyúdbhiḥ, case attraction in comparison: 'Come to us, O Indra, as Vāyu goes with his niyút (his span).'

3.35.4^d: 3.29.16^d, prajānān vidvān ūpa yāhi sómam.

3.35.5^b: 2.18.3^d, ní rīraman yājamānāso anyé.

3.35.6^c (Viçvāmītra ; to Indra)

tāvāyām sōmas tvām éhy arvāñ chaçvattamām sumānā asyā pāhi,
asmin yajñé barhiṣy ā niṣādyā dadhiṣvémām jaṭhāra indum indra.

10.14.5^d (Yama Vaivasvata ; Liṅgoktadevatāḥ)

āṅgīrobhir ā gahi yajñīyebhir yāma vāirōpāir ihā mādayasva,
vīvasvantaḥ huve yāḥ pitā te 'smin yajñé barhiṣy ā niṣādyā.

3.35.11: see under 3.30.22.

3.36.2^d (Viçvāmītra ; to Indra)

indrāya sōmāḥ pradīvo vidānā rībhūr yēbhīr vīṣaparvā vihāyāḥ,
prayamyāmānān prāti sū gr̥bhāyēndra pība vīṣadhūtasya vīṣṇaḥ.

3.43.7^a (The same)

indra pība vīṣadhūtasya vīṣṇa ā yāni te çyenā uçatō jabhāra,
yāsyā māde cyāvāyasi prā kṛṣṭīr yāsyā māde āpa gotrī vavārtha.

3.36.7^{a+b} (Viçvāmītra ; to Indra)

samudrēṇa sīndhavo yādamānā indrāya sōmāḥ sūṣutaḥ bhārantāḥ,
aṇṣūm duhanti hastīno bharitrāir mādhvāḥ punanti dhārāya pavitrāiḥ.

6.19.5^d (Bharadvāja ; to Indra)

dhṛtāvratō dhanadāḥ sōmavṛddhaḥ sū hī vāmāsyā vāsunaḥ purukṣūḥ,
sūm jagmire pathyā rāyo asmin samudré nā sīndhavo yādamānāḥ.

10.30.13^d (Kavaṣa Āilūṣa ; to Āpāḥ or Aponaptar)

prāti yād āpo ādṛçram āyatīr ghṛtām pāyāṁsi bibhratr mādhnī,
adhvaryūbhīr mānasā samvidānā indrāya sōmāḥ sūṣutam bhārantīḥ.

I have treated the relation of two of these stanzas in JAOS. xxvii. 77 ff., where is shown that samudrēṇa in 3.36.7 is to be changed to samudré nā, as has 6.19.5. Both pādas then mean 'as rivers uniting in the sea', and both fit their connexions. It is a matter of vacillating redaction, and therefore no chronological deductions are in place. Cf. also Ludwig, Der Rig-Veda, vi. 265; Oldenberg, RV. Noten, p. 247. For 10.30.13 see Hillebrandt, Ved. Myth. i. 214, 376; for purukṣūḥ in 6.19.15^b, the author, Indogermanische Forschungen, xxv. 190 ff.

3.36.11: see under 3.30.22.

3.37.2^a: 1.84.3^c, arvācīnaḥ sū te mānaḥ.

3.37.5^a (Viçvāmītra ; to Indra)

indraḥ vṛtrāya hāntave puruhūtām ūpa bruve,
bhāreṣu vījasātaye.

8.12.22^a (Parvata Kāṇva ; to Indra)

indraḥ vṛtrāya hāntave devāso dadhire purāḥ,
indraḥ vāpīr anuṣatā sām ōjase.

9.61.22^b (Āmaḥīyū Āṅgīrasa ; to Soma Pavamāna)
 sā pavaśva yā āvithēndraṁ vṛtrāya hāntave,
 vavrivāṁsaṁ mahīr apāh.

For 9.61.22 see Hillebrandt, Ved. Myth. i. 413 ; iii. 174.—Cf. 3.37.6^c, indra vṛtrāya hāntave, and 8.93.7^b, mahé vṛtrāya hāntave.

[3.37.8^c, indra sōmaṁ çatakrato (sc. pāhi) : 8.76.7^b, pibā sōmaṁ çatakrato.]

3.37.11^{a+d} (Viçvāmītra ; to Indra)
 arvāvāto na ā gahy ātho çakra parāvātāḥ,
 u lokó yās te adriya indrehā tātā ā gahi.

3.40.8^a (The same)
 arvāvāto na ā gahi parāvātāç ca vṛtrahan,
 imā juṣasva no gīraḥ.
 3.40.9^c (The same)
 yād antará parāvātām arvāvātām ca hūyāse,
 indrehā tātā ā gahi.

Cf. 8.82.1, especially its second pāda, arvāvātāç ca vṛtrahan ; and also under 8.13.15.

3.38.8^b : 7.38.1^b, hiraṇyāyīm amātiṁ yām āçīçret. See under 7.38.1.

This item is an addition in the proof-sheets. Hence its irregular treatment.

3.38.10 : see under 3.30.22.

3.39.6^c : 2.11.5^a ; 10.148.2^c, gūhā hitām gūhyam gūḥām apsu.

3.39.9 : see under 3.30.22.

3.40.4^a (Viçvāmītra ; to Indra)
 indra sōmāḥ sūtā imé tava prā yanti satpate,
 kṣāyam candrūsa indavaḥ.

3.42.5^a (The same)
 indra sōmāḥ sūtā imé tán dadhiṣva çatakrato,
 jaṭhāre vājiniṣaso.

Note the slight difference in the repeated pāda : sūtāḥ in 3.40.4 is attributive, in 3.42.5 predicative. Cf. 8.93.25^a, tūbhyam sōmāḥ sūtā imé.

3.40.6^c : 1.10.7^b indra tvādatam id yāçāḥ.

3.40.8^a : 3.37.11^a, arvāvāto na ā gahi.

3.40.9^c : 3.37.11^d, indrehā tātā ā gahi.

3.41.2^b, tistiré barhīr ānuṣāk : 1.13.5^a, strīṇitā barhīr ānuṣāk ; 8.45.1^b, strīṇānti barhīr ānuṣāk.

3.41.6 (Viçvāmītra ; to Indra) =

6.45.27 (Çaṁyu Bārhaspatya ; to Indra)
sá mandasvā hy ándhaso rádhase tanvā mahé,
ná stotāraṁ nidé karaḥ.

3.41.7^a (Viçvāmītra ; to Indra)

vayám indra tvāyávo haviṣmanto jarāmahe,
utá tvám asmayūr vaso.

7.31.4^a (Vasiṣṭha Maitrāvaruṇi ; to Indra)
vayám indra tvāyávo 'bhí prá ṇonumo vṛṣan,
viddhí tv āsyá no vaso.

10.133.6^a (Sudās Pājavana ; to Indra)

vayám indra tvāyávaḥ sakhitvám á rabhāmahe, 9.61.4^c
ṛtasya naḥ pathá náyāti viçvāni duritá nábhantām anyakéṣāṁ jyáká
ádhi dhānavasu. 10.133.1^f ff. refrain,

Note the thoroughgoing similarity of 3.41.7 and 7.31.4.

3.41.9^b (Viçvāmītra ; to Indra)

arvāñcam tvā sukhé ráthe váhatām indra keçinā,
ghṛtāsnū barhír āsāde.

8.17.2^b (Irimbiṭhi Kāṇva ; to Indra)
á tvā brahmayújā hárí váhatām indra keçinā,
úpa bráhmāṇi naḥ çṛṇu.

3.42.1^a: 1.16.4^a, úpa naḥ sutám á gahi ; 5.71.3^a, úpa naḥ sutám á gatam.

3.42.4^a: 1.16.3^c ; 8.17.15^d ; 92.5^b ; 97.11^b ; 9.12.2^c, indraṁ sómasya pṛtáye.

3.42.5^a: 3.40.4^a, indra sómāḥ sutá imé.

3.42.6^{a+c} (Viçvāmītra ; to Indra)

vidmá hí tvā dhanamjayám vājeṣu dadhrṣám kave,
ádhā te sumnám imahe.

8.45.13^a (Triçoka Kāṇva ; to Indra)
vidmá hí tvā dhanamjayám indra dṛḥhá cid arujám,
ādarīṇam yáthā gáyam.

8.75.16^c (Virūpa Āṅgīrasa ; to Agni)
vidmá hí te purá vayám ágne pitúr yáthávasaḥ,
ádhā te sumnám imahe.

8.98.11^c (Nṛmedha Āṅgīrasa ; to Indra)
tvám hí naḥ pitá vaso tvám mātá çatakrato babhúvitha,
ádhā te sumnám imahe.

3.42.8^b (Viçvāmitra; to Indra)

túbhyéd indra svá okyè sómañ codāmi pītāye,
eṣā rārantu te hrđi.

8.68.7^b (Priyamedha Āṅgīrasa; to Indra)

tām-tam id rādhasa mahā indrañ codāmi pītāye,
yāh pūrvyām ānuṣṭutim içe kṛṣṭinām nṛtūh.

Ludwig's emendation of ānuṣṭutim to ānu ṣṭutim in 8.68.7^c (Der Rig-Veda, vi. 95) does not commend itself in the light of 8.63.8. For iç with the accusative see Grassmann's Lexicon, s. v. 8.

[**3.43.3^b**, indra deva hāribhir yāhi tūyam: 7.29.2^b, arvācīno hāribhir, &c.]

3.43.6^a (Viçvāmitra; to Indra)

ā tvā bṛhānto hārayo yujānā arvāg indra sadhamādo vahantu,
prā ye dvitā divā ṛñjānty ātāḥ sūsanimṛṣṭāso vṛṣabhāsyā mūrāḥ.

6.44.19^a (Çaṁyu Bārhaspatya; to Indra)

ā tvā hārayo vṛṣaṇo yujānā vṛṣarathāso vṛṣaraçmayó 'tyāḥ,
asmatrāñco vṛṣaṇo vajravāho vṛṣṇe mādāya suyūjo vahantu.

Of the two stanzas 6.44.19, with its insistent play upon stem vṛṣan, makes the less good impression. If ā tvā hārayo vṛṣaṇo yujānā were the primary pāda, why, one may ask, was the word vṛṣaṇo changed to bṛhānto in 3.43.6? Of course considerations of this sort are subjective: in the very next item (3.44.1) we have an instance of punning structure, in a hymn ascribed to Viçvāmitra, whose originality there is no reason to question.—For 3.43.6 cf. Geldner, Ved. Stud. iii. 2, 28; Oldenberg, RV. Noten, p. 250.

3.43.7^a: 3.36.2^d, indra pība vṛṣadhūtasya vṛṣṇaḥ.

3.43.8: see under 3.30.22.

3.44.1^c (Viçvāmitra; to Indra)

ayām te astu haryatāḥ sóma ā hāribhiḥ sutāḥ,
juṣāṇā indra hāribhir na ā gahy ā tiṣṭha hāritam rātham.

8.13.13^c (Nārada Kāṇva; to Indra)

hāve tvā sūra ūdite hāve madhyāmdine divāḥ,
juṣāṇā indra sāptibhir na ā gahi.

The relation of the repeated pādas is curiously analogous to that of the preceding item: 3.44.1, though it puns sturdily on hāribhiḥ, does not strike me as secondary, especially as there is no reason why hāribhiḥ should be less original than sāptibhiḥ. I think that 8.13.13. is epigonal clap-trap. See under 3.43.6.

3.44.4^b, viçvam ā bhāti rocanām: 1.49.4^b, viçvam ābhāsi rocanām; 1.50.4^c,
viçvam ā bhāsi rocanām.

3.46.2^c (Viçvāmitra; to Indra)

mahāñ asi mahiṣa vṛṣṇyebhir dhanaspṛd ugra sāhamāno anyāñ,
éko viçvasya bhūvanasya rájā sá yodhāyā ca kṣayāyā ca jánān.

6.36.4^d (Nara Bharadvāja ; to Indra)

sá rāyās khām ūpa srjā gr̥ṇānāḥ puruṣcandrāsya tvām indra vāsavaḥ,
pātir babbhūtāsamo jānānām éko viçvasya bhūvanasya rājā.

For the repeated pāda cf. 5.85.3^e, téna viçvasya, &c. ; 9.97.56^b, sómo viçvasya, &c. ; 10.168.2^d, asyā viçvasya, &c.

3.47.2^{ab} (Viçvāmitra ; to Indra)

sajóṣā indra ságaṇo marúdbhiḥ sómaṁ piba vṛtrahá çūra vidván,
jahí çátrūñr āpa m̐dho nudasváthābhayaṁ kṛṇuhi viçvato naḥ.

3.52.7^{cd} (The same)

pūṣaváte te cakṛmā karambhām hárivate háryaçvāya dhānāḥ,
apūpām addhi ságaṇo marúdbhiḥ sómaṁ piba vṛtrahá çūra vidván.

The variation of the repeated distich in 3.52.7 is a sort of ūha into which the words apūpām addhi, a Pūṣan motif, are introduced, because Indra appears here in the company of Pūṣan (pūṣaváte). The obviously ritual character of 3.52 shows that the liturgy, here as elsewhere, recruits its materials from the existing stock of hymns and their ideas. Cf. Bergaigne, *Recherches sur l'Histoire de la Liturgie*, p. 18 ; Hillebrandt, *Ved. Myth.* i. 229. Note also the close parallelism between 3.47.3 and 3.51.8 (next item).

3.47.3^b (Viçvāmitra ; to Indra)

utá ṛtúbhir ṛtupāḥ pāhi sómaṁ indra devébhiḥ sákhibhiḥ sutám naḥ,
yāñ ábhajo marúto yé tvāñv áhan vṛtrám ádadhus túbhyam ójah.

3.51.8^b (The same)

sá vāvaçāná ihá pāhi sómaṁ marúdbhir indra sákhibhiḥ sutám naḥ,
játām yát tva pári devá ábhūsan mahé bhārāya puruhūta viçe.

Note that 3.47.2^{ab} is almost identical with 3.52.7^{ab} (prec. item).

3.47.5 (Viçvāmitra ; to Indra) =

6.19.11 (Bharadvāja ; to Indra)

marútantaṁ vṛṣabhām vāvṛdhānám ákavāriṁ divyám çāsám
indram,

viçvāsāham ávase nūtanāyogrām sahodām ihá tám huvema.

3.48.4^b (Viçvāmitra ; to Indra)

ugrás turāṣāḥ abhībhūtyojā yathāvaçám tanvām cakra eṣāḥ,
tvāṣṭāram indro janūṣābhibhūyāmúṣyā sómaṁ apibac camūṣu.

7.101.3^b (Kumāra Āgneya, or Vasiṣṭha ; to Parjanya)

starīr u tvad bhāvati sūta u tvad yathāvaçám tanvām cakra eṣāḥ,
pitūḥ páyah práti gr̥bhñāti mātá téna pitá vardhate téna putráḥ.

Grassmann translates the repeated pāda at 3.48.4, 'gestaltete den Leib er ganz nach Wunsch sich' ; at 7.101.3, 'und wie er will gestaltet er den Leib ihr'. Ludwig, 958 and 720, consistently construes cakra as reflexive. Bergaigne, *Quarante Hymnes*, p. 79, translates and

comments upon 7.101.3: 'At one time he (Parjanya) is sterile, at another he begets; as he wills he fashions his body. The Mother (Earth) receives the milk of the Father; through it the Father (Parjanya) grows, through it the Son.' Bergaigne identifies the Son with Agni, or Soma, and fitly compares 1.164.51. Aside from the mythological paradox of the 'female male' the stanza is clear, the aptness of the repeated pāda seems here impeccable. But Indra also can assume different forms, not only in 3.48.4, but (by means of his *māyās*) in 3.53.8; 6.47.18, so that we can come to no definite conclusion as to the relative chronology of the stanzas. Yet there is an interesting difference between the two: 7.101.3 describes a natural trait of Parjanya, the controller of rain and fertility; 3.38.4, an obscure legendary trait in the life of Indra. I cannot, therefore, for my part suppress a considerable prejudice in favour of 7.101.3. For 3.48.4 cf. Hillebrandt, *Ved. Myth.* i. 517, 518; Geldner, *Ved. Stud.* ii. 51.

3.48.5: see under 3.30.2.

3.49.5: see under 3.30.2.

3.50.2^d (Viçvāmitra; to Indra)

ā te saparyū javāse yunajmi yāyor ānu pradīvaḥ ṣruṣṭīm āvaḥ,
ihā tvā dheyur hārayaḥ suçipra pibā tv āsyā sūṣutasya cāroḥ.

7.29.1^c (Vasiṣṭha Maitravaruṇi; to Indra)

[cf. 7.29.1^a

ayām sōma indra tūbhyam sunva, ā tū prā yāhi harivas tādokāḥ,
pibā tv āsyā sūṣutasya cāror dādo maghāni maghavann iyanāḥ.

Note in 3.50.2 the change from the dual *saparyū* to the plural *hārayaḥ* as a possible sign of secondary composition; cf. under 1.14.12.

3.50.4 = 3.30.20.

3.50.5: see under 3.30.22.

3.51.5^a (Viçvāmitra; to Indra)

pūrvīr asya niṣṣīdho mārtyeṣu purū vāsūni pṛthivī bibharti,
indrāya dyāva ūṣadhīr utāpo rayīm rakṣanti jirāyo vānāni.

6.44.11^c (Çamyu Bārhaspatya; to Indra)

mū jāsvane vṛṣabha no raritā mū te revātāḥ sakhyē riśāma,
pūrvīṣ ṭa indra niṣṣīdho jāneṣu jahy āsuvīm prā vṛhūpṛnataḥ.

A close parallel of 3.51.5^a is 3.55.22^{ab}, niṣṣīdhvaris ta ūṣadhīr utāpo rayīm ta indra pṛthivī bibharti; cf. 8.59 (Vāl. 11).2.

3.51.6^d, sākhe vaso jaritṛbhyo vāyo dhāḥ: 1.30.10^c; 8.71.9^c, sākhe vaso jaritṛbhyaḥ.

3.51.8^b, marūdbhir indra sākhibhiḥ sutām naḥ: 3.47.3^b, indra devébhiḥ sākhibhiḥ sutām naḥ.

3.51.10^c (Viçvāmitra; to Indra)

idām hy ānv ōjasa sutām rādhānām pate,
pibā tv āsyā girvanaḥ.

8.1.26^a (Pragātha Kāṇva ; to Indra)

pībā tv āsyā girvaṇaḥ sūtāsya pūrvapā iva,
pārīṣkṛtasya rasīna iyām āsutīḥ cātur mādāya patyate.

For the obscure stanza 3.51.10 see Grassmann, i. 93 ; Ludwig, 515 ; Oldenberg, RV. Noten, p. 252. Oldenberg proposes, 'dieses (dasein) folgt ja dem gepressten (soma), vermöge seiner kraft.' But I am struck with the parallelism of sūtām and sūtāsya in the two stanzas. Perhaps, 'along here is the (soma) pressed with might, O lord of benefits ! Therefore drink of it, O thou that delightest in song !'

3.52.1^{ab} (Viçvāmītra ; to Indra)

dhānāvantaṁ karambhīṇaṁ apūpāvantaṁ ukthīṇaṁ,
indra prātār juṣasva naḥ.

8.91.2^{de} (Apālā Ātreya ; to Indra)

asāu yā eṣi virakó gṛhām-gṛhām vicākaçat,
imām jāmbhasutaṁ piba dhānāvantaṁ karambhīṇaṁ apūpāvantaṁ
ukthīṇaṁ.

Almost certainly the Apālā story or charm (8.91.2) quotes mechanically the ritualistic distich 3.52.1. For the former see v. Schroeder, WZKM. xxii. 236 ; for the latter, the note under 3.47.2.

3.52.3^c (Viçvāmītra ; to Indra) =

4.32.16^c (Vāmadeva ; to Indra)

puroḷāçaṁ ca no ghāso joṣāyāse gīraç ca naḥ,
vadhūyūr iva yōṣaṇām.

3.62.8^c (Viçvāmītra ; to Pūṣan)

tām juṣasva giram māma vājayāntīm avā dhiyam,
vadhūyūr iva yōṣaṇām.

We have here one of the not too common cases in which we can judge the prior place of an entire repeated stanza. The hymn 3.52 is a liturgic appendix with some features of an omnium gatherum (see under 3.47.2). 3.52.3 is preceded by the stanza (2) : puroḷāçaṁ pacatyām juṣasvendrā gurasva ca, tūbhyām havyaṇi sisrate. There is small sense, beyond concatenating jingle, in continuing with st. 3, puroḷāçaṁ ca no ghāso joṣāyāse, &c. Stanza 4.32.16 is preceded effectively by (15) : asmākaṁ tvā matinām ā stōma indra yachatu, arvāg ā vartayā hārī. Cf. Hopkins, AJPh. xiii. 36, who judges the relative chronology of the stanzas aright, though I fail to see why he ascribes futuric value to ghāso and joṣāyāse (juṣasva in 3.62.8) ; cf. Oldenberg, RV. Noten, p. 252. The position of the repeated pāda in 3.62.8 is also distinctly inferior : the words juṣasva giram are separated violently from vadhūyūr iva yōṣaṇām by the parenthesis, vājayāntīm avā dhiyam.

3.52.7^{cd}, apūpām addhi sāgaṇo marūdbhiḥ sōmaṁ piba vṛtrahā çura vidvān :

3.47.2^{ab}, sajōṣā indra sāgaṇo marūdbhiḥ sōmaṁ piba vṛtrahā çura vidvān.

3.53.3^c (Viçvāmītra ; to Indra)

çāṇsavādhvaryo prāti me gṛṇhīndrāya vāhaḥ kṛṇavāva juṣtam,
édām barhīr yājamānasya sīdāthā ca bhud ukthām indrāya çastām

6.23.7^c (Bharadvāja ; to Indra)

sā no bodhi puroḷāṣaṃ rārāṇaḥ pibā tū sómaṃ górkam indra,
 édām barhir yájamānasya sīdorūm kṛdhi tvāyatā u lokām.

For 3.53.3 see Neisser, Bezz. Beitr. vii. 234 ; xviii. 303. In this ritual stanza prāti gr̥ṇīhi doubtless indicates the pratigara, or response, of the Adhvaryu priest, to the chant of the Hotar ; cf. Hillebrandt, *Rituallitteratur*, p. 101.

3.53.5^c, 6^c, yātrā rāthasya br̥ható nidhānam.3.53.7^{b+d} (Viṣvāmitra ; to Indra)

imé bhojā āṅgirasó virūpā divás putráso ásurasya virāḥ,
 viṣvāmitrāya dádato maghāni sahasrasāvé prá tiranta áyuh.

10.67.2^b (Ayāsa Āṅgirasa ; to Brhaspati)

ṛtām cānsanta r̥jū dídhyanā divás putráso ásurasya virāḥ,
 vípraṃ padām āṅgirasó dádhānā yajñāsyā dhāma prathamām mananta.

7.103.10^d (Vasiṣṭha ; to the Frogs [Parjanyaśtutih])

gómāyur adād ajāmāyur adāt p̥fēnir adād dhārīto no vāsūni,
 gāvām maṇḍūkā dádatoḥ ṣatāni sahasrasāvé prá tiranta áyuh.

We may render 3.53.7 : 'These liberal Āṅgiras and Virūpas, children of heaven, men belonging to Asura, while giving liberal gifts to Viṣvāmitra, shall prolong life at the thousandfold pressing (of soma).' Cf. Grassmann, i. 532 ; Ludwig, 1003 (rather fanciful). The stanza is clear : The Āṅgiras and Virūpas, mythical sacrificers of yore (cf. 10.67.2), typify the present sacrificers who obtain the benefits of sacrifice, because they fee Viṣvāmitra and perform a great soma-sacrifice. The fourth pāda in the last stanza of the frog-hymn is applied secondarily to an uncongenial theme, to wit : 'He that lows like a cow, bleats like a goat ; the speckled and the green (frogs) have bestowed upon us wealth. The frogs bestowing hundreds of cows shall extend (our) life at the thousandfold pressing.' Sāyaṇa takes sahasrasāvá in the sense of 'generation of thousand plants' (sahasrasamkhyāka oṣadhayaḥ sūyante), but I think that the word indicates the downpour of rain which is compared to the flow of soma. Geldner and Kaegi, *Siebenzig Lieder*, p. 170, and Grassmann regard this stanza as an appendage. This is, in my view, quite the reverse of the truth : the hymn is a rain-charm ; its last stanza states, by means of the emphatic prophetic aorist, the fervent hope that the practice shall succeed. Cf. JAOS. xvii. 173 ff. But there can be no doubt that the fourth pāda is borrowed from the ritual sphere of the soma sacrifice, and that sahasrasāvá is used in an applied sense. More precisely, the second distich of 7.103.10 is a clever imitation of the second distich of 3.53.7. Ludwig, who does not note the repetition of the pāda, renders it in 1003, 'setzen sie fort ihr leben unter tausend rossopfern' ; at 1021, 'verlängern bei hervorbringung von tausendfachem das leben'.—For 3.53.7^b cf. 10.10.2^a, mahás putráso ásurasya virāḥ.

3.53.12^a (Viṣvāmitra ; to Indra)

yá imé ródasī ubhé ahám índram átuṣṭavam,
 viṣvāmitrasya rakṣati brāhmedām bhārataṃ jānam.

8.6.17^a (Vatsa Kāṇva ; to Indra)

yá imé ródasī mahī samīcī samājagrabhrt,
 támobhir indra tām guhaḥ.

9.18.5^d (Asita Kaçyapa, or Devala Kaçyapa; to Soma Pavamāna)

yá imé ródasi mahí sám mātāreva dóhate,

ṛmádeṣu sarvadhā asi.]

☞ refrain, 9.18.1^a-7^c

The connexion of the distich in 3.53.12 is loose, the relation of pādas a and b asyndetic.—In 9.18.5 I suspect we must read saṁmātārā instead of sám mātārā, because the root duh does not elsewhere in the RV. combine with sam; cf. 10.117.9.

3.53.13^b (Viçvāmitra; to Indra)

viçvāmitrā arāsata bráhméndrāya vajrīṇe,

ṛkárād in naḥ surádhasaḥ.]

☞ cf. 1.23.6^c

8.24.1^b (Viçvamanas Vaiyaçva; to Indra)

sákhāya á çīsamahi bráhméndrāya vajrīṇe,

stuṣá ũ ṣú vo nftamāya dhr̥ṣṇāve.

For 8.24.1 cf. Bartholomae, Bezz. Beitr. xv. 225; Neisser, ibid. xxvii. 271.

[3.53.13^c, kárād in naḥ surádhasaḥ: 1.23.6^c, kárataṁ naḥ surádhasaḥ.]

3.53.16^c (Viçvāmitra; to Vāc Sasarpāt)

sasarpātīr abharat túyam ebhyó 'dhi çrávaḥ páñcajanyaṣu kṛṣṭīṣu,

pakṣyā návyam áyur dádhanā yūm me pulastijamadagnāyo dadūḥ.

7.80.2^a (Vasiṣṭha; to Uṣas)

eṣá syā návyam áyur dádhanā gūdhvī támo jyótiṣoṣá abodhi,

ágra eti yuvatīr áhrayānā ṛpráçikitat súryam yajñám agním.] ☞ 7.78.3^c

[3.53.18^c, bálam tókāya tánayāya jivāse: 10.35.12^c, páçve tókāya, &c.]

3.54.1^c, çṛṇótu no dámyebhir ántkaiḥ: 3.1.15^d, rákṣa ca no dámyebhir ántkaiḥ.

3.54.3^d: 1.58.7^d, saparyámi práyasā yámi rátnam.

3.54.5^{a+d} (Prajāpati Viçvāmitra, or Prajāpati Vācyā; to Viçve Devāḥ)

kó addhā veda ká ihá prá vocat devān áchá pathyā ká sám eti,

dádṛçra eṣāṁ avamā súdānsi páreṣu yá gūhyeṣu vratéṣu.

10.129.6^a (Prajāpati Parameṣṭhin; Bhāvavṛttam)

kó addhā veda ká ihá prá vocat kúta ájata kúta iyám visṛṣṭiḥ,

arvág devā asyá visárjanenáthā kó veda yáta ábabhūva.

10.114.2^d (Sadhri Vairūpa, or Gharma Tāpasa; to Viçve Devāḥ)

tisró deṣṭrāya níṛṭtr úpāsate dirghaçrúto ví hí janánti váhnayaḥ,

tásāṁ ní cikyuḥ kaváyo nidānam páreṣu yá gūhyeṣu vratéṣu.

As regards 3.54.5^a; 10.129.6^a, it is interesting to see mystic phraseology already in a formulaic state; see p. ix, line 9 from top.—Cf. also 10.10.6^b, ká im dádarça ká ihá prá vocat; and 1.164.7, 18; 10.10.6; 114.7.

3.54.11^b (Prajāpati Vaiṣvāmītra, or Prajāpati Vācya; to Viṣve Devāḥ)
 hiraṇyapaṇiḥ savitā sujihvas trīr ā divo vidāthe pātyamānaḥ,
 devēṣu ca savitaḥ clōkam ācerer ād asmābhyam ā suva sarvātātīm.

3.56.5^d (The same)

trī śadhāsthā sindhavas triḥ kavīnām utā trimātā vidātheṣu samrāt,
 rātāvarir yōṣaṇās tīsrō āpyās trīr ā divo vidāthe pātyamānāḥ.

For 3.56.5 cf. Bergaigne, i. 231; ii. 54; iii. 243; Oldenberg, SBE. xlvī. 302; RV. Noten, p. 258.

3.54.15^b (Prajāpati Vaiṣvāmītra, or Prajāpati Vācya; to Viṣve Devāḥ, here Indra)

indro viṣvair vīryāḥ pātyamāna ubhé ā paprāu ródasī mahitvā,
 purāṇdarō vṛtrahū dhṛṣṇūṣeṇaḥ saṃgṛbhyaṇa ā bharaḥ bhūri paçvāḥ.

4.16.5^b (Vāmadeva Gautama; to Indra)

vavakṣā indro āmitam ṛjīṣy ubhé ā paprāu ródasī mahitvā,
 ātaç cid asya mahimā vi recy abhi yō viçvā bhuvanaḥ babhūva.

8.25.18^c (Viṣvamanas Vaiyaçva; to Mitra and Varuṇa, here Sūrya)

pāri yō raçmīnā divo 'ntān mamé pṛthivyāḥ,
 ubhé ā paprāu ródasī mahitvā.

3.54.18^b: 1.24.10^c, ādabdhāni vāruṇasya vratāni.

[**3.54.20^b**, dhruvākṣemāsa ślayā mādantaḥ: 3.59.3^a, anamivāsa ślayā mādantaḥ.]

3.54.22^b (Prajāpati Vaiṣvāmītra, or Prajāpati Vācya; to Viṣve Devāḥ, here Agni)
 svādasva havyā sām iṣo didiḥy asmadryāk sām mimīhi çrāvāṇsi,
 viçvāḥ agne pṛsū tūṇ jesi çātrūn āhā viçvā sumānā didiḥi naḥ.

5.4.2^d (Vasuçruta Ātreya; to Agni)

havyavāḥ agnir ajāraḥ pitā no, vibhūr vibhāvā sudçīko asmé, 3.2.2^c
 sugārhapatyāḥ sām iṣo didiḥy asmadryāk sām mimīhi çrāvāṇsi.

6.19.3^b (Bharadvāja; to Indra)

pṛthū karāsnā bahulā gābhastī asmadryāk sām mimīhi çrāvāṇsi,
 yūthēva paçvāḥ paçupā dāmūnā asmān indrabhy ā vartsvajāū.

For 3.54.22 cf. Oldenberg, RV. Noten, p. 256; for 5.4.2, ibid. 315; for 6.19.3, Oldenberg, SBE. xlvī. 123, 323.

3.55.1^d–22^d, mahād devānām asuratvām ékam: 10.55.4^d, mahān mahatyā asuratvām ékam.

3.55.9^b (Prajāpati Vaiṣvāmītra, or Prajāpati Vācya; to Viṣve Devāḥ, here Agni)
 nī veveti palitō dutā āsv antār mahānç carati rocanēna,
 vāpūṇṣi bibhrad abhi no vi çaṣṭe mahād devānām asuratvām ékam.]

☞ refrain, 3.55.1^d–22^d

10.4.2^d (Trita Āptya ; to Agni)

yām tvā jánāso abhī samcāranti gāva usnām iva vrajām yaviṣṭha,
dntó devānām asi mārtyānām antār mahāñç carasi rocanóna.

For 3.55.9 see Bergaigne, i. 115 ; ii. 65, 456, note ; iii. 286 ; Oldenberg, ProL. 432 ; RV. Noten, p. 257 ; Geldner, Rigveda Komm., p. 62.

3.55.13^{ab} (Prajāpati Vaiçvāmītra, or Prajāpati Vācya ; to Viçve Devāḥ)
anyāsyā vatsām rihati mimāya káyā bhuvā ní dadhe dhenúr údhaḥ,
ṛtāsyā sá páyasāpīnvatēla mahād devānām asuratvām ékam.]

☞ refrain, 3.55.1^d-2^d

10.27.14^{od} (Vasukra Āindra ; to Indra)

bhrānn achāyō apalāçō árvā tasthāu matá viṣito atti gārbhaḥ,
anyāsyā vatsām rihati mimāya káyā bhuvā ní dadhe dhenúr údhaḥ.

Cf. Bergaigne, i. 321, 325 ; ii. 11, 72, 73, 73 note, 86 note, 106 ; iii. 243.

3.55.19^a (Prajāpati Vaiçvāmītra, or Prajāpati Vācya ; to Viçve Devāḥ)
devās tvāṣṭā savitā viçvárūpaḥ pupōṣa prajāḥ purudhā jajāna,
imā ca viçvā bhūvanāny asya mahād devānām asuratvām ékam.]

☞ refrain, 3.55.1^d-2^d

10.10.5^b (Yami Vāivasvati ; Samvāda)

gārbhe nú nau janitā dāmpati kar devās tvāṣṭā savitā viçvárūpaḥ,
nākir asya prā minanti vratāni véda nāv asyā pṛthiví utā dyāuḥ.

Cf. Muir, OST. i. 181 ; Hillebrandt, Ved. Myth. i. 528 ; v. Schroeder, Mysterium und Mimus, p. 283.—For 10.10.5^c cf. 1.69.7^a ; 7.47.3^c.

3.55.21^{abc}, imām ca naḥ pṛthivīm viçvādhāyā ūpa kṣeti hitāmitro ná rája,
puraḥsádaḥ çarmasádo ná vírāḥ : 1.73.3^{abc}, devó ná yāḥ pṛthivīm
... upakṣéti, &c.

3.56.3^d (Prajāpati Vaiçvāmītra, or Prajāpati Vācya ; to Viçve Devāḥ)
tripājasyō vṛṣabhó viçvárūpa utā tryudhā purudhā prajāvān,
tryanikāḥ patyate māhināvān sá retodhā vṛṣabhāḥ çāçvatinām.

7.101.6^a (Kumāra Āgneya, or Vasiṣṭha ; to Parjanya)

sá retodhā vṛṣabhāḥ çāçvatinām tāsminn atmā jāgatas tasthūṣaḥ ca,
☞ 1.115.1^c

tān ma ṛtām pātu çatāçarādāya yuyām pāta svastibhiḥ sādā naḥ.]
☞ refrain, 7.1.20^d ff.

Grassmann, i. 99, thinks that the subject of 3.56.3 is Agni ; Bergaigne, i. 231 ; ii. 54, 109, suggests Agni or Soma. The parallel seems to me to point to some Tvāṣṭar-like god, if not to Parjanya himself, or to Dyāus-Parjanya (cf. ásurāḥ pitā = dyāuṣ pitā in 5.83.6).

3.56.5^d, trír ā divó vidāthe pátyamānāḥ : 3.54.11^b, trír ā divó vidāthe pátyamānāḥ.

3.56.7^b : 1.71.9^c, rájānā mitrávárūṇā supāñí.

3.58.3 = 1.118.3, except that 1.118.3 begins with *pravādyāmana*, whereas 3.58.3 has in its place, *su-yūgbhir ācvañh*.

3.58.5^c: 1.183.6^c = 1.184.6^c, *éhá yataṁ pathbhīr devayāñāh*.

3.58.5^d: 1.183.4^d, *dāsrāv imé vām nidhāyo mādhunām*.

3.58.8^d, *pāri dyāvapṛthivī yāti sadyāh*: 1.115.3^d, *pāri dyāvapṛthivī yanti sadyāh*.

[**3.59.1^a**, *mitrō jānān yatayati bruvāñāh*: 7.36.2^d, *jānān ca mitrō yatati bruvāñāh*.]

[**3.59.1^b**, *mitrō dadhāra pṛthivīm utā dyām*: 6.51.8^b, *nāmo dadhāra*, &c.]

Cf. under 3.32.8^c.

[**3.59.1^d**, *mitrāya havyām ghṛtāvaj juhota*: 7.47.3^d, *sīndhubhyo havyām*, &c.]

[**3.59.3^a**, *anamivāsa ilayā mādantaḥ*: 3.54.20^b, *dhruvākṣemāsa ilayā mādantaḥ*.]

3.59.4^{cd}: 3.1.21^{cd}; 6.47.13^{ab} = 10.131.7^{ab}, *tāsya vayām sumatāu vajñīyasyāpi bhadre sāumanasē syāma*; 10.14.6^{cd}, *tēsām vayām sumatāu vajñīyānām āpi*, &c.

3.59.9^b (*Viçvāmitra*; to *Mitra*)

mitrō devēṣv ayuṣu jānāya vṛktābarhiṣe,
iṣa iṣṭāvratā akah.

5.23.3^b (*Dyumna Viçvacarṣaṇi Ātreya*; to *Agni*)

[*viṣve hī tvā sājōṣaso*] *jānāso vṛktābarhiṣaḥ*,
hōtāraṁ sādmasu priyām vyānti vārya puri.

5.21.3^a

5.35.6^b (*Prabhuvāsu Āṅgīrasa*; to *Indra*)

[*tvām id vṛtrahantama*] *jānāso vṛktābarhiṣaḥ*,
ugrām pūrvīṣu pūrvyām hāvante vājasātaye.]

5.35.6^a

5.35.6^d

8.5.17^a (*Brahmatithi Kāṇva*; to *Açvins*)

jānāso vṛktābarhiṣo [*haviṣmanto aramkṛtaḥ*],
[*yuvām havante açvinā*.]

1.14.5^c

1.47.4^d

8.6.37^b (*Vātsa Kāṇva*; to *Indra*)

[*tvām id vṛtrahantama*] *jānāso vṛktābarhiṣaḥ*,
[*hāvante vājasātaye*.]

5.35.6^a

5.35.6^d

For the relation of 5.35.6 to 8.6.37 see under 5.35.6. Cf. *kāṇvāso vṛktābarhiṣaḥ*, 1.14.5^c, q.v.

3.60.3^d (*Viçvāmitra*; to *R̥bhus*)

indrasya sakhyām r̥bhāvāḥ sām ānaçur mānor nāpāta apāso dadhanvire,
sāudhanvanāso amṛtatvām érire viṣṭvī çāmibhiḥ sukṛtaḥ sukrtyāyā.

10.94.2^c (*Arbuda Kādraveya Sarpa*; to the *Press-Stones*)

etē vadanti çatāvāt sahasravād abhī krāndanti hārītebhīr āsābhiḥ,
viṣṭvī grāvāñāḥ sukṛtaḥ sukrtyāyā hōtuç cit pūrve havirādyam āçata.

We render 3.60.3, 'The R̥bhus have obtained the friendship of Indra; they the children of Manu, the workers, have bestirred themselves. The Sāudhanvanas, labouring on (pious)

tasks, have obtained immortality, they the pious workers through their pious work'. Cf. Ludwig, 164; Grassmann, i. 103; Bergaigne, i. 69, note; ii. 403, 409, 412, 418; Ryder, Die Ṛbhū im Ṛgveda, pp. 21, 22, 25. The fourth pāda is of the very essence of the Ṛbhū myth (see especially 4.33.4; 4.35.2, 7, 8); there can be no question as to its primary character. The pāda with an obviously ritualistic variant recurs at 10.94.2, to wit: 'They speak a hundredfold, a thousandfold, shout to us with their yellow mouths; the press-stones labouring, they the pious workers through their pious work, have come to the eating of the havis even before the Hotar'. Exact technical proof that the repeated pāda is here remodelled secondarily cannot be rendered, but I am, nevertheless, certain that of the two phrases viṣṭvī çāmibhiḥ in 3.60.3, and viṣṭvī grāvāṇaḥ in 10.94.2, the former is the mother; cf. viveṣa . . . çāmibhiḥ in 5.77.4, and the interesting epithets of the Ṛbhū in their nivid, ÇÇ.8.20, viṣṭvī svapasah, and çamyā çamiṣṭhāh. The expression sukṛtaḥ sukṛtyāya also belongs primarily to divine beings; secondarily to a ritualistic instrument such as press-stones; cf. ṛbhāvaḥ sukṛtaḥ suhastāḥ, 7.35.12. The passage 3.54.12, where the Ṛbhū are said to have fashioned the sacrifice ūrdhva-grāvāṇaḥ, 'holding high the press-stones', may help to account for the slip of the pāda from Ṛbhū to Grāvāṇaḥ.

3.61.7^b (Viçvāmītra; to Uṣas)

ṛtasya budhnā uṣāsām iṣanyān vṛṣā mahī ródasī á viveça,
mahī mitrāsya vāruṇasya māyā candréva bhānūm ví dadhe purutrá.

10.80.2^b (Agni Sāucika, or Agni Vaiçvānara; to Agni)
agnér āpnasah samid astu bhadrágnir mahī ródasī á viveça,
agnir ékaṁ codayat samátstv agnir vṛtrāṇi dayate puruṇi.

The vṛṣā in 3.61.7 is Agni; see 3.3.4; 7.4; 10.80.2; and even more markedly 4.3.10 (q. v.) See Bergaigne, i. 15, 142; ii. 160, 358. For uṣāsām in 3.61.7^a see last Oldenberg, RV. Noten, p. 261.

3.62.8^c: 3.52.3^c = 4.32.16^c, vadhūyur iva yōṣaṇām.

3.62.9^{ab} (Viçvāmītra; to Pūsan)

yó viçvābhī vipác्यati bhūvanā sám ca pácyati,
sá naḥ puṣávitā bhuvat.

10.187.4^{ab} (Vatsa Āgneya; to Agni)
yó viçvābhī vipác्यati bhūvanā sám ca pácyati,
sá naḥ parṣad áti dvīṣaḥ. 65 refrain, 10.187.1^c—5^c

There is little doubt that the repeated distich is original with the Pūsan hymn; cf. 2.40.4; 5; 6.58.2.

3.62.13^c (Viçvāmītra; to Soma)

sómo jigāti gātuvid devānām eti niṣkṛtām,
ṛtasya yónim āśadam.

5.21.4^d (Sasa Ātreya; to Agni)
devām vo devayajyāyāgnim ilīta mártayah,
sámiddhaḥ çukra didihy ṛtasya yónim āśadaḥ sasāsya yónim āśadaḥ.
9.8.3^c (Asita Kāçyapa, or Devala Kāçyapa; to Soma Pavamāna)
iṇdrasya soma rádhase, punānó hárdi codaya, 66 9.8.3^a
ṛtasya yónim āśadam.

9.64.22° (Kaṣyapa Mārica; to Soma Pavamāna)
indrāyendo marútvate pávasva mádhumattamah,
ṛtāsya yónim āsādam.

Cf. arkāsya yónim āsādam, under 9.25.6; yónāv ṛtāsya sídatam, 3.62.18^b; sídann ṛtāsya yónim ā, 6.16.35^c; and yónim ṛtāsya sídata, under 9.13.9°.—For 5.21.4 see Oldenberg, SBE. xlvii. 243, 345.

3.62.16^a (Viṣvāmitra, or Jamadagni; to Mitra and Varuṇa)

ā no mitrávaruṇā ghr̥tāir gávyyūtim ukṣatam,
mādhvā rájañsi sukratu.

7.65.4^{ab} (Vasiṣṭha; to Mitra and Varuṇa)

ā no mitrávaruṇā havyájusṭim ghr̥tāir gávyyūtim ukṣatam ilābhih,
pr̥atī vām ātra vāram ā jánāya, pr̥itām udnó divyāsya cároh. ~~cf.~~ 7.65.4^c

8.5.6^c (Brahmātithi Kāva; to Aṣvins)

tā sudevāya dāḥṣe sumedhām ávitāriṇim,
ghr̥tāir gávyyūtim ukṣatam.

Cf. ā no gávyyūtim ukṣatam ghr̥tēna, 7.62.5^b. There can be little doubt that the pāda, ghr̥tāir gávyyūtim ukṣatam in 3.62.16^b and 8.5.6^c is the 'mother' form, from which is derived ghr̥tāir gávyyūtim ukṣatam ilābhih. By the same terms 7.65.4^{ab} is an extended form of 3.62.16^{ab}. There we must take the pāda ā no mitrávaruṇā as a true pāda, for better or for worse. Arnold, VM. p. 300, suggests correction to abhi no mitra varuṇa for 3.62.16^a, without having in mind ā no mitrávaruṇā havyájusṭim in 7.65.4^a. The theoretic extension of defective dimeter pādas is fraught with especial risk, as is shown by the fact that they are not infrequently paralleled by perfect trimeter pādas; see especially 1.80.10, and in general Part 2. chapter 2, class B 9.—For gávyyūti, cf. Geldner, Ved. Stud. ii. 291.—Pāda 7.65.4^c has a partial parallel in 7.70.5^c, pr̥atī prá yātam vāram ā jánāya; and 7.65.4^a is reproduced even more closely in 1.152.7^a, ā vām mitrávaruṇā havyájusṭim.

3.62.18^a (Viṣvāmitra, or Jamadagni; to Mitra and Varuṇa)

gr̥ṇāná jamádagninā yónāv ṛtāsya sídatam,
pātām sómam ṛtavṛdhā.

~~cf.~~ 9.13.9^c

~~cf.~~ 1.47.3^b

7.96.3^c (Vasiṣṭha; to Sarasvatī)

bhadram id bhadrá kṛṇavat sárasvaty ákavāri cetati vājīnīvatī,
gr̥ṇāná jamádagnivát stuvāná ca vasiṣṭhavát.

8.101.8^d (Jamadagni Bhārgava; to Aṣvins)

rātīm yád vām arakṣásam hāvāmahe yuvābhyām vājīnīvasū,
pr̥acīm hótṛām pratirántāv itām nara gr̥ṇāná jamádagninā.

9.62.24^c (Jamadagni Bhārgava; to Soma Pavamāna)

utā no gómatir īṣo viṣvā arṣa pariṣṭūbhah,
gr̥ṇāno jamádagninā.

9.65.25^b (Bhrgu Vāruṇi, or Jamadagni Bhārgava; to Soma Pavamāna)

pávate haryató hárir gr̥ṇāno jamádagninā,
hinvánō gór ádhi tvací.

The pāda-type gr̥ṇāná jamádagnivát (vasiṣṭhavát) in 7.96.3 is posterior to the type with jamádagninā; cf. Oldenberg, ZDMG. xlii. 204.

3.62.18^c: 1.47.3^b; 47.5^d; 7.66.19^c; 8.87.5^d, pātām sómam ṛtavṛdhā.

REPEATED PASSAGES BELONGING TO BOOK IV

4.1.3^e (Vāmadeva Gautama ; to Agni, or Agni and Varuṇa)

sákhe sákḥāyam abhy á vavṛtsvāçūm ná cakráñ ráthyeva ráñhyāsmábhyañ
dasma ráñhyā,

ágne mṛlákāñ várūṇe sácā vido marútsu viçvábḥānuṣu,
tokáya tuje çuçuçāna çām kṛdhy asmábhyañ dasma çām kṛdhi.

8.27.3^d (Manu Vāivasvata ; to Viçve Devāḥ)

prá sú na etv adhvarò 'gná devéṣu pūrvyāḥ,

ādityéṣu prá várūṇe dhṛtāvrate marútsu viçvábḥānuṣu.

For 4.1.3^a cf. 10.10.1^a.—For the same stanza see Oldenberg, Prol. pp. 141, 146 ; Bergaigne, Quarante Hymnes, p. 11 ; Hillebrandt, Ved. Myth. iii. 65.—Though the entire distichs in which occurs the repeated pāda are markedly imitative, I cannot discover any chronological criterion. In both stanzas the succession, Agni, Varuṇa (Ādityas), and Maruts, bears the ritualistic stamp.

[4.1.11^h, mahó budhné rájaso asyá yónāu : 4.17.14^d, tvacó budhné, &c.]

[4.1.13^c, áçmavrajāḥ sudúghā vavré antāḥ : 5.31.3^c, práçodayat sudúghā, &c.]

4.1.15^d (Vāmadeva Gautama ; to Agni)

té gavyatá manasā dṛdhrám ubdhám gá yemānām pári śántam ádrim,
dṛlḥám náro vácasā dáivyena vrajám gómantam uçjo ví vavruḥ.

4.16.6^d (Vāmadeva Gautama ; to Indra)

viçvāni çakró náryāni vidvāñ, apó rireca sákhibhir nikāmāñ,

cf. 4.16.6^a

áçmanām cid yé bibhidúr vácobhir vrajám gómantam uçjo ví vavruḥ.

10.45.11^d (Vatsapri Bhālandana ; to Agni)

tvám agne yajamānā ánu dyūñ viçvā vásu dadhire vāryāni,

tváyā sahá dráviṇam ichámānā vrajám gómantam uçjo ví vavruḥ.

The repeated pāda is bald in 10.45.11 ; note the absence of an equivalent for either the word vácasā or vácobhiḥ of the other two stanzas. These give character and definiteness to the repeated pāda whose subject is uçjāḥ (cf. 7.10.2). 10.45 is otherwise also under suspicion as being a good borrower, having six repeated pādas ; see in its order. Cf. Ludwig, Der Rig-Veda, iii. 97 ff.—For the repeated pāda cf. also 7.90.4^c, gavyām cid ūrvām uçjo ví vavruḥ.

4.1.17^d (Vāmadeva Gautama ; to Agni)

néçat támo dúdhitam rócata dyáur úd devyá usáso bhānúr arta,

á súryo brhatás tiṣṭṭhād ájrañ rjú mártēṣu vṛjiná ca páçyan.

6.51.2^c (R̥iṣṭvan Bhāradvāja; to Viṣve Devāḥ)

vēda yās trīṇi vidāthāny eṣāṃ devānāṃ jānma sanutār ā ca viprah,
r̥jū mārteṣu vr̥jinā ca pācyann abhī caṣṭe sūro aryā évan.

7.60.2^d (Vasiṣṭha; to Mitra and Varuṇa)

eṣā syā mitrāvaruṇa nṛcākṣā ubhé úd eti sūryo abhī jman,
viṣvasya sthātūr jāgataḥ ca gopā r̥jū mārteṣu vr̥jinā ca pācyan.

6.50.7^d

For 6.51.2 see Oldenberg, SBE. xlv. 27, 205, 322; RV. Noten, p. 403. The repeated pāda really applies to Sūrya (Sūra) in each occurrence.

4.1.20^d (Vāmadeva Gāutama; to Agni)

viṣveṣāṃ āditir yajñīyānāṃ viṣveṣāṃ ātithir mānuṣāṇām,
agnir devānāṃ āva avr̥ṇanāḥ sumṛṇikō bhavatu jātavedāḥ.

6.47.12^b (Garga Bhāradvāja; to Indra)=

10.131.6^b (Sukṛti Kākṣivata; to Indra)

indrah sutrāmā svāvaṇ āvobhiḥ sumṛṇikō bhavatu viṣvavedāḥ,
bādhatām dvēṣo ābhayaṃ kṛṇotu suvīryasya pātayaḥ syāma.]

4.51.10^d

Ludwig, Kritik, p. 35, notes that TB. 2.7.12.5 = RV. 4.1.20 substitutes viṣvavedāḥ for jātavedāḥ, and thinks that this is due to assimilation to viṣveṣāṃ āditir . . . viṣveṣāṃ ātithir in the same stanza. The present item, however, shows that the parallel pāda with viṣvavedāḥ is responsible for the change in the main, though the assumed assimilation may have helped along the process.—For 4.1.20^b cf. 1.127.8^a; 8.23.25^a, ātithim mānuṣāṇām.

4.2.1^a: 1.77.1^c, yō mārteṣv amṛta ṛtāvā.

[4.2.2^a, ihā tvām sūno sahaso no adyā: 1.58.8^a, āchidrā sūno, &c.; 6.50.9^a, utā tvām sūno, &c.]

[4.2.18^{ab}, ā yūthēva kṣumāti paṇvō akhyad devānāṃ yāj jānimānty ugra:
7.60.3^d, sām yō yūthēva jānimāni caṣṭe; 8.25.7^{ab}, ādhi yā bṛhatō
divō 'bhī yūthēva pācyataḥ.]

4.2.20^a: 1.73.10^a, etā te agna ucāthāni vedhāḥ.

[4.2.20^c, ūc chocasva kṛṇuhī vāsyaso naḥ: 8.48.6^b, prā cakṣaya kṛṇuhī, &c.]

4.3.1^b (Vāmadeva Gāutama; to Agni)

ā vo r̥jānam adhvāryasya rudrām hótāram satyayājāṃ ródasyoḥ,
agnim purā tanayitnōr acittād dhiranyarūpam āvase kṛṇudhvam.

6.16.46^c (Bharadvāja; to Agni)

vitī yō devām mārto duvāsyéd agnīm iṣṭādhvaré haviṣmān,
hótāram satyayājāṃ ródasyor uttānāhasto nāmasā vivāset.]

3.14.5^b

4.3.2^b: 1.124.7^c; 10.71.4^d; 91.13^d, jāyēva pátya uçatí suvāsah.

[4.3.8^d, sādha divo jātavedaḥ cikitvān: 3.17.2^b, yāthā divo, &c.]

4.3.10^d (Vāmadeva; to Agni)

ṛtēna hī smā vṛṣabhāc cid aktāḥ pumān agniḥ pāyasā prṣṭhyēna,
āspandamāno acarad vayodhā vṛṣā çukrām duduhe pṛṇir údhaḥ.

6.66.1^d (Bharadvāja; to Maruts)

vāpur nū tāt cikitūse cid astu samānām nāma dhenū pātyamānam,
mārteṣv anyād dohase pīpāya sakṛc çukrām duduhe pṛṇir údhaḥ.

We render 4.3.10, 'In accord with the divine law, indeed, Agni, the bull, the man, has been anointed with the heavenly fluid. Unwavering he moved, strength-bestowing; he the bull, the Pṛṇi-cow, has milked his bright udder.' The paradox in pāda d between vṛṣā, 'bull', and pṛṇi, 'heavenly cow' (especially mother of the Maruts, with Rudra as father, 2.34.2), has led the interpreters in various directions. Ludwig, 330, changes pṛṇir to pṛṇer, 'es melkte der stier der Pṛṇi helles euter'; in his commentary he retains pṛṇir but takes vṛṣā with the preceding pāda, so as to avoid the paradox, to wit: 'nicht zuckend ohne anstrengung gieng der lebenskraft schaffende stier, ihr helles euter liess Pṛṇi fließen.' Grassmann's rendering, 'der Same strömt dem Stier, der Kuh das Euter', is negligible, in the light of the parallel pāda, 6.66.1^d. Oldenberg, SBE. xlv. 326, does not quite do justice to pṛṇir in his rendering, 'the speckled bull has poured out his bright udder'. I think that Bergaigne, ii. 397, 398, is unquestionably right in assuming a paradoxical 'taureau-vache', here and in other passages mentioned by him. The daring metaphor is, that Agni shoots out his flames from his bright udder: he, a bull, is thereby—mirabile dictu—also a pṛṇi, the heavenly, yielding cow, *par excellence*. Although the conception is very effective, it is, nevertheless, modelled after a simpler one, of which we have the exact record in 6.66.1.

Ludwig, 696, very cleverly, 'Ein wunder muss sein selbst dem weisen, was den gemeinsamen namen kuh hat; das eine schwoll dass die menschen es melkten, einmal nur hat Pṛṇi ihr helles euter gemolken'. In 6.48.22 we have a similar statement, pṛṇyā dugdhām sakṛt pāyah. Max Müller, in a note to his similar translation, SBE. xxxii. 370, explains that dhenū, a cloud, yields rain but once, or that Pṛṇi gave birth but once to the Maruts. The second alternative seems likely to me, as it does to Bergaigne, i. 321; ii. 399. The pertinence and originality of the repeated pāda in 6.66.1 is established beyond peradventure by the parallel in 6.48.22; equally certain it is, that the metaphor which turns Agni in 4.3.10 into a 'bull Pṛṇi who milked his bright udder' is the work of a later poet, who is unquestionably bending to his purpose the very wording of a familiar mythological conceit, current in his time as kind of mystery (brahmodya) about Pṛṇi. We may finally remark that in the secondary form of the pāda 4.3.10^d, çukrām may possibly have assumed the value of 'semen', which it certainly does not have in 6.66.1^d: 'As a bull he hath spurted semen, as a Pṛṇi cow he hath milked his udder' (zeugma of duduhe). Cf. v. Bradke, Festgruss an Roth, p. 123; Oldenberg, RV. Noten, p. 268.

4.3.11^d (Vāmadeva Gāutama; to Agni)

ṛtēnādrim vy āsan bhidāntaḥ sām āṅgirasō navanta góbhiḥ,
çunām nārāḥ pāri ṣadann uṣāsam āviḥ svār abhavaj jāté agnāu.

10.88.2^b (Murdhanvat, an Āṅgirasa, or Vāmadevya; to Sūrya and Vaiçvānara)
gṛṇām bhūvanām tāmāsāpagnīham āviḥ svār abhavaj jāté agnāu,
tāsya devāḥ pṛthivī dyāur utāpō raṇayann oṣadhiḥ sakhyé asya.

The relation of pādas a and b in 10.88.2 is anacoluthic, curable by substituting akṛṇot for abhavat in pāda b; see 7.76.1^d, āvir akar bhūvanam viçvam uṣāḥ (cf. also 5.2.9; 6.17.3).

But the repeated pāda in 4.3.11 sustains abhavaj; cf. Bergaigne, i. 115 (bottom); ii. 75; Oldenberg, SBE. xlv. p. 330.—For navanta, emendable to anavanta, see Grassmann's Lexicon, s.v.; Oldenberg, Prol. 73; RV. Noten, p. 268.

4.4.5^c (Vāmadeva Gāutama; to Agni)

urdhvó bhava prāti vidhyádhy asmád avīṣ kṛṇusva dāivyāny agne,
áva sthirá tanuhi yātujúnām jāmim ájāmim prá mṛñhi cātrūn.

10.116.5^b (Agniyuta Sthāura, or Agniyūpa Sthāura; to Agni)
nī tigmāni bhraçāyan bhráçyāny áva sthirá tanuhi yātujúnām,
ugrīya te sāho balaṁ dadāmi pratītya cātrūn vigadēsu vṛça.

For the repeated pāda cf. 2.33.14^c; 8.19.20^c. See note under 2.33.14^a.

[4.4.7^b, yás tvā nityena havīṣā yá uktháih: 6.5.5^a, yás te yajñēna samidhā yá uktháih.]

4.4.13 = 1.147.3.

4.4.15^a (Vāmadeva Gāutama; to Agni)

ayá te agna samidhā vidhema prāti stómani çasyámānām grbhāya,
dūhāçaso rakṣāsaḥ pāhy asmūn druho nidó mahāmaho avadyāt.

7.14.2^a (Vasiṣṭha Maitravaruni; to Agni)
vayám te agne samidhā vidhema vayanī dāçema suṣtutī yajatra,
vayám ghṛtēnādhvarasya hotar vayám deva havīṣā bhadrāçoce.

Cf. 5.4.7^a, vayám te agna uktháir vidhema.

[4.5.3^b, sahāsraretā vṛṣabhás tūviṣmān: 2.12.12^a, yāḥ sapṭaraçmīr vṛṣabhás, &c.]

4.5.4^c (Vāmadeva Gāutama; to Vāiçvānara)

prá tām agnir babhasat tigmájambhas tápiṣṭhena çociṣā yāḥ surádihāḥ,
prá yé minānti váruṇasya dhāma priyá mitrásya cétato dhruvāṇi.

10.89.8^c (Reṇu Vāiçvāmītra; to Indra)
tvām ha tyád ṇayá indra dhīro 'sīr ná pūrva vṛjiná çṛṇāsi,
prá yé mitrásya váruṇasya dhāma yujām ná jānā minānti mitráṁ.

We render 4.5.4, 'May sharp-toothed Agni, the very liberal, consume with his hottest flames them that violate the laws of Varuṇa, the own, firmly established (laws) of wise Mitra'. This faultless stanza has been exploited by the later poet of 10.89.8: 'Thou art, O Indra, here a shrewd exactor of debts, breakest evil as a sword (cuts) limbs; (the evil of them) that violate the laws of Mitra and Varuṇa, as persons violate an allied friend (mitrá).' Cf. Bergaigne, iii. 110. The fourth defective pāda (dvipadā virāḥ) has elicited suggestions: Grassmann supplies á before minānti, but the verb has the preposition prá in the third pāda, and prá + ā + mi does not exist. Oldenberg, Prol. p. 74, reads prá minānti in pāda d, having, apparently, overlooked prá in the third pāda; possibly he may mean to repeat it. In addition to the defect of the fourth pāda, the second distich is anacoluthic; there need be no reluctance to assume that it is introduced and imperfectly assimilated from 4.5.4. The fact that 10.89 belongs to a doubtless late Viçvāmītrid poet (stanza 17; see under 1.4.3) is calculated to support this conclusion.

4.5.8^d, pāti priyaṁ rupó ágram padám véh: 3.5.5^a, pāti priyaṁ ripó ágram padám véh.

4.6.2^c (Vāmadeva Gāutama; to Agni)

āmūro hótā ny āsādi vikṣv āgnir mandró vidátheṣu prácetāh,
ūrdhvám bhānūm savitá devó aṇred drapsám dávidhvaḍ gaviṣó ná

4.13.2^a (Vāmadeva Gāutama; to Agni, or Līngoktadevatāh)

ūrdhvám bhānūm savitá devó aṇred drapsám dávidhvaḍ gaviṣó ná
sátvā,

ánu vratám váruṇo yanti mitró yát súryaṁ divy ārohayaṁti.

4.14.2^a (Vāmadeva Gāutama; to Agni, or Līngoktadevatāh)

ūrdhvám ketúm savitá devó aṇrej jyótiṛ víçvasmāi bhūvanāya kṛṇvān,]

cf. 1.92.4^c

[āprā dyāvāpṛthiví antárikṣam,] ví súryo raçmibhiç cékitānaḥ.

cf. 1.115.1^c

7.72.4^c (Vasiṣṭha; to Aṇvins)

ví céd uchánty aṇvinā uṣásah,] prá vām bráhmāni káravo bharante,]

cf. 6.67.10^a

ūrdhvám bhānūm savitá devó aṇred brhád agnáyaḥ samidhā jarante.

The case of 4.6.2^c is interesting in that it presents ocular testimony of one pāda patterned after another. What is stated descriptively in 4.13.2^a; 14.2^a; 7.72.4^c (cf. also 7.76.1^b), is here worked over into a comparison which necessitates the presence of iva; consequently the word devó is thrown out. The result is a frankly poor pāda: it is difficult to say, hardly worth while to inquire, how the pāda was then read. Perhaps, ūrdhvám bhānūm savitá iva aṇret; cf. Oldenberg, RV. Noten, p. 272. AV. 18.3.29 has another pāda in which Savitar's action is worked into a comparison, ūrdhvám bhānūm savitá dyám ivopāri, without damage to the metre.—The two hymns 4.13 and 4.14 share the last stanza and are imitative throughout; see p. 13.—For drapsā in 4.13.2 see Geldner, Ved. Stud. iii. 56 ff. (unconvincing as far as this particular passage is concerned).

[4.6.3^a, yatā sujūrñí rātini ghr̥tāci: 6.63.4^b, prá rātir eti jūrñini ghr̥tāci.]

Cf. under 3.19.2.

4.6.3^b: 3.19.2^c, pradakṣiṇid devátātim urāṇāḥ.

4.6.4^a (Vāmadeva Gāutama; to Agni)

stīrṇé barhiṣi samidhāné agnā ūrdhvó adhvaryūr juṣaṇó asthāt,
pāry agniḥ paçupá ná hótā triviṣṭy eti pradīva urāṇāḥ.

6.52.17^a (Rjigvan Bhāradvāja; to Viçve Devāh)

stīrṇé barhiṣi samidhāné agnāu sūkténa mahā námasā vivāse,
asmin no adyā vidáthe yajatrā viçve devā havīṣi mādayadhvam.

4.6.5^b (Vāmadeva Gāutama; to Agni)

pāri tmānā mitádrur eti hótāgnir mandró mádhuvacā rtávā,
drávanty asya vājino ná çoka bháyante viçva bhūvanā yád ábhraṭ.

7.7.4^d (Vasiṣṭha Māitravaruṇi; to Agni)
sadyo adhvaré rathirām jananta mánuṣāso vícetaso yá eṣām,
viçám adhāyi viçpátir duroṇe 'gnír mandró mádhuvacā ṛtāvā.

4.6.11^{cd} (Vāmadeva Gāutama; to Agni)
ākāri bráhma samidhāna túbhyaṁ çānsāty ukthām yájate vy ù dhāḥ,
hótāram agnīm mánuṣo ní ṣedur namasyánta uçijaḥ çānsam āyóḥ.

5.3.4^{cd} (Vasuçruta Ātreya; to Agni)
táva çriyā sudṛço deva devāḥ purú dádhanā amftām sapanta,
hótāram agnīm mánuṣo ní ṣedur daçasyánta uçijaḥ çānsam āyóḥ.

The repeated distich involves, no doubt, a case of real precedence. But which came first? Both stems, namasyá- and daçasyá-, are good hieratic Vedic: I know of no means for deciding.

4.7.1^b (Vāmadeva Gāutama; to Agni)
ayām ihā prathamó dhāyi dhātṛbhīr hótā yájiṣṭho adhvaréṣv íḍyaḥ,
yām āpnavāno bhṛgavo virurucúr vāneṣu citrām vibhvaṁ viçé-viçe.

8.60.3^c (Bhargha Prāgātha; to Agni)
agne kavir vedhú asi hótā pāvaka yákṣyaḥ,
mandró yájiṣṭho adhvaréṣv íḍyo [viprebhiḥ çukra mánmabhiḥ.]

69-1.127.2^c

Cf. 5.22.1^{cd}, yó adhvaréṣv íḍyo hótā mandritamo viçi, containing an almost perfect blend of the wordings of the repeated pādas.

4.7.4^b: 1.86.5^b; 5.23.1^c, viçvā yáç carṣañír abhi.

[4.7.8^d, viduṣṭaro diva āródhanāni; 4.8.4^c, vidván āródhanam divāḥ.]

4.7.9^a, kṛṣṇām ta éma ruçataḥ puró bhāḥ: 1.58.4^d, kṛṣṇām ta éma ruçadúrme ajara.

[4.7.10^b, yád asya váto anuváti çociḥ: 1.148.4^c; 7.3.2^c, ád asya váto ánu vāti çociḥ; 10.142.4^c, yadā te váto anuváti çociḥ.]

4.8.1^b: 8.102.17^c, havyaváham ámartyam; 3.10.9^c, havyaváham ámartyaṁ sahovfdham.

4.8.2^c: 1.1.2^c, sá devín éhú vaksati.

[4.8.4^c, vidván āródhanam divāḥ: 4.7.8^d, viduṣṭaro diva āródhanāni.]

The two stanzas show considerable similarity; cf. also 8.39.1. See introduction, p. 16, top.

4.8.6^b (Vāmadeva Gāutama; to Agni)
té rāyá té suviryāiḥ sasavāṅso ví çṛṇvire,
yé agná dadhiré dúvaḥ.

8.54 (Val. 6).6^d (Mātariçvan Kāṇva ; to Indra)

ājipate nṛpate tvām id dhī no vāja ā vakṣi sukrato,

vitī hotrābhir utā devāvitibhiḥ sasavāṇso vi çṛṇvire.

In 8.54 (Val. 6).6 vāja ā means 'to substance, to booty'; not 'zur schlacht' (Ludwig, 670); or, 'zu unserm Opfer' (Grassmann, ii. 439). The presence in the stanza of ājipate and sasavāṇsaḥ calls up the notion of the Vedic contest for vāja 'substance', probably the sacrificial contest (saṁsava). Apparently the Vāḷakhilya stanza shows anacoluthon between the two distichs.

[4.9.1^a, āgne mṛlā mahān asi: 1.36.12^d, sá no mṛla mahān asi.]

4.9.5^a (Vāmadeva Gāutama ; to Agni)

vēṣi hy ādhvariyatām upavaktā jānānām,

havyā ca mānuṣāṇām.

6.2.10^a (Bharadvāja Bārhaspatya ; to Agni)

vēṣi hy ādhvariyatām āgne hotā dāme viçām,

samf̥dho viçpate kṛṇu juṣāsva havyām āngirah̥.

Ludwig, 336, ad 4.9.5: 'du kommst als upavaktar zu denen die der adhvaryu dienste verrichten, zu dem havya der menschen.' This is essentially correct, in my belief, as in Oldenberg's, SBE. xlv. 348. It is interesting to observe how the failure to note the parallel leads Ludwig, 368, to render 6.2.10: 'du genieusst von denen die adhvaryudienste leisten, [und] als hotar im hause von den menschen.' The distich again means: 'thou comest, O Agni, as Hotar to the houses of the folk who minister at the sacrifice.' Grassmann is far afield as regards 4.9.5: 'Denn du als der Ermunterer der Männer, die das Fest begehnen, verzehrst der Menschen Opferguss.' Whereas he renders 6.2.10^{ab} correctly: 'Denn in der frommen Stämme Haus, O Agni, kommst als Priester du.' The enclitic ca in 4.9.5^a is a little awkward, metrical expletive, but is not sufficient to warrant the priority of 6.2.10.

[4.10.5^c, çriyē rukmó ná rocata upāké: 7.3.6^b, vi yád rukmó ná rócasa upāké.]

4.11.5^d (Vāmadeva Gāutama ; to Agni)

tvām āgne prathamām devayānto devām mātā amṛta mandrājihvam,

dveṣoyūtām ā vivāsanti dhībhir dāmūnasam gr̥hāpatim āmūram.

5.8.1^d (Iṣa Ātreya ; to Agni)

tvām āgna r̥tāyavaḥ sām idhire pratnām pratnāsa ūtaye sahaskr̥ta,

puruṣcandrām yajatām viçvādhayasam dāmūnasam gr̥hāpatim vá-
renyam.

[4.12.3^b, agnir vājasya paramāsya rāyāḥ: 7.60.11^b, vājasya sātāu paramāsya rāyāḥ.]

4.12.3^c (Vāmadeva Gāutama ; to Agni)

agnir iḥe br̥hatāḥ kṣatriyasya agnir vājasya paramāsya rāyāḥ,

dādhāti rātnam vidhaté yāviṣṭho vy ānuṣān mātṛyāya svadhāvan.

cf. 4.12.3^b

7.16.12^c (Vasiṣṭha Maitravaruṇi; to Agni)

tām hótāram adhvarásya prácetasam váhniṁ devá akr̥vata, 3.11.4^c
dádhati rātnaṁ vidhaté suvīryam agnir jánāya dāḥṣe.

The preposition ví which limps, with sharp tmesis, behind its verb dádhati in 4.12.3^c, impresses me as secondary.—Cf. the parallel pádas under 4.44.4.

4.12.6 (Vāmadeva Gāutama; to Agni) =

10.126.8 (Kulmalabarhiṣa Čailuṣi, or Anhomuc Vāmadevya; to Viṣve
Devāḥ, here Agni)

yáthā ha tyád vasavo gāuryaṁ cit padí śitám ámuñcatā yajatrāḥ,
evó śv ásmān muñcatā vy ánhah prá tāry agne pratarám na áyuh.

Cf. Neisser, Bezz. Beitr. vii. 235. A number of passages more or less parallel to páda d are listed by Aufrecht in the Preface to the second edition of his Rig-Veda, p. xxviii, nr. 109; particularly 10.59.1^a, prá tāry áyuh pratarám návīyah.

[4.13.1^c, yátam aḥvinā sukṛto duroṇām: see under 1.117.2^c.]

4.13.2^a: 7.72.4^c, urdhvám bhānūṁ savitá devó aḥret; 4.6.2^c, urdhvám bhānūṁ
savitévāḥret; 4.14.2^a, urdhvám ketūṁ savitá devó aḥret.

4.13.5 = 4.14.5 (Vāmadeva Gāutama; to Agni)

ánāyato ánibaddhaḥ kathāyám nyānān ūttāno 'va padyate ná,
káya yāti svadhāyā kó dadarṣa divá skambháḥ sámṛtaḥ páti nákam.

For sundry points in this stanza see Bartholomae, Bezz. Beitr. xv. 197; Oldenberg, RV. Noten, p. 276.—The stanza ends two hymns that are imitative throughout; see p. 13.

4.14.2^a, urdhvám ketūṁ savitá devó aḥret: 4.6.2^c: urdhvám bhānūṁ savitévāḥret;
4.13.2^a; 7.72.4^c, urdhvám bhānūṁ savitá devó aḥret.

4.14.2^b, jyótir vícvasmāi bhūvanāya kr̥vān: 1.92.4^c, jyótir vícvasmāi bhūvanāya
kr̥vatí.

4.14.2^c: 1.115.1^c, áprā dyāvāprthiví antárikṣam.

4.14.3^d, uśá Iyate suyújā ráthena: 1.113.14^d, óśá yāti suyújā ráthena.

4.14.4^b (Vāmadeva Gāutama; to Aḥvins)

á vām váhiṣṭhā ihá té vahantu ráthā áḥvāsa uśáso vyūṣṭāu,
imé hí vām madhupéyāya sómā asmín yajñé vṛsanā mādayethām.]

cf. 1.184.2^a

4.45.2^b (Vāmadeva; to Aḥvins)

ú vām pr̥kṣáso mádhumanta Irate, ráthā áḥvāsa uśáso vyūṣṭiṣu,

4.45.2^a

apor̥nuvántas táma á párvīrtam svār ná ḥukráṁ tanvánta á rájah.

For 4.45.2 see Pischel, Ved. Stud. ii. 96; Oldenberg, RV. Noten, p. 304. Pischel did not in his treatment there of pr̥kṣá note this parallel, which seems to support his rendering of the word by 'swift'; cf. váhiṣṭhā in 4.14.4^a.

[4.14.4^d, *asmīn yajñe vṛṣaṇā mādayethām* : 1.184.2^a, *asmé ũ śu vṛṣaṇā, &c.*]

4.14.5 = 4.13.5.

4.15.3^c (Vāmadeva Gāutama ; to Agni)
pāri vājapatiḥ kavir agnir havyāny akramīt,
dādhad rātnāni dācūṣe.

9.3.6^c (Çunaḥṣepa Ājigarti ; to Soma Pavamāna)
eṣā viprāir abhiṣṭuto 'pó devó ví gāhate,
dādhad rātnāni dācūṣe.

For the repeated pāda cf. dhattām rātnāni dācūṣe, under 1.47.1^d, and the note there.

4.15.6^a (Vāmadeva Gāutama ; to Agni)
tām ārvantaṁ ná sānasim aruṣām ná divāḥ ṣiḍum,
marmrjyānte divé-dive.

8.102.12^a (Prayoga Bhārgava, or others ; to Agni)
tām ārvantaṁ ná sānasīm gṛṇīhi vipra ṣuṣmīṇam,
mitrām na yātayājjanam.

We render 4.15.6, 'Like a winning racer, like (Soma) the bright child of heaven, they curry him day by day.' Cf. Oldenberg, SBE. xlv. 360. The care-taking of Agni is compared with currying (marj) a horse, see 1.60.5 ; 2.10.1 ; 7.3.5 ; 8.84.8 ; 8.103.7. For Soma, the bright child of heaven who is also cleansed by men (e.g. 9.33.5), see Oldenberg, *ibid.* p. 362 ; cf. also Max Müller, SBE. xxxii. 22, 26. The passages cited that involve the currying metaphor show the perfect structure of the stanza and the familiar Vedic thought. Pāda 8.102.12^a in a very different connexion : 'Praise, O poet, this fiery (Agni) as (one praises) a winning racer, (praise him) as Mitra that harmonizes (puts in order) people.' Pāda c does not seem to me certain in meaning ; I have not quite followed Geldner's painstaking analysis of the difficult root yat, Ved. Stud. iii. 15 ff. Ludwig, 412, 'wie Mitra der die leute in bewegung setzt' ; Grassmann, 'der wie ein Freund die Menschen eint' ; see also Bergaigne, iii. 166. The sequence ārvantaṁ . . . marmrjyānte points to the priority of 4.15.6. The poet who compares in the same stanza (8.102.12) Agni with a winning racer and with god Mitra yātayājjana has presumably borrowed from the poet, who states that Agni is curried daily as carefully as is curried a winning racer.

4.15.7^b, 9^b, *kumārāḥ sāhadevyāḥ* ; 4.15.8^b, *kumārāt sāhadevyāt.*

4.16.5^b : 3.54.15^b ; 8.25.18^c, *ubhé á paprāu ródasi mahitvā.*

[4.16.6^a, *viçvāni çakró nāryāni vidvān* : 7.21.4^b, *āpāṁsi viçvā nāryāni vidvān.*]

4.16.6^d : 4.1.15^d ; 10.45.11^d, *vrajām gómantaṁ uçiḥo ví vavruḥ.*

4.16.12^d : 1.174.5^c, *prá súraç cakrām vṛhatād abhīke.*

[4.16.20^b, *brāhmākarma bhṛgavo ná rátham* : 10.39.14^b, *átaksama bhṛgavo, &c.*]

Cf. p. vii, l. 9 from top.

4.16.21^d = 4.17.21^d (Vāmadeva Gāutama; to Indra) = 4.19.11^d = 4.20.11^d =
4.21.11^d = 4.22.11^d = 4.23.11^d = 4.24.11^d (Vāmadeva; to Indra)

nū śtutā indra nū gṛṇānā iṣaṁ jaritré nadyò ná pipeḥ,
ákāri te harivo bráhma návyam dhiyá syāma rathyāḥ sadāsāḥ.

4.56.4^d (Vāmadeva; to Dyāvapṛthivyāu)
nū rodasī brhādabhir no várūthāiḥ pātnivadbhir iṣáyanti sajósā ḥ,
urúci vícve yajaté ní pātaṁ dhiyá syāma rathyāḥ sadāsāḥ.

For the first stanza cf. Neisser, Bezz. Beitr. vii. 234.

4.17.1^d (Vāmadeva Gāutama; to Indra)

tvām mahān indra túbhyam ha kṣā ānu kṣatrām manhānā manyata dyāuḥ.
tvām vṛtrām čavasā jaghanvān srjáḥ síndhūr áhinā jagrasānān.

10.111.9^a (Aśtrādaṁṣṭra Vāirupa; to Indra)
srjáḥ síndhūr áhinā jagrasānān ād id etāḥ prā vivijre javéna.
múmukṣamānā utā yā mumucré 'dhéd etā ná ramante nitiktāḥ.

Translate 4.17.1: 'Thou art great, O Indra; Earth and Heaven have graciously consented to thy rule. Thou slewest Vṛtra with might, didst free the rivers swallowed by the dragon.' Cf. 1.63.1^{ab}, and Ludwig, 518; Grassmann, i. 123. The fourth pāda is echoed and expanded into the theme of an entire stanza by a later hand in 10.111.9, to wit: 'Thou didst free the rivers swallowed by the dragon; then they rushed forth in haste, those who desired to be free, as well as those who had been freed. Since then do they hasting not stand still.' The expression, múmukṣamānā utā yā mumucré, does not to my mind, as it does to Geldner's, Ved. Stud. iii. 38, refer to only one kind of rivers, 'die nach befreiung verlangenden, die auch befreit wurden'. It rather marks the pedantic after-thought of a late systematic treatment of the myth of Indra and the rivers, to say that not only those who desired to be freed but also those who were already free rushed forth in haste. Ludwig, 975, correctly, 'die frei werden wollten, und die schon befreiten'; similarly Grassmann, ii. 393.

4.17.3^c (Vāmadeva Gāutama; to Indra)

bhinád girīm čavasā vājram iṣṇānān āviṣkṛṇvānāḥ sahasānā ójaḥ,
vādhīm vṛtrām vājreṇa mandasānāḥ sárann āpo jávasā hatāvṛṣṇṭh.

10.28.7^c (Vasukrapatni; to Indra)
evā hí mām tavāsaṁ jajñūr ugrām kárman-karman vīṣaṇam indra devāḥ,
vādhīm vṛtrām vājreṇa mandasānó 'pa vrajām mahinā dāçuse vam.

Translate 4.17.3: 'He cleft the mountain, hurling his club with might, manifesting, exerting his strength. He hath slain Vṛtra with his club, rejoicing; the waters flew in haste after their bull (lord) had been slain.' The stanza 10.28.7 can be imagined only as spoken by Indra. Ludwig in his note (970) suggests indradevāḥ for indra devāḥ (cf. 6.17.8; 18.15); Grassmann also scents the difficulty at that spot: 'Thus they whose god is Indra (that is, the pious) knew me to be a mighty and strong bull in every task: I have slain Vṛtra with my club, rejoicing; with might I have opened the stable for the pious.' There can be no doubt that 10.28.7, with its precarious analogical vādhīm (also 1.165.8), is a direct copy of 4.17.3^c. This is shown further by the nonce-formation vam which is again analogical. Grassmann naively explains it in his Lexicon, column 1321, 'aus varam', but it is a product of proportional analogy which fills in a paradigm: vam, vah, vah. Both vādhim and vam reflect the

difficulty in stating secondarily the deeds of Indra in the first person (ātmastuti), because they were originally conceived in the third person. In any case the grammatical forms here are sound criteria for determining the relative dates of the two stanzas.—Cf. 6.44.15^b, hantā vrtrām vājreṇa mandasānāḥ ; and also under 8.59 (Val. 11).1^d.

4.17.5^b: 1.177.1^b, rājā kṛṣṭinām puruhūtā indrah.

[4.17.7^{cd}, tvām prāti pravāta āçāyānam āhiṃ vājreṇa maghavan vī vṛçeah :
4.19.3^{od}, saptā prāti pravāta āçāyānam āhiṃ vājreṇa vī riṇā aparvān.]

[4.17.14^d, tvacō budhnē rājaso asyā yōnāu : 4.1.11^b, mahō budhnē, &c.]

4.17.16^{ab} (Vāmadeva Gāutama ; to Indra)

gavyānta indraṃ sakhyāya viprā açvāyānto vṛṣaṇaṃ vājāyantaḥ,
janīyānto janidām āksitotim ā cyāvayāmo 'vatē nā kōçam.

10.131.3^{od} (Sukṛti Kākṣivata ; to Indra)

nahī sthūry ṛtuthā yātām āsti nótā çrāvo vivide saṅgamēṣu,

gavyānta indraṃ sakhyāya vipra açvāyānto vṛṣaṇaṃ vājāyantaḥ.

Translate 4.17.16, 'We poets, eager for cows, eager for horses, impelling Indra, the bull, to friendship ; desirous of wives we urge on him that bestows wives, whose aid does not give out, like a bucket in the well.' For pāda d cf. 10.42.2^{od}. This stanza is simple and effective ; not so 10.131.3 : 'For not with one horse does one arrive in time, nor hath (the stingy impious) man gotten glory in the assemblies. The poets, eager for cows, eager for horses, impelling Indra to friendship (obtain success).' The word sthūri reproduces the English slang 'one horse' in the sense of 'insufficient, imperfect'. The common expression asthūri no gārhapatyāni santu, and the like, RV. 6.15.19 ; VS. 2.27, &c. (see Vedic Concordance under asthūri, and taylor asthūri), means, 'may our house-fires not be "one-horse" affairs!' Ludwig, 518, renders 4.17.16 : 'wir beutelustige machen uns Indra zur freundschaft, wir brāhmanische sänger, rosse nachahmend, anspornend zu krafttat den stier ; frauen verlangend den frauengeber, des hilfe nie auszehrt, heraneilen wie zum brunnen den eimer.' His rendering of 10.131.3, at 652, shows that he has not noted the repetition of the distich : 'denn nicht fest zu den zeiten ist sein gang, noch hat er ruhm in den versammlungen gefunden, [wol aber] die brāhmanischen sänger, die rind und rosse begehrend Indra dem stiere die kraft erhöhen.' In this rendering sakhyāya seems to be omitted altogether. So also Grassmann, ii. 407, renders the distich to the neglect of sakhyāya : 'Die Priester aber, Rind und Ross begehrend, sie sind es, die den Helden Indra stärken', whereas he had previously (1.125) dealt with 4.17.16^{ab} as follows : 'Wir Sānger ziehn den Indra her zum Beistand, um Rind und Ross und Gut den Starken bittend.' It is quite certain that the repeated distich in 10.131.3, anacoluthic and without finite verb, is borrowed directly from 4.17.16.—Cf. also for the repeated distich, 10.160.5.

4.17.21 = 4.16.21^d = 4.19.11^d = 4.20.11^d = 4.21.11^d = 4.22.11^d = 4.23.11^d =
4.24.11^d ; 4.56.4^d, dhiyū syāma rathyāḥ sadāsāḥ.

[4.18.4^c, nahī nv asya pratimānam āsti : 6.18.12^c, nāsya çātrur nā pratimānam
asti.]

4.18.5^d: 10.45.6^b, ā ródasī aprṇāḥ jáyamānaḥ ; 3.6.2^a ; 7.13.12^b, ā ródasī aprṇā
jáyamānaḥ.

4.18.7^d: 4.19.8^b, vṛtrām jaghanvān asṛjad vi sīndhūn; 1.80.10^d, vṛtrām jaghanvān asṛjad.

4.18.11^d (Samvāda Indrāditivāmadevānām)

utā mātū mahiṣām ānv avenad amī tvā jahati putra devāḥ,
āthābravid vṛtrām indro haniṣyān sākhe viṣṇo vitarām vi kramasva.

8.100.12^a (Nema Bhārgava; to Indra)

sākhe viṣṇo vitarām vi kramasva dyāur dehi lokām vājraya viśkābhe,
hānāva vṛtrām riṇācāva sīndhūn indrasya yantu prasavē viśṛṣṭāḥ.

Around hymn 4.18 has grown up a considerable literature of interpretation and criticism which is cited by Oldenberg, RV. Noten, p. 280. The meaning of 4.18.11 is not affected by the uncertainties of the theme: 'Now (Indra's) mother attended upon the bull (Indra); (she said): "all the gods, my child, are abandoning thee." Then Indra, bent upon slaying Vṛtra, said: "friend Viṣṇu, step out thy very widest"! ' Pāda d, repeated in 8.100.12^a, would seem to be a quotation from an older familiar account, as is quite natural in a legendary or dramatic treatment of a theme such as 4.18 pretty certainly represents. The expression āthābravid . . . sākhe viṣṇo vitarām vi kramasva impresses one as the narration of a famous utterance which Indra made at a critical time. If, indeed, 8.100.12 were connected with a narrative in the preceding stanzas it would be a very good original source for the pāda in question. But 8.100.10, 11 are addressed to Vāc; their connexion with 8.100.12 are at least doubtful. It would seem therefore that our pāda was formulaic, and in a state of flotation, prior to its emergence both in 4.18.11^d and in 8.100.12^a. The two hymns are also connected as regards 4.18.13^d: 8.100.8^d. For passages that express the partnership of Indra and Viṣṇu see Macdonell, Vedic Mythology, p. 39, bottom.

4.19.2^c: 3.32.11^a; 6.30.4^c, āhann āhim pariṣāyanam āraṇḥ.

[4.19.3^{cd}, sapta prāti pravāta ācāyānam āhim vājreṇa vi riṇā aparvān: 4.17.7^{cd},
tvām prāti pravāta ācāyānam āhim vājreṇa maghavan vi vṛcaḥ.]

4.19.5^d (Vāmadeva; to Indra)

abhi prā dadrur jānayo nā gārbham rāthā iva prā yayuḥ sākām ādrayaḥ,
ātarpayo viṣṭa ubjā ūrmīn tvām vṛtān ariṇā indra sīndhūn.

4.42.7^d (Trasadasyu Pāurukutsya; to Indra and Varuṇa)

viduḥ te viçvā bhūvanāni tāsyā tū prā bravīsi vāruṇāya vedhaḥ,
tvām vṛtrāni çṛṇviṣe jaghanvān tvām vṛtān ariṇā indra sīndhūn.

We may render 4.19.5, following various indications on the part of other scholars (cf. Oldenberg, RV. Noten, p. 282): 'The rivers have burst forth, as women give birth to a child; like chariots the mountains have moved forth together (cf. st. 4). Thou, O Indra, didst delight the floods, drive their waves; didst free the confined rivers.' Differently, Hillebrandt, Ved. Myth. iii. 182, note. It will be observed that the same exploits are alluded to secondarily as a thing which is reputed (çṛṇviṣe) to have taken place, in 4.42.7, a stanza of the ātmastuti of Indra-Varuṇa, conceived as a single god; see under 4.42.3. The case is somewhat similar to the preceding item: the repeated pāda 4.42.7^d is quoted from previously existing descriptions.

4.19.8^b: 4.18.7^d, vṛtrām jaghanvān asṛjad vi sīndhūn; 1.80.10^d, vṛtrām jaghanvān asṛjat.

4.19.11^d = 4.16.21^d = 4.17.21^d = 4.19.11^d to 4.24.11^d: 4.56.4^d, dhiyá syāma rathyāḥ sadāsāḥ.

4.20.3^b (Vāmadeva; to Indra)

imām yajñān tvām asmākam indra puró dádhat saniṣyasi krátuṁ naḥ,
çvaghñíva vajrin sanāye dhānānām tvāyā vayām aryā ajīm jayema.

5.31.11^d (Avasyu Ātreya; to Indra and Kutsa?)

sūraç cid rátham páritakmyāyām púrvaṁ karad úparān jūjuváṁsam,
[bhārac cakráṁ étaçaḥ sám riṇāti] puró dádhat saniṣyati krátuṁ naḥ.

4.20.3^b

The repeated páda fits well in 4.20.3, is dubious in 5.31.11. Cf. under 1.121.13^b.

[4.20.6^d, udnéva kóçaṁ vásunā nyīṣtam: 10.42.4^c, kóçaṁ ná pūrnām vásunā nyīṣtam.]

4.20.11^d = 4.16.21^d = 4.17.21^d = 4.19.11^d to 4.24.11^d: 4.56.4^d, dhiyá syāma rathyāḥ sadāsāḥ.

4.21.10^b, hantā vṛtrān várivaḥ pūrāve kaḥ: 1.63.7^d, aṇhó rājan várivaḥ pūrāve kaḥ.

4.21.10^d (Vāmadeva; to Indra)

evá vásva indraḥ satyāḥ samráḍ [dhántā vṛtrān várivaḥ pūrāve kaḥ.] 4.21.10^d 1.63.7^d
pūruṣṭuta krátvā naḥ çagdhi rāyo bhakṣiyá té 'vaso dáivyaśya.

5.57.7^d (Çyāvāçva Ātreya; to Maruts)

gómad açvāvad ráthavat súviraṁ candrávad rádho maruto dadā naḥ,
prāçastim naḥ kṛṇuta rudriyāso bhakṣiyá vó 'vaso dáivyaśya.

[4.21.11^d: see under 4.20.11^d.]

4.22.3^b (Vāmadeva; to Indra)

yó devó devátamo jūyamāno mahó vájebhir mahádbhic ca çúṣmāih,
dádधानо vajraṁ bahvóṛ uçántani dyām ámena rejayat prá bhūma.

6.32.4^b (Suhotra Bhāradvāja; to Indra)

sá nivyābhír jaritāram áchā mahó vájebhir mahádbhic ca çúṣmāih,
puruvirābhír vṛṣabha kṣitínām á girvaṇaḥ suvitāya prá yāhi.

For mahó vájebhiḥ see Pischel, Ved. Stud. i. 11 note (cf. ibid. 268, note); Oldenberg, ZDMG. Iv. 271.

[4.22.5^b, viçveṣv ít sávanaṣu pravácya: 1.51.13^d; 8.100.6^a, viçvét tá te sávanaṣu pravácya.]

4.22.9^d (Vāmadeva; to Indra)

asmé vársiṣṭhā kṛṇuhi jyéṣṭhā nrmāni satrá sahure sáhānsi,
asmábhyaṁ vṛtrá suhánani randhi jahí vádhar vanúṣo mártyaśya.

7.25.3^c (Vasiṣṭha Maitravaruṇi ; to Indra)

ṣatām te cīprinn utāyaḥ sudāse saḥśraṁ ṣānsā utā ratir astu,
jahī vādhar vanuṣo mārtyasyāsmé dyumnām ādhi rātnaṁ ca dhehi.

4.22.10^d : 3.30.21^d, asmākam (3.30.21^d, asmābhyam) sū maghavan bodhi godāḥ :
3.31.14^d, asmākam sū maghavan bodhi gopāḥ.

4.22.11^d = 4.16.21^d = 4.17.21^d = 4.19.11^d to 4.24.11^d : 4.56.4^d, dhiyā syāma
rathyaḥ sadāsāḥ.

[4.23.4^c, devō bhuvan nāvedā ma rtānām : 1.165.13^d, eṣām bhūta nāvedā ma
rtānām.]

[4.23.10^c, rtāya pṛthvī bahulō gabhirō : 10.178.2^c, ūrvī nā pṛthvī bāhule gabhire.]

[4.23.11^d : see under 4.22.11^d.]

4.24.3^b, ririkvānsas tanvaḥ kṛṇvata trām : 1.72.5^c, ririkvānsas tanvaḥ kṛṇvata
svāḥ.

4.24.3^d (Vāmadeva ; to Indra)

tām in nāro vi hvayante samiké , ririkvānsas tanvaḥ kṛṇvata trām, 1.72.5^c
mithō yāt tyāgām ubhāyāso āgman nāras tokāsyā tānayasya sātāu.

7.82.9^d (Vasiṣṭha ; to Indra and Varuṇa)

asmākam indravaruṇā bhāre-bhare puroyodhā bhavataṁ kṛṣṭyojaśā,

yād vāni hāvanta ubhāye ādha sprdhī nāras tokāsyā tānayasya sātīṣu.

Cf. 6.19.7^c, yēna tokāsyā tānayasya sātāu.

4.24.11^d = 4.16.21^d = 4.17.21^d = 4.19.11^d to 4.24.11^d : 4.56.4^d, dhiyā syāma
rathyaḥ sadāsāḥ.

4.25.4^{b+c} (Vāmadeva ; to Indra)

tāsmā agnir bhīrataḥ ṣarma yaṁsaj jyók paçyāt sūryam uccārantam,

yā indrāya sunāvāméty āha nāre nāryāya nftamāya nrñām.

6.52.5^b (Rjicvan Bhāradvāja ; to Viçve Devāḥ)

viçvadānīm sumānasah syāma paçyema nū sūryam uccārantam,

tāthā karad vāsupatir vāsūnām devān ōhāno vasāgamiṣṭhaḥ.

7.104.24^d (Vasiṣṭha ; to Indra),

indra jahī pūmānsam yātudhānam utā striyam māyāya çāçadānam,

vigrivāso mūrādevā rdantu mā té dṛçan sūryam uccārantam.

10.59.4^b (Bandhu Gaupāyana, and others ; to Nirṛti and Soma)

mō sū nah soma mrtyāve parā dah paçyema nū sūryam uccārantam,

dyubhir hitō jarimā sū no astu parātaram sū nirṛtir jihitām.

10.59.6^c (Bandhu Gaupāyana, and others ; to Asunṛti)

āsunte pūnar asmāsu cākṣuḥ pūnaḥ prānām ihā no dhehi bhōgam,

jyók paçyema sūryam uccārantam ānumate mṛḷāyā nah svastī.

5.37.1^d (Atri Bhāuma ; to Indra)
 sām bhānūnā yatate sūryasyājūhvāno ghr̥tāpr̥sthah svāñcāh,
 tasmā ām̐dhra uśāso vy ūchān yā indrāya sunāvāmety āha.

Cf. the pāda, jyōk ca sūryaṁ dr̥ṣṭe, under 1.23.21.—For devān ōhānah in 6.52.5^d see Geldner, Ved. Stud. iii. 62 ; Oldenberg, RV. Noten, p. 403.

[4.25.5^b, urv āsmā āditiḥ cārma yaṁsat : 1.107.2^d ; 4.54.6^d, ādityāir no āditiḥ, &c.]

[4.26.2^d, māma devāso ānu kētam āyan : 10.6.7^c, tām te devāso, &c.]

[4.26.7^c, ātrā pūram̐dhir ajahād ūrātīḥ : 4.27.2^c, Irmā pūram̐dhir, &c.]

For the repeated pāda cf. Pischel, Ved. Stud. i. 212 ff. ; Bloomfield, JAOS. xvi. 19 ; Ludwig, Ueber Methode, p. 65 ff. ; Sieg, Sagenstoffe, p. 88 ff.

[4.27.2^c : see prec.]

4.28.1^c (Vāmadeva ; to Indra)

tvā yujā tāva tāt soma sakhyā indro apō mánave sasrútas kaḥ,
 āhann āhim āriṇāt saptā sīndhūn āpāvṛṇod āpihiteva khāni.

10.67.12^c (Ayāsa Āṅgīrasa ; to Br̥haspati)

indro mahnū mahatō arṇavāsya, ví mūrdhānam abhinad arbudāsya,

āhann āhim āriṇāt saptā sīndhūn devāir dyāvāpr̥thivi prāvataṁ nah. 10.67.12^c

1.31.8^d

Cf. 2.12.3^a, yō hatvāhim āriṇāt saptā sīndhūn.

4.28.2^d (Vāmadeva ; to Indra, or Indra and Soma)

tvā yujā nī khidat sūryasyēndraḥ cakrām sāhasā sadyā indo,
 ādhi ṣṇūnā br̥hatā vartamānam mahō druho āpa viçvāyu dhāyi.

6.20.5^a (Bharadvāja ; to Indra)

mahō druho āpa viçvāyu dhāyi vājrasya yāt pātane pādi çuṣṇah,
 urū śa sarātham̐ sārathaye kar indraḥ kūtsāya sūryasya sātāu.

Cf. Pischel, Ved. Stud. i. 24 ; Geldner, ibid. ii. 172 ; Oldenberg, ZDMG. lv. 327.

4.29.1^c (Vāmadeva ; to Indra)

ā na stutā ūpa vājebhir ūtī indra yāhi hāribhir mandasānāh,
 tirāç cid aryāḥ sāvanā purūṇy āṅgūṣebhir gr̥ṇanāḥ satyārādhaḥ.

8.66.12^c (Kali Prāgātha ; to Indra)

purvīç cid dhī tvē tuvikūrmīn āçāso hāvanta indrotāyāh,
 tirāç cid aryāḥ sāvanā vaso gahi çaviṣṭha çrudhī me hāvam.

Elusive aryāḥ has led Ludwig, 526, to render 4.29.1^c, 'hinweg über die vielen trankesopfer des feindes', whereas he renders 8.66.12^c at 610, 'sogar über des guten trankopfer hinweg'. In both passages aryāḥ (genitive of ari) means 'grand seigneur', 'herr', verging pejoratively on German 'protz', English slang 'swell'. In this sense it is contrasted occasionally with

viçve = ol πολλοί; see 1.61.9; 8.1.22; 10.28.1. I am in close touch with Geldner's treatment of ari, Ved. Stud. iii, 72 ff.; but this scholar's disposition of the contrast between viçva and ari comes very near, but does not quite hit the point, else he would not have introduced the word 'sogar', e.g. in 8.1.22, where he renders viçvágúrto ariṣṭatāḥ by 'der von allen Gerühmte, (sogar) von dem Reichen Gepriesene'. It means 'he who is praised by plebs and "swell" alike'. In 10.28.1, viçvo hy anyó arir ājagāma, the word anyó seems to me expletive, as frequently in classical Sanskrit (and in Greek ἄλλο-); see ariḥ (singular, σχῆμα καθ' ὅλον καὶ μέρος) and kṛṣṭāyāḥ in 1.4.6. The pāda 4.29.1^c means 'to the neglect even of the many soma-pressings of the "swell"'; similarly 8.66.12^c. Though the entire question of tirāç cid aryāḥ has a long train of difficulties (see Oldenberg, RV. Noten, i. 363), we may consider its sense here as certain and fundamental.

4.30.20^c (Vāmadeva; to Indra)

çatām açmanmāyīnām purām indro vy āsyat,
dīvodāsāya dāçuṣe.

6.16.5^b (Bharadvāja; to Agni)
tvām imā vāryā purū dīvodāsāya sunvaté,
bharadvājāya dāçuṣe.
6.31.4^d (Suhotra Bhāradvāja; to Indra)
tvām çatāny āva çambarasya pūro jaghanthāpratīni dāsyoh,
āçikṣo yātra çācyā çacivo dīvodāsāya sunvaté sutakre bharadvājāya
gr̥ṇatē vāsūni.

For sundry matters pertaining to these stanzas see Hillebrandt, Ved. Myth. i. 96 ff.; Ludwig, Ueber die neuesten Arbeiten auf dem Gebiete der Rigveda-Forschung, p. 71 ff.; Oldenberg, RV. Noten, i. 388.

4.30.21^a (Vāmadeva; to Indra)

āsvāpayad dabhītaye sahasrā triṇçatām hāthāih,
dāsūnām indro māyāyā.

7.19.4^d (Vasiṣṭha Maitravaruṇi; to Indra)
tvām n̐bhīr n̐maṇo devāvitāu bhūrīṇi v̐trā haryaçva haṁsi,
tvām nī dāsyuṁ cūmurīm dhūniṁ cāsvāpayo dabhītaye suhāntu. cf. 7.19.4^b

[4.30.23^b, kariṣyā indra pāuṁsyam: 8.3.20^d; 32.3^c, kṛṣé tād indra pāuṁsyam.]

[4.31.4^a, abhī na ā vavṛtsva: 10.83.6^c, mānyo vajrinn abhī mām ā vavṛtsva.]

4.31.11^b (Vāmadeva; to Indra)

asmān ihā vṛṇīṣva sakhyāya svastāye,
mahó rāyé divītmate.

6.57.1^b (Bharadvāja; to Pūṣan and Indra)
indrā nū pūṣāṇā vayām sakhyāya svastāye,
huvēma vājasātaye.

5-35.6^d

4.31.12^b: 8.97.6^d, indra rāyā pāṛīṇasā; 1.129.9^a, tvām na indra rāyā pāṛīṇasā.

4.32.1^c, mahān mahībhīr utībhīḥ: 3.1.19^{ab}; 31.18^{cd}, ā no gahi sakhyēbhīḥ
çivēbhīr mahān mahībhīr utībhīḥ saranyaṇ.

4.32.8^{b+c} (Vāmadeva; to Indra)

nā tvā varante anyāthā yād ditsasi stutó maghām,
stotf̥bhya indra girvaṇaḥ.

8.14.4^c (Gosuktin Kāṇvāyana and Aṇvasuktin Kāṇvāyana; to Indra)
nā te vartāsti rādhasa indra devó ná mártyaḥ,
yād ditsasi stutó maghām.

8.32.7^b (Medhātithi Kāṇva; to Indra)
vayám ghā te ápi śmasi stotára indra girvaṇaḥ,
tvám no jinva somapāḥ.

Decidedly 8.14.4 with its rather exaggerated ná . . . devó ná mártyaḥ seems a secondary extension of 4.32.8^{ab}.

4.32.9^a: 1.78.1^a, abhī tvā gótamā girā.

4.32.11^c (Vāmadeva; to Indra)

tā te ṛṇanti vedhāso yāni cakārtha pāuṇsya,
sutéṣv indra girvaṇaḥ,

8.99.2^d (Nṛmedha Āṅgīrasa; to Indra)
mātsvā suçipra harivas tād imahe tvé ā bhūṣanti vedhāsaḥ,
tāva ṛvāṇsya upamāny uktīyā sutéṣv indra girvaṇaḥ.

Cf. 8.94.2^b, sutāsa indra girvaṇaḥ.

4.32.12^c (Vāmadeva; to Indra)

āvīrvdhanta gótamā indra tvé stómavāhasaḥ,
āiṣu dhā virāvad yāçaḥ.

5.79.6^a (Atri Bhāuma; to Uṣas)
āiṣu dhā virāvad yāça uṣo maghoni sūrīṣu,
yē no rādhaṇsy āhrayā maghāvāno ārāsata [sūjate aṇvasunrte.]

☞ refrain, 5.79.1^e–10^c

The cadence, virāvad yāçaḥ, also at 7.15.12; 8.23.21; 103.9; 9.61.26; 106.13; 10.36.10.

4.32.13^c (Vāmadeva; to Indra) =

8.65.7^c (Pragātha Kāṇva; to Indra)
yāc cid dhī çāçvatām ásindra sādharmaṇas tvám,
tām tvā vayám havāmahe.
8.43.23^a (Virūpa Āṅgīrasa; to Indra)
tām tvā vayám havāmahe ṛṇvāntam jatāvedasam,
agne ghnāntam āpa dvīṣaḥ.

4.32.16 = 3.52.3.

4.32.16^c = 3.52.3^c : 3.62.8^c, vadhuyūr iva yōsaṇam.

[**4.33.2^c**, ād id devānām ūpa sakhyām āyan : 9.97.5^a, indur devānām ūpa sakhyām āyān.]

4.33.3^a (Vāmadeva ; to Ṛbhus)

pūnar yé cakrūḥ pitārā yūvānā sánā yūpeva jaraṇā śáyānā,
te vūjo vibhvañ ṛbhūr indravanto mādhusarasas no 'vantu yajñām.

4.35.5^a (The same)

śācyākarta pitārā yūvānā śācyākarta camasām devapānam,
śācyā hārī dhānutarāv ataṣṭendravāhāv ṛbhavo vājaratnāh.

For sundry matters of detail see Oldenberg, RV. Noten, 296, 297. Many similar turns and ideas in 1.20.4 ; 1.11.1 ; 4.36.3 (rejuvenation of parents); and 1.161.6 ; 4.34.1 (names of the Ṛbhus with Indra).

4.33.8^c (Vāmadeva ; to Ṛbhus)

rātham yé cakrūḥ suvṛtañ nareṣṭhām yé dhenūm viçvajūvañ viçvárūpām,
tā ā takṣantv ṛbhāvo rayīm naḥ svāvasaḥ svāpasas suhāstāh.

4.36.2^a (The same)

rātham yé cakrūḥ suvṛtañ sucētasó 'vihvarantañ mānasas pāri dhyāyā,
tān ū nv āsyā sāvanasya pītāya ā vo vājā ṛbhavo vedayāmasi.

Cf. for the repeated pāda 1.20.3, and for 4.33.8^b, more remotely, 1.161.6.

4.34.2^c, sām vo mādā āgmata sām pūramdhīḥ : 1.20.5^a, sām vo mādāso agmata.

4.34.7^b (Vāmadeva ; to Ṛbhus, here Indra)

sajōṣā indra vāruṇena sōmañ sajōṣāḥ pāhi girvaṇo marūdbhiḥ,
agrepābhīr ṛtupābhiḥ sajōṣā gnāspātnībhi ratnadhābhiḥ sajōṣāḥ.

6.40.5^d (Bharadvāja ; to Indra)

yād indra divī pārye yād fdhag yād vā své sūdane yātra vāsi,
āto no yajñām āvase niyūtvañ sajōṣāḥ pāhi girvaṇo marūdbhiḥ.

[**4.34.9^d**, vibhvo nāraḥ svapatyāni cakrūḥ : 7.91.3^d, viçvén nāraḥ svapatyāni cakrūḥ.]

4.34.10^b, rayīm dhatthā vāsumantañ purukṣum : 6.68.6^b, rayīm dhatthó, &c. ;
7.84.4^d, rayīm dhattāñ, &c. ; 1.159.5^d, rayīm dhattāñ vāsumantañ
çatagvinam ; 4.49.4^b, rayīm dhattāñ çatagvinam.

4.35.2^d (Vāmadeva ; to Ṛbhus)

āgann ṛbhūnām ilā ratnadhéyam ābhūt sōmasya sūsutasya pītiḥ,
sukṛtyāya yāt svapasyāya cañ ékañ vicakrá camasām caturdhā.

4.36.4^a (The same)

ékaṁ vi cakracamasāṁ cāturvayaṁ, niçcārmaṇo gām ariṇṭa dhṛtibhiḥ,
 68 1.161.7^a
 āthā devēṣv amṛtatvām ānaça çruṣṭī vajā ṛbhavas tād va ukthyām.

On the relation to one another of these two hymns see Oldenberg, Prol., p. 295, and our p. 18.

4.35.5^a, çacyākarta pitārā yūvānā: 4.33.3^a, pūnar yé cakrūḥ pitārā yūvānā.

4.36.1^a, anaçvō jātō anabhiçūr ukthyāḥ: 1.152.5^a, anaçvō jātō anabhiçūr ārvā.

4.36.2^a, rātham yé cakrūḥ suvṛtam sucétasaḥ: 4.33.8^a, rātham yé cakrūḥ
 suvṛtam nareṣṭhām.

4.36.4^a, ékaṁ vi cakra camasāṁ cāturvayaṁ: 4.35.2^d, ékaṁ vicakrá camasāṁ
 caturdhā.

4.36.4^b: 1.161.7^a, niçcārmaṇo gām ariṇṭa dhṛtibhiḥ.

[4.36.8^c, dyumāntam vājāṁ vṛṣaçuṣmam uttamām: 9.63.29^d; 67.3^c, dyumāntam
 çuṣmam uttamām.]

4.36.9^a (Vāmadeva; to Ṛbhus)

ihā prajāṁ ihā rayīm rārāṇā ihā çrāvo vīrāvat takṣatā naḥ,
 yēna vayaṁ citayemāty anyūn tām vājāṁ citrām ṛbhavo dadā naḥ.

10.183.1^c (Prajāvat Prajāpatya; to a Yajamāna)

āpaçyaṁ tvā mánasā cēkitānam tāpasō jātām tāpasō vibhūtam.

ihā prajāṁ ihā rayīm rārāṇaḥ prā jāyasva prajāyā putrakāma.

Translate 4.36.9: 'Granting here offspring, here wealth, do ye here work out for us reputation and brave sons, so that we may excel others. That manifold (or bright) substance, O Ṛbhus, bestow ye upon us!' As regards 10.183.1 both Ludwig, 767, and Grassmann regard Agni as the speaker (Grassmann: 'Agni verheißt dem Gattenpaar Kinder'). Ludwig translates: 'ich sah dich den denkenden im geiste, was aus inbrunst entstanden, aus inbrunst sich entfaltet; nachwuchs und reichthum drum hieher schenkt' ich: pflanze dich, o kinderwünschender, fort in kindern.' In his note he modifies, supplying mām after cēkitānam, so that the result would be: 'I saw thee in my mind pondering me (Agni) who is born of tapas, &c.' And he modifies the rendering of the third pāda: 'drum hieher schenkend.' Grassmann: 'Ich sah dich, der im Geist du überlegtest, der du aus Tugend stammtest und erwuchsest, drum schenke ich dir Kinderschar und Reichthum, in Kindern pflanz dich fort, o Kindbegehrer.' Doubt as to the precise meaning of 10.183.1 fastens itself upon the construction of rārāṇaḥ in its third pāda. It is an attributive participle and should, grammatically speaking, agree with the subject of prā jāyasva. So Sāyaṇa, he putrakāma . . . sa tvam ihāsmiṇ loke prajāṁ . . . rārāṇo ramayan rayīm dhanam ihāsmiṇ loke ramayan prajāyā prajānena prā jāyasva. But the sense of rārāṇaḥ is 'granting' and not 'enjoying'. Moreover its agreement with the subject of āpaçyaṁ, though awkward, is unavoidable, because a finite verb is really needed in the place of rārāṇaḥ. As it stands, the succession of pādas c and d is anacoluthic; indeed the two pādas together yield no appreciable sense. Some creative god, rather Prajāpati-Tvaṣṭar than Agni, is addressed in this charm to

procure offspring (cf. ApÇ. 3.8.10; MS. 1.14.16; BṛhD. 8.80-82). The sense is that the creative god saw the pious householder who is 'born out of tapas, developed out of tapas', reflecting on his natural chief desire, namely offspring. He grants both that and wealth with the exhortation, 'propagate thyself by offspring, O thou that desireth children'. The grammatical difficulty in ráraṇaḥ is due to the secondary use of a previously existing páda. For ráraṇaḥ we should expect a verb in the sense of 'I grant', or 'I have granted'. Cf. Geldner, Ved. Stud. i. 169, bottom.

[4.37.1^b, dévā yātā pathibhir devayānāiḥ: 7.38.8^d, trptā yāta, &c.; cf. under 1.183.6.]

4.37.5^a (Vāmadeva; to Ṛbhus)
ṛbhūm ṛbhukṣaṇo rayīm vāje vājintamaṁ yūjam,
indrasvantam havāmahe sadāsātamaṁ açvīnam.

8.93.34^b (Śukakṣa Āṅgīrasa; to Indra)
indra iṣe dadātu na ṛbhukṣāṇam ṛbhūm rayīm,
vājī dadātu vājīnam.

The appreciation of these two stanzas is made very difficult because of a tangle of puns upon the names of the Ṛbhus, complicated by Indra's close connexion with the Ṛbhus; see Hillebrandt, Ved. Myth. iii. 138 ff. A literal translation of 4.37.5 is: 'O ye Ṛbhukṣan (elliptic plural for the three Ṛbhus), we call for wealth that is stout (ṛbhūm), that is the most substantial ally in (getting) booty (vāje); that has Indra for its patron (indrasvantam), that is ever most effective, and abounds in horses.' For rayīm yūjam cf. 5.20.1; 7.43.5; 95.4. Thus we may note that all the Ṛbhus, namely Ṛbhu, Ṛbhukṣan, and Vāja, together with Indra, are punned into the stanza. The poet of 8.93.34 goes him of 4.37.5 'one better', bringing in the three names of the Ṛbhus punningly, without directly intending them, as mere attributes of wealth given by Indra: 'May Indra bestow upon us for comfort wealth that is ṛbhukṣan ("slays the strong"), stout (ṛbhū); may he (Indra) that hath substance (vājī) give us substantial (vājīnam) wealth.' The Pet. Lex. and Grassmann, s.v. ṛbhukṣān, would emend ṛbhukṣāṇam in 8.93.34 to ṛbhukṣāno, matching 4.37.5^a; this is unnecessary. The poet of 8.93.34 has imitated 4.37.5, which has ṛbhūm as adjective with rayīm, by adding ṛbhukṣāṇam to ṛbhūm. All this is good Vedic practice, and seems to me to establish the chronological priority of 4.37.5.

[4.37.6^b, yūyām indraç ca mārtyam: 1.18.5^b, sōma indraç ca mārtyam.]

4.37.6^c (Vāmadeva; to Ṛbhus)
séd ṛbhavo yām ávatha yūyām indraç ca mārtyam,
sá dhībhir astu sánitā medhāsātā só arvata. cf. 1.18.5^b

8.19.9^c (Sobhari Kāṇva; to Agni)
só addhá daçvādhvaró 'gne mártah subhaga sá praçānsyah,
sá dhībhir astu sánitā.

4.37.7^d (Vāmadeva; to Ṛbhus)
ví no vājā ṛbhukṣaṇaḥ pathác citana yāstave,
asmábhyaṁ sūraya stutá viçvā áçās tarīṣāṇi.

5.10.6^d (Gaya Ātreya ; to Agni)

nū no agna utāye sabādhasaṣ ca rātāye,

asmākāsaṣ ca sūrāyo, viṣvā āḥas tarīṣāṇi.

cf. 1.97.3^b

Ludwig, 349, renders 5.10.6^d, 'und unsere herrlichen [sūri] sollen alle weltgegenden überwinden'; the same scholar, 169, renders 4.37.7^{cd}, 'für uns, o Sūris gepriesen, dass wir alle weltgegenden überschreiten'. Delbrück, *Altindische Syntax*, p. 416, questions the text of 4.37.7, but we may render well enough: 'Do ye, O Vājas, Rbhuksans, point out to us the way to sacrifice,—so that when ye have been praised, O ye patrons, we may cross all the regions.' There is, of course, anacoluthon between the two distichs of the stanza, in that stutāḥ places the Rbhū in the third person whereas they are addressed in the first distich in the second person. For sūrāyah as epithet of the Rbhū see 4.34.6. I do not think that we need doubt the text of 4.37.7 (cf. Oldenberg, *RV. Noten*, p. 298), but we may suspect that it was patterned after the simpler ideas of 5.10.6.

4.38.10^{abc} (Vāmadeva ; to Dadhikrā)

ā dadhikrāḥ ḥavasā pāñca kṛṣṭīḥ sūrya iva jyōtiṣāpās tatāna,

sahasrasāḥ ḥatasā vājy ārvā pṛṇaktu mādhvā sām imā vācāṇi.

10.178.3^{abc} (Ariṣṭanemi Tārksya ; to Tārksya)

sadyāc cid yāḥ ḥavasā pāñca kṛṣṭīḥ sūrya iva jyōtiṣāpās tatāna,

sahasrasāḥ ḥatasā asya rāñhir nā smā varante yuvatīm nā ḥāryām.

For the assimilation of the (primarily) horses Dadhikrā (Dadhikravan) and Tārksya (Ariṣṭanemi) see Hillebrandt, *Ved. Myth.* iii. 401 ff ; Macdonell, *Vedic Mythology*, p. 149, and the literature there cited. See, in addition, Henry, *Album Kern*, p. 5 ff ; Oldenberg, *RV. Noten*, p. 298 ff.—Cf. also Geldner, *Ved. Stud.* ii. 265 ; *Rigveda Komm.*, p. 76.—Ludwig, *Der Rig-Veda*, vi. 97, suggests yuvatīm for yuvatim in 10.178.3^d. Does not Ludwig rather have in mind jūtām instead of yuvatīm, and is jū to be expected at all as an expression for the swift flight of the arrow? The actual uses of jū are forbidding. The incidental statement in a relative clause seems to mark 10.178.3 as posterior to 4.38.10.

[4.39.1^c, uchāntīr mām usāsaḥ sūdayantu : 4.40.1^b, viṣvā in mām, &c.]

See the stanzas as a whole, and cf. p. 14.

[4.39.3^c, ānāgasam tām āditiḥ kṛṇotu : 1.162.22^c, anāgastvām no āditiḥ kṛṇotu.]

4.39.5^b (Vāmadeva ; to Dadhikrā)

indram ivéd ubhāye ví hvyanta udīrāṇā yajñām upaprayāntaḥ,

dadhikrām u sūdanam mārtyāya dadāthur mitrāvaruṇā no āḥvam.

7.44.2^b (Vasiṣṭha ; to Dadhikrā)

dadhikrām u nāmasā bodhāyanta udīrāṇā yajñām upaprayāntaḥ,

īlām devīm barhiṣi sādāyanto ḥvīnā viprā suhāvā huvema.

Note the rather inconsistent translations of the repeated pāda, Ludwig, 76 and 78 ; Grassmann, i. 148 and 338.

[4.40.1^b, viṣvā in mām usāsaḥ sūdayantu : 4.39.1^c, uchāntīr mām, &c.]

4.41.5^{cd} (Vāmadeva; to Indra and Varuṇa)

indrā yuvāṃ varuṇa bhūtām asyā dhiyāḥ pretāra vṛṣabhēva dhenōḥ,
sā no duhiyad yāvaseva gatvī sahāsradhārā pāyasā mahī gāuḥ.

10.101.9^{cd} (Budha Sāumya; to Viṣve Devāḥ, or Rtvikstutīḥ)

ā vo dhiyaṃ yajñīyaṃ varta utāye devā devīm yajatām yajñīyaṃ ihā,
sā no duhiyad yāvaseva gatvī sahāsradhārā pāyasā mahī gāuḥ.

Cf. Geldner, *Ved. Stud.* ii. 107; Oldenberg, *RV. Noten*, p. 301 (where other literature is cited).—Pāda d also at 10.133.7^d; cf. the same pāda in the accusative (phrase inflection) at VS. 17.74 et al.

4.41.6^b (Vāmadeva; to Indra and Varuṇa)

toké hité tūnaya urvārasu sūro dṛcike vṛṣaṇaḥ ca pāuṇsye,
indrā no ātra varuṇa syātām āvobhir dasmā pāritakmyāyam.

10.92.7^b (Çaryāta Mānava; to Viṣve Devāḥ, here Indra)

indre bhūjaṃ ṣaṇmānāsa ācata sūro dṛcike vṛṣaṇaḥ ca pāuṇsye,
pra yé nv āsyārhanā tatakṣiré yūjaṃ vājraṃ nṛśādaneṣu kārāvaḥ.

4.41.7^c (Vāmadeva; to Indra and Varuṇa)

yuvām id dhy āvase purvyāya pāri prābhūti gavisaḥ svāpi,
vṛṇimāhe sakhyāya priyāya çūrā mānhiṣṭhā pitāreva çambhū.

9.66.18^c (Çataṃ Vāikhānasāḥ; to Pavamāna Soma)

tvām soma sūra éśas tokāsyā sātā tanūnām,
vṛṇimāhe sakhyāya vṛṇimāhe yūjyāya.

Translate 4.41.7: 'You two verily, powerful, kind friends of him that is eager for booty, we have chosen for wanted help; we have chosen for beloved friendship you two most liberal heroes, kind like parents.' The third pāda in 9.66.18 would seem to be a stunted trochaic derivative of 4.41.7^c; the form of the stanza is abrupt, and its sense obscure: 'Thou, Soma, bright (or, the sun), (bringest) hither nourishment when we obtain offspring of our bodies. We choose (thee) for friendship, choose thee for alliance. Cf. Ludwig, 856; Grassmann, ii. 232, whose translations, no less than my own, are doubtful. Bergaigne, ii. 177, note, takes tokāsyā sātā tanūnām in the sense of 'conquest of children and selves', that is, 'defence of children and selves'. For Soma compared or identified with the sun see 9.65.1; 67.9; 86.29, 32; 91.3. Stanza 9.66.18 lacks a verb with the preposition ā in the first distich, and, what is more perplexing, a direct object in the second. If we consider that the good tristubh pāda vṛṇimāhe sakhyāya priyāya, on omitting the last word, yields the rare trochaic type vṛṇimāhe sakhyāya, it seems likely that the longer form is in fact the prototype of the shorter.

4.41.10^b (Vāmadeva; to Indra and Varuṇa)

āçvyasya tmānā rāthyasya puṣṭér nityasya rāyāḥ pātayaḥ syāma,
tā cakranā utibhir nāvyaṣibhir asmatrā rāyo niyutaḥ sacantām.

7.4.7^b (Vasiṣṭha Māitravaruṇi; to Agni)

parisādyam hy āraṇasya rékṇo nityasya rāyāḥ pātayaḥ syāma,
nā çeso agne anyājātam asty ācetānasya mā pathó ví duksaḥ.

For 4.41.10^{c,b} see Oldenberg, *RV. Noten*, p. 301.

4.42.1^{cd}, 2^{cd}, *krátum sacante várūnasya devā́ rājāmi kṛṣṭér upamásya vavrēh.*

4.42.3^b (*Trasadasyu Paurukutsya*; to *Trasadasyu*)

ahām indro várūnas té mahitvórvī gabhiré rájasi suméke,

tvāṣṭeva víçvā bhūvanāni vidvān sám āirayaṁ ródasi dhārāyaṁ ca.

4.56.3^c (*Vāmadeva*; to *Dyāvapṛthivyāu*)

sá ít svápā bhūvaneṣv āsa yá imé dyāvapṛthivī jajāna,

urvī gabhiré rájasi suméke avaṇṇé dhírah çāçyá sám āirat.

For the literature of interpretation and criticism that has grown up around hymn 4.42 see Oldenberg, RV. Noten, p. 301 ff. It seems to me that the right starting-point for its understanding has yet to be found. The hymn is, in my opinion, neither dialogue, drama, nor disputation ('streitgedicht'), but a self-laudation of the dual divinity, Indra-Varuṇa. It is preceded by an *Indrāvaruṇa* hymn; its own last stanzas are addressed to the same *devatādvandva*. The type of self-praise hymns (*ātmastuti*) is familiar in the *Rig-Veda*; conspicuous examples of it are 10.48, 49 (*Indra*), and 10.125 (*Vāc*).

In st. 6, páda b, *yán mā sómāso mamādan yád ukthá*, a passage of the *ātmastuti*, 10.48.4^d, is repeated almost verbatim; see the next item.

In the present instance the dual character of the divinity introduces complications, for the divinity cannot in the long run sing its own praise as a whole without referring to the most characteristic qualities of its two parts. The poet, moreover, is embarrassed by grammatical conditions, for it is hard to fit *ahām* to a dual. Yet precisely this difficult feat is accomplished in our stanza 3: the pair *Indra-Varuṇa*, conceiving itself for the nonce as a unit says, by itself and for itself, in the singular: 'I am *Indra, Varuṇa*; by (my) might are firmly founded these two broad, deep atmospheres!' There is no need to emend either to *ahām indra várūnas*, or, in the reverse direction, *ahām indro varuṇa*. With skilful chiasmic interbraiding the next stanza (4) blends as well as possible some of the salient qualities of the two gods. The first hemistich alludes to *Indra's* functions; the second, to *Varuṇa's*. *Indra* frees the waters (*ahám apó apinvam ukṣámāṇāḥ*); but *Varuṇa*, the son of *Aditi*, is in charge of the *ṛtā*. The chiasmus is, that *Indra* in páda b holds the heavens in the seat of *ṛtā*, but *Varuṇa* in d spreads out the threefold earth. What is meant really is that both together, namely *Indrāvaruṇa*, accomplish this familiar task. A more skilful blend of the chief functions that belong, from the Vedic point of view, to *Indra* and *Varuṇa*, conceived as a unit, it would scarcely be possible to construct.

The circumstance which has imparted to the hymn the semblance of a dialogue between *Varuṇa* and *Indra* is quite superficial: in the first two stanzas the dual divinity describes itself from the side of *Varuṇa*; in st. 5 and 6 from the side of *Indra*. But the kernel of the hymn is in the middle (stanzas 3, 4), where the description, itself a *tour de force*, tells of both together. And, particularly, in st. 7, after the *Indra* stanzas, the poet of the hymn says something which creates the fiction easily enough, that the two gods are vying with one another: 'All the world know thee, (O *Indra*); thou dost tell forth these (deeds of thine) to *Varuṇa*, O pious god!' These words are natural enough in an *Indra-Varuṇa* hymn because, after all, the two gods are felt to be so distinct that the qualities of one may be impressed upon the other. This passage, and the miscorrected words *ahām indro várūnas* in st. 3, are responsible for the theory of a rival dialogue; if we disregard this unnecessary emendation, the theory sinks out of sight.

As for the relation of 4.42.3^b to 4.56.3^c, I confess to the impression that the appearance of the repeated páda in the *ātmastuti* is, as usual, secondary (cf. under 4.17.3), drawing upon the more natural descriptive use of the páda in 4.56.3. Cf. the similar conclusion in regard to 4.42.7^d (see under 4.19.5^b), and my remarks on first person stanzas, Part 2, chapter 3, class B 3.

4.42.6^c (Trasadasyu Paurukutsya; to Trasadasyu)
ahām tā viçā cakaram nākir mā dāivyaṁ sāho varate āpratitam,
yān mā sōmāso mamādan yād ukthōbhē bhayete rājasī apārē.

10.48.4^d (Indra Vāikuṇṭha; to Indra Vāikuṇṭha)
ahām etaṁ gavyāyam āçvyāṁ paçūṁ puriṣiṇaṁ sāyakenā hiranyāyam,
[purū sahāsrā nī çīçāmi dāçīṣe,] yān mā sōmāsa ukthīno āmandiṣuḥ.

☞ 10.28.6^c

See under preceding item.

4.42.7^d: 4.19.5^d, tvām vṛtān ariṇā indra sindhūn.

4.42.9^b: 7.84.1^b, havyōbhir indrāvaruṇā nāmobhiḥ; 1.153.1^b, havyōbhir mitrā-
varuṇā nāmobhiḥ.

4.43.7 = 4.44.7 (Purumīlha Sāuhotra and Ajamīlha Sāuhotra; to Açvins)
ihōha yād vām samanā papṛkṣē séyām asmē sumatir vājaratnā,
uruçyātāṁ jaritāraṁ yuvām ha çritāḥ kāmo nāsatyā yuvadrīk.

Cf. Oldenberg, Prol. 205, and our p. 16.

4.44.1^a: 1.180.10^a, tāni vām rāthaṁ vayām adyā huvema.

4.44.4^d (Purumīlha Sāuhotra and Ajamīlha Sāuhotra; to Açvins)
hiranyāyena purubhū rāthenemām yajñām nāsatyōpa yātam.
piḥātha in mādhumah somyāsa dādhathe rātanaṁ vidhatē jānāya.

7.75.6^d (Vasiṣṭha; to Uṣas)
prāti dyutānām aruṣāso āçvāç citrā adṛçann uṣasam vāhantaḥ,
yāti çubhrā viçvapiçā rāthena dādhati rātanaṁ vidhatē jānāya.

Cf. dādhati rātanaṁ vidhatē yaviṣṭhaḥ, 4.14.3^c (q. v.); and dādhati rātanaṁ vidhatē suvir-
yam, 7.16.12^c.

[**4.44.5^b**, hiranyāyena suvītā rāthena: 1.35.2^c, hiranyāyena savitā rāthena; 8.5.35^a,
hiranyāyena rāthena.]

4.44.5^c (Purumīlha Sāuhotra and Ajamīlha Sāuhotra; to Açvins)
ā no yātām divō āchā prthivyā [hiranyāyena suvītā rāthena,] ☞ cf. 1.35.2^c
mā vām anyē nī yaman devayāntaḥ sām yād dadē nābhīḥ purvyā vām.

7.69.6^d (Vasiṣṭha; to Açvins)
nārā gāurēva vidyūtām tṛṣṇāṁsmākam adyā sāvanōpa yātam,
purutrā hī vām matibhir hāvante mā vām anyē nī yaman devayāntaḥ.

Cf. 3.45.1, and under 2.18.3^d.—For 4.44.5 see Pischel, Ved. Stud. i. 69; Oldenberg, RV. Noten, p. 304; for 7.69.6, Brunnhofer, Bezz. Beitr. xxvi. 88; Pischel, Ved. Stud. ii. 224.—
Cf. p. 23.

[**4.44.6^a**, nū no rayīm puruvīraṁ brhāntam: 6.6.7^c, candrām rayīm, &c.]

4.44.7 = 4.43.7.

4.45.2^a (Vāmadeva; to Açvins)
ūd vām pṛkṣāso mādhumanta īrate [rāthā āçvāsa uṣāso vyūṣṭiṣu,] ☞ 4.14.4^b
apornuvāntas tāma ā pārtivṛtaṁ [svār nā çukrām tanvānta ā rājah,] ☞ 4.45.2^d

7.60.4^a (Vasiṣṭha; to Mitra and Varuṇa)

ūd vām prkṣāso mādhumanto asthur ā sūryo aruṇac chukrām árṇaḥ, 5.45.10^a
 yasmā ādityā ādhvano rádanti mitró aryamá vāruṇaḥ sajósāḥ. 1.186.2^b

Pischel, Ved. Stud. ii, 96, is probably right in rendering prkṣā by 'swift'; in support see 4.14.4^{ab}, ā vām váhiṣṭhā ihā te vahantu ráthā ácvāsa uśāso vyūṣṭāu, where váhiṣṭhāḥ looks like a close parallel to prkṣāsaḥ. If then prkṣāsaḥ is a mere adjective the absence in 7.60.4 of a noun to go with it contrasts that stanza unfavourably with 4.45.2, where prkṣāso is followed by ráthā ácvāsaḥ. The sequence of ideas in 7.60.4^{ab} is rather loose; the change from the dual vām (Mitra and Varuṇa) in pāda a to the plural ādityāḥ in pāda c inconsequent; 7.60.4 shares three of its pādas with other stanzas. On the whole it is reasonable to assume that 7.60.4^a is borrowed directly from 4.45.2.—Cf. Oldenberg, RV. Noten, p. 304. For rádanti see lastly, Oldenberg, Vedaforschung, p. 55, note.

4.45.2^b, ráthā ácvāsa uśāso vyūṣṭiṣu: 4.14.4^b, ráthā ácvāsa uśāso vyūṣṭāu.

4.45.2^d, 8^b, svār ṇā çukráṁ tanvānta ā rájah.

4.45.3^a: 1.34.10^b, mādhuvaḥ pibatam madhupébhir āsábhiḥ.

[4.45.5^d, sóman suśáva mādhumantam ādribhiḥ: 9.107.1^b, suśáva sómam ādribhiḥ.]

4.46.2^b (Vāmadeva; to Indra and Vāyu)

çatēnā no abhiṣṭibhir niyútvaṁ indrasārathiḥ,
 vāyo sutāsya tṛpātām.

4.48.2^b (Vāmadeva; to Vāyu)

niryuvāṇō āçatīr niyútvaṁ indrasārathiḥ,

vāyav ā candreṇa ráthena yāhi sutāsya pitāye. 4.48.1^{cd}—4^{cd}

4.46.3^c (Vāmadeva; to Indra and Vāyu)

ā vām sahásram háraya indravāyū abhi prāyāḥ,
 vāhantu sómapitaye.

8.1.24^d (Pragātha Kāṇva, formerly Pragātha Ghāura; to Indra)

ā tvā sahásram ā çatām yuktā ráthe hiranyāye,

brahmayūjo háraya indra keçino vāhantu sómapitaye.

Translate 4.46.3: 'A thousand horses, O Indra and Vāyu, shall carry you hither to the feast to drink the soma!' It would not seem likely antecedently that the commonplace statements of this simple stanza should reappear in such a manner as to permit chronologic conclusions. Yet the parallelism between the two major parts of the two stanzas is such as to permit such deductions; they are identical down to the precisely same order of words. We bracket the additions in 8.1.24: ā tvā sahásram [ā çatām yuktā ráthe hiranyāye brahmayūjo] háraya indra [keçino], vāhantu sómapitaye. This is the type of diluted or 'watered' stanza which is one of the natural types of imitative production throughout the Vedic period; cf., e.g., 8.19.3 under 1.12.1. The statement ā tvā sahásram ā çatām háraya vahantu (first thousand, then hundred) is so obviously anticlimax as to leave no doubt as to the after-birth of 8.1.24. The additions in this stanza are all veriest commonplace; see, e.g. 8.17.2, ā tva brahmayūjā hāri vahatām indra keçinā, and other citations in Grassmann's Lexicon, under keçin, brahmayūj, and hiranyāya (locative, hiranyāye).—Cf. the pāda, uṣarbūdho vahantu sómapitaye 1.92.18^c.

4.46.4^{a+c} (Vāmadeva; to Indra and Vāyu)

rātham hiraṇyavandhuram indravāyū svadhvarām,
ā hi sthātho divispṛṣam.

8.5.28^{a+c} (Brahmātithi Kāṇva; to Aṇvins)

rātham hiraṇyavandhuram | hiraṇyābhīṣum aṇvinā,
ā hi sthātho divispṛṣam.

8.5.28^b

This is the first of three successive items in which identical pādas are addressed to two different pairs of divinities. I have the impression that the stanzas to Indra and Vāyū have borrowed from the description of the Aṇvins (cf. 8.22.5), but there is nothing so specific as to amount to proof. Note also that 4.46.5^a = 8.5.2^b.—I suspect that vandhūra (vandhūr, bandhūra) is compounded from van + dhura, and does not mean 'seat of a wagon', but perhaps 'board at the head of the wagon poles', the place where stands the charioteer. Sāyaṇa at RV. 6.47.9 simply has ratha; the commentator at TĀ. 1.31.1(2) explains it as ara, 'spoke'. But at RV. 1.34.9 Sāyaṇa has isādvayam; at 1.139.4 yugabandhanādharah kāṣṭhaviṣeṣah; and at 1.64.9, bandhakakāṣṭhānirmitam sārathēḥ sthānam. That is to say: 'where the poles join the chariot there is the board upon which stands the charioteer.' Cf. also Sāyaṇa's glosses at 3.41.1, vandhuraçabdenesādvayasambandhasthānam; and at 1.118.1, 2; 10.53.7; 119.5, sārathēḥ sthānam.

4.46.5^a (Vāmadeva; to Indra and Vāyu)

rāthena prthupājasā | dāçvānsam ūpa gachatam,
indravāyū ihā gatam.

4.47.3^d

8.5.2^b (Brahmātithi Kāṇva; to Aṇvins)

nrvād dasrā manoyūjā rāthena prthupājasā,
sācethe aṇvinoṣasam.

Note that 4.46.4^{a+c} = 8.5.28^{a+c}.

4.46.5^b: 1.47.3^d, dāçvānsam ūpa gachatam.

4.46.6^c (Vāmadeva; to Indra and Vāyu)

indravāyū ayām sūtās tām devēbhiḥ sajōsasā,
pibatām dāçūṣo gṛhē.

4.49.6^b (Vāmadeva; to Indra and Bṛhaspati)

sōmam indrābṛhaspati pibatām dāçūṣo gṛhē, mādāyethām tādokasā.

8.22.8^d (Sobhari Kāṇva; to Aṇvins)

ayām vām ādribhiḥ sūtāḥ sōmo narā vṛṣaṇvasu,
| ā yātām sōmapitaye | pibatām dāçūṣo gṛhē.

4.47.3^d

4.47.1^a, vāyo çukrō ayāmi te: 2.41.2^b; 8.101.9^d, ayām çukrō ayāmi te.

4.47.2^{a+b+d} (Vāmadeva; to Indra and Vāyu)

indraç ca vāyav eṣām sōmānām pītīm arhathaḥ,
yuvām hi yāntīndavo nimnām āpo nā sadhryāk.

5.51.6^{ab} (Svastyātreya Ātreya; to Viçve Devāḥ, here Indra and Vāyu)
 indraç ca vāyav eṣām sutānām pītim arhathaḥ,
 tāñ juṣeṭhām arepāsāv abhī prāyaḥ.
 8.32.23^c (Medhātithi Kaṇva; to Indra)
 sūryo raçmiṁ yāthā sṛjā tvā yachantu me girāḥ,
 nimnām āpo ná sadhryāk.

'We may render 4.47.2: 'O Indra and Vāyu, ye be pleased to drink this soma; to you verily these drops (of soma) flow, like waters gathering in a vale.' And 8.32.23: 'Let loose thy reins as the sun his rays! My songs shall draw thee hither, like waters gathering in a vale!' Zeugma of raçmi in the first pāda, for which cf. Bergaigne, ii. 161. The question as to the original source of the pāda, nimnām āpo ná sadhryāk, is not as simple as might seem at first sight, because both songs or prayers, as well as streams of soma or milk, are said to flow freely to the recipient in the Veda, and any kind of flowing suggests water to a vale, or rivers to the ocean; see p. ix, line 9 from top. For songs and prayers see 1.190.7; 6.6.35; 36.3; 47.14; 8.6.34, 35; 12.5; 14.10; 16.2; 44.25; 98.7; 10.89.4. Still the primary and material comparison is with the fluid, e.g. 5.51.7, sutā indrāya vāyāve sómāsaḥ . . . nimnām ná yanti sindhavaḥ; or 8.92.22, ā tvā viçantv indavaḥ samudrām iva sindhavaḥ; or 9.108.16, indrasya hārdi somadhānam ā viça samudrām iva sindhavaḥ; cf. 9.6.4; 9.24.2. Since both figures of speech are familiar we must consider the particular use of the repeated pāda in the two connexions. There can be no doubt that the comparison in 8.32.23, though it has its origin in a familiar sphere of metaphor, is loose and anacoluthic. It is at best a mixed or inverted metaphor: 'may my songs draw thee hither as a vale brings together the waters that flow into it.' But the text does not say so; we need not fear to decide that the repeated pāda is more original in stanza 4.47.2, where it fits to perfection. Cf. Bergaigne, La Syntaxe des Comparaisons, Mélanges Renier, p. 89.

4.47.3^d (Vāmadeva; to Indra and Vāyu)
 vāyav indraç ca çuṣmīṇā sarātham çavasas patī,
 niyūtvantā na utāya ā yātaṁ sómāpitāye.

8.22.8^c (Sobhari Kaṇva; to Açvins)
 ayām vām ādribhiḥ sutāḥ sómo narā vṛṣaṇvasū,
 ā yātaṁ sómāpitāye pībatam dāçuṣo grīhē.]

4.46.6^c

4.47.4^{ab} (Vāmadeva; to Indra and Vāyu)
 yā vām sānti puruspṛho niyūto dāçuṣe narā,
 asmé tā yajñavāhasendravāyū ni yachatam.

6.60.8^{ab} (Bharadvāja; to Indra and Agni)
 yā vām sānti puruspṛho niyūto dāçuṣe narā,
 indragñi tābhīr ā gatam.

4.48.1^{cd}—4^{cd}, vāyav ā candréṇa rāthēna yāhi sutāsyā pītāye: 1.135.4^f, vāyav ā candréṇa rūdhasā gatam.

4.48.2^b: 4.46.2^b, niyūtvan indrasārathiḥ.

4.48.3^a, ānu kṛṣṇe vāsudhiti: 3.31.17^a, ānu kṛṣṇe vāsudhiti jīhate.

4.49.1^c: 1.86.4^c, ukthāni mādaç ca çasyate.

4.49.3^b: 1.135.7^c, gr̥hām indraç ca gachatam; 8.69.7^b, gr̥hām indraç ca gānvahi.

4.49.3^c: 1.23.3^c, somapā sōmapītaye.

4.49.4^b, rayīm dhattāni çatagvīnam: 1.159.5^d, rayīm dhattāni vāsūmantāni çatagvīnam; 4.34.10^b, rayīm dhatthā vāsūmantāni purukṣum; 6.68.6^b, rayīm dhatthó, &c.; 7.84.4^b, rayīm dhattāni, &c.

4.49.5^c: 1.22.1^c; 23.2^c; 5.71.3^c; 6.59.10^c; 8.76.6^c; 94.10^c–12^c, asyá sōmasya pītāye.

4.49.6^b: 4.44.6^c; 8.22.8^d, pībatāni dāçūso gr̥hó.

[4.50.2^b, bṛhaspate abhī yé nas tatasrú: 10.89.15^a, çatrūyānto abhī, &c.]

4.50.3^d (Vāmadeva; to Br̥haspati)

bṛhaspate yá paramā parāvād áta á ta rtaspf̥ço ní seduh,
túbhyaṃ khātá avatá ádrīdugdhā mádhva çeotanty abhító virap̥çám.

7.101.4^d (Kumāra Āgneya, or Vasistha; to Parjanya)

ṽyásmīn viçvāni bhūvanāni tasthus, tísro dyāvās tredhā sasrūr āpaḥ,

6^a 7.101.4^a

trúyaḥ kóçasa upas̥cānāso mádhva çeotanty abhító virap̥çám.

For the repeated pāda see the author, IF. xxv. 198.

4.50.6^b: 2.35.12^b, yajñāir vidhema námasā havírbhiḥ.

4.50.6^d (Vāmadeva; to Br̥haspati)

evá pitré viçvādevāya víçne ṽyajñāir vidhema námasā havírbhiḥ, 6^a 2.35.12^b
bṛhaspate suprajá virāvanto vayám syāma pátayo rayīṇám.

5.55.10^d (Çyāvāçva Ātreya; to Maruts)

yuyám asmán nayata vāsyó áchā nír añhatibhyo maruto gr̥ṇānāḥ.

juśádhvanī no havádātīm yajatrā vayám syāma pátayo rayīṇám.

8.40.12^d (Nābhāka Kāṇva; to Indra and Agni)

evéndrāgnibhyām pitṛvān nāvīyo mandhātṛvād āngirasvād avāci,
trīdhātunā çarmanā pātām asmán vayám syāma pátayo rayīṇám.

8.48.13^d (Pragātha Kāṇva; to Soma)

tvām soma pitṛbhiḥ saṃvidanó 'nu dyāvāpṛthiví á tatantha,
tāsmāi ta indo haviṣā vidhema vayám syāma pátayo rayīṇám.

10.121.10^d (Hiranyagarbha Prājāpatya; to Ka)

prājāpate ná tvád etāny anyó viçvā jātāni pāri tū babhūva,
yātkāmās te juhūmās tán no astu vayám syāma pátayo rayīṇám.

Note that 4.50.6 weaves the formulaic pāda d into a longer passage, namely, the entire distich cd, whereas in the remaining cases the pāda has more or less the character of a

refrain. Cf. the similar refrain-like pāda, *suvíryasya pátayaḥ syāma*, under 4.51.10. RV. 10.121.10 (not analysed by the Padapāṭha) is suspect as late (see Oldenberg, Prol. 248, 511). I am not convinced, however, that the hymn 10.121 ever existed without that stanza; see my Religion of the Veda, p. 240 ff., and JAOS. xv. 184. For 8.48.13 see Hillebrandt, Ved. Myth. i. 394.—For 8.48.13^c cf. 8.48.12^c; 10.168.4^d.

4.50.11^{ed} (Vāmadeva; to Indra and Brhaspati)

bṛhaspata indra vārdhataṁ naḥ śacā śá vām sumatir bhntv asmé,
aviṣṭám dhiyo jigṛtám púramdhīr jajastám aryó vanuṣām árātīḥ.

7.64.5^c = 7.65.5^c (Vasiṣṭha; to Mitra and Varuṇa)

esá stómo varuṇa mitra túbhyaṁ sómaḥ ṣukró ná vāyāve 'yāmi,
aviṣṭám dhiyo jigṛtám púramdhīr ^{ly}nyām pāta svastibhiḥ sáda naḥ.

⁶⁵ refrain, 7.1.20^d ff.

7.97.9^{ed} (Vasiṣṭha; to Indra and Brahmanaspati)

iyām vām brahmanas pate suvrktīr bráhmēndrāya vajriṇe akāri,
aviṣṭám dhiyo jigṛtám púramdhīr jajastám aryó vanuṣām árātīḥ.

4.51.3^c, acitré antáh paṇāyaḥ sasantu : 1.124.10^b, ábudhyamānāḥ paṇāyaḥ sasantu.

4.51.10^d (Vāmadeva; to Uṣas)

rayīm divo duhitaro vibhatīḥ prajāvantām yachatāsmāsu devīḥ,
syonād á vah pratibūdhyamānāḥ *suvíryasya pátayaḥ syāma*.

6.47.12^d (Garga Bhāradvāja; to Indra) =

10.131.6^d (Sukīrti Kakṣivata; to Indra)

indrah sutráma svāvaṁ ávobhiḥ sumṛṇíkó bhavatu viçvāvedāḥ,
būdhatām dvéso ábhayaṁ kṛṇotu *suvíryasya pátayaḥ syāma*.

9.89.7^d (Uçanas Kāvya; to Pavamāna Soma)

vanvān āvāto abhi devāvitim indrāya soma vṛtrahā pavasva,
çagdhī mahāḥ puruṣcandrāsyā rāyāḥ *suvíryasya pátayaḥ syāma*.

9.95.5^d (Praskaṇva Kāvya; to Pavamāna Soma)

iṣyan vācam upavaktéva hótuh punāná indo ví syā manīṣām,
indraç ca yát kṣáyathāḥ sūubhagāya *suvíryasya pátayaḥ syāma*.

Cf. the similar refrain-like pāda, *vayām syāma pátayaḥ rayinām*, under 4.50.6. For 9.95.5^c see the note to 1.25.20.

4.52.2^a, áçveva citrāruṣi : 1.30.21^c, áçve ná citre aruṣi.

4.52.5^a : 1.48.13^b, prāti bhadrá adṛkṣata.

4.52.7^c : 1.48.14^d, uṣaḥ ṣukréna çocīṣā.

[4.54.3^a, ácittī yác cakrmá dáivye jáne: contained almost word for word in
7.89.5, yát . . . dáivye jáne . . . cārāmasi . . . ácittī.]

4.54.6^d : 1.107.2^d; 10.66.3^b, adityāir no áditīḥ çárma yaṇsat.

4.55.1^b (Vāmadeva; to Viṣve Devāḥ)

kó vas trātá vasavaḥ kó varutá dyāvābhūmī adite trāsīthām naḥ,
sāhiyasa varuṇa mitra mātāt kó vo 'dhvaré várivo dhāti devāḥ.

7.62.4^a (Vasiṣṭha; to Mitra and Varuṇa)

dyāvābhūmī adite trāsīthām no yé vām jajñūḥ sujānimāna ṛṣve,
mā hēle bhūma varuṇasya vāyór mā mitráśya priyātamasya nṛṇām.

We may note that the repeated pāda in 4.55.1 looks very much like parenthesis. If it is thrown out the remainder of the stanza reads: 'Who, O Vasu, of you is protector, who defender against the overstrong mortal (enemy), O Varuna and Mitra? And who (in his turn but myself, the sacrificer) furnishes you with comforts at the sacrifice, O ye gods?' That is to say: 'Protect us from enemies, O Vasus, and we will in turn sacrifice to you liberally.' There is good reason to suspect that the parenthetic pāda 4.55.1^b is borrowed from 7.62.4, where the connexion is quite sound: 'O heaven and earth, and Aditi protect us! Your good parents who have begotten you, ye lofty ones, may we not suffer from (their, namely,) Varuṇa's and Vāyu's anger, nor from (the anger) of Mitra the most beloved among men!'.—For trāsīthām see Oldenberg, RV. Noten, p. 307 ff.

4.55.3^c (Vāmadeva; to Viṣve Devāḥ)

prā pastyām āditiḥ sindhum arkūḥ svastīm iḥe sakhyāya devīm,
ubhé yāthā no āhanī nipāta uśāsānāktā karatām ādabdhe.

10.76.1^c (Jaratkarna Āirāvata Sarpa; to the Press-stones)

ā va rñjasa ūrjām vyūṣṭiṣv indram marūto ródasi anaktana,
ubhé yāthā no āhanī sacābhuvā sādaḥ-sado varivasyāta udbhīda.

For pastyām in 4.55.3^a cf. 8.27.5; for nipātaḥ in 4.55.3^c (subjunctive, as shows varivasyātaḥ in 10.76.1^c), see Neisser, Bezz. Beitr. vii. 230; for rñjase in 10.76.1^a, Geldner, Ved. Stud. iii. 35.

4.55.6^c: 1.56.2^b, samudrāni ná sañcāraṇe sanīṣyāvaḥ.

4.55.7^{ab}: 1.106.7^{ab}, devāir no devy āditir ni pātu devás trātá trāyatām āprayuchan.

[4.55.7^c, nahī mitráśya varuṇasya dhāsim: 10.30.1^c, mahīm mitráśya, &c.]

4.55.9^a (Vāmadeva; to Viṣve Devāḥ, here Uśas)

ūṣo maghony ā vaha sūnṛte vāryā purú.

[asmábhyam vājirvati.]

cf. 1.92.13^b

5.79.7^b (Satyaçravas Ātreya; to Uśas)

tébhyo dyumnám brhád yāça ūṣo maghony ā vaha,

yé no rádhānsy āçvyā gavyā bhājanta sūrayaḥ [sūjāte āçvasūnṛte.]

cf. refrain, 5.79.1^c—10^c

For 5.79.7^{cd} cf. the concatenating distich 5.79.6^{cd}, yé no rádhānsy āhrayā maghāvāno ārāsata.

4.55.9^c: 1.92.13^b, asmábhyam vājirvati.

4.55.10^a (Vāmadeva; to Viṣve Devāḥ)

tāt sū naḥ savitā bhāgo [vāruṇo mitro aryamā,₁

4.55.10^b

indro no rādhasā gamat.

8.18.3^a (Irimbiṭhi Kaṇva; to Ādityāḥ)

tāt sū naḥ savitā bhāgo [vāruṇo mitro aryamā,₁

4.55.10^b

[cārma yachantu saprātho yād īmahe.

4.55.10^c

4.55.10^b: 1.26.4^b; 4.11.1^b; 5.67.3^b; 8.18.3^b; 28.2^a; 8.3.2^b; 10.126.3^b—7^b, vāruṇo mitro aryamā.

4.56.2^a (Vāmadeva; to Dyāvapṛthivyaṁ)

devī devébhir yajaté yájatrāir āminatī tasthatur uksāmāne,
r̥tāvarī adrūhā devāputre yajñāsya netrī śucāyadbhir arkāih.

7.75.7^b (Vasiṣṭha; to Uṣas)

satyā satyébhir mahatī mahādbhir devī devébhir yajatā yájatrāih,
rujād ṛṇhāni dādad usriyāṇāṁ prātī gāva uśasāṁ vāvaçanta.

10.11.8^b (Havirdhāna Āṅgi; to Agni)

yād agna eśā sāmitir bhāvati devī déveṣu yajatā yajatra,

rātā ca yād vibhājāsi svadhavo bhāgāṁ no ātra vāsumantaṁ vitāt.

Translate 4.56.2: 'The two goddesses together with the gods, the holy together with the revered, have stood uninjuring, dripping (rain, or nourishment), following the divine order, without guile, parents of the gods, guiding the sacrifice with bright rays (or songs).' And 7.75.7: 'The true (goddess) together with the true (gods), the great with the great, the goddess with the gods, the holy with the revered, broke the fastnesses, gave of the cows; the cows lowed in return to Uṣas.' Cf. 10.67.5; Geldner, *Ved. Stud.* ii. 279.

Aside from the repeated pāda the two stanzas are subtly imitative in style and conception, but I fail to find any criteria for deciding which came first. On the other hand the repeated pāda is much changed in 10.11.8: 'When, O Agni, this Assembly shall take place, the divine (Assembly) among the gods, the holy, O revered (Agni), and when thou, following thy nature, shalt divide out wealth, do thou here furnish us our abundant share.' The stanza imitates and adapts to its own sense and construction the pāda which in the preceding hymns appears in an older form and in primary application: there yajatā (yajatō) yájatrāih is parallel to devī devébhir, whereas yajatra in 10.11.8 is a mere expletive; devī sāmitih is a secondary manipulation of 'Goddesses Heaven and Earth', or 'Goddess Uṣas'.

4.56.3^c: 4.42.3^b, urvī gabhrīrē rājast sumēke.

4.56.4^d = 4.16.21^d = 4.17.21^d; = 4.19.11^d = 4.20.11^d = 4.21.11^d = 4.22.11^d =
4.23.11^d = 4.24.11^d, dhiyā syāma rathyāḥ sadāsāḥ.

4.57.1^d, sā no mṛlātīdḥce: 1.17.1^c; 6.60.5^c, tā no mṛlāta idḥce.

[4.58.3^d, mahó devó mártyañ ā viveça: 8.48.12^b, āmartyo mártyañ āvivēça.]

[4.58.10^a, abhy ārsata suṣṭutīm gāvyaṁ ājīm: see under 9.62.3.]

REPEATED PASSAGES BELONGING TO BOOK V

5.1.5^c (Budha Ātreya and Gaviṣṭhira Ātreya ; to Agni)

jāniṣṭa hí jényo ágre áhnām hitó hitésv aruśó váneṣu,

dáme-dame saptá rátnā dádhanō ḡgnír hótā ní ṣasādā yájīyān.] ~~cf.~~ 5.1.5^d

6.74.1^c (Bharadvāja ; to Soma and Rudra)

sómārudrá dhārayethām asuryām prá vām iṣṭáyó 'ram açnuvantu,

dáme-dame saptá rátnā dádhanā ḡcām no bhutam dvipáde cām cátuṣ-
pade.] ~~cf.~~ 6.74.1^d

[5.1.5^d, 6^a, agnir hótā ní ṣasādā (6^a, ny āsīdā) yájīyān : 6.1.2^a, ádha hótā ny
āsīdo yájīyān ; 6.1.6^b, hótā mandró ní ṣasādā yájīyān ; 10.52.2^b,
ahām hótā ny āsīdām yájīyān.]

5.1.7^b, agnīm hótāram ḡlate námobhiḥ : 1.128.8^a, agnīm hótāram ḡlate vásudhi-
tim : 6.14.2^c, agnir hótāram ḡlate.

[5.1.8^c, sahásraçrṅgo vṛṣabhás tádojāḥ : 7.55.7^a, sahásraçrṅgo vṛṣabhāḥ.]

[5.1.11^d, éhá devān havirādyāya vakṣi : 5.4.4^d, á ca devān, &c.]

5.2.8^{bcd} (Kumāra Ātreya, or Vṛça Jāna, or both ; to Agni)

hr̥ṇīyāmāno ápa hí mād āīyeḥ prá me devānām vratapá uvāca,

indro vidvān ānu hí tvā cacákṣa ténāhām agne ānuçiṣṭa āgām.

10.32.6^{bcd} (Kavaṣa Āilūṣa ; to Indra, really Agni)

nidhrīyāmānam āpagñīham apśú prá me devānām vratapá uvāca,

indro vidvān ānu hí tvā cacákṣa ténāhām agne ānuçiṣṭa āgām.

Since both stanzas are really Agni stanzas it would seem that 10.32.6 is secondary in an Indra hymn. There the connexion with the general theme is obscure, or at least abrupt : see the surrounding stanzas. Cf. Th. Baunack, KZ. xxxiv. 565 ; Hillebrandt, Ved. Myth. ii. 138.

5.2.11^b : 5.29.15^d, ráthanā ná dhīraḥ svápā atakṣam ; 1.130.6^b, ráthanā ná dhīraḥ
svápā atakṣiṣuḥ.

[5.3.1^b, tvām mitró bhavasi yát sámiddhaḥ : 3.5.4^a, mitró agnir bhavasi yát, &c.]

5.3.4^{cd} : 4.6.11^{cd}, hótāram agnīm mánuṣo ní ṣedur daçasyánta (4.6.11^d, namas-
yánta) uçiḡaḥ cāṇsam āyóḥ.

5.3.8^b (Vasuṣruta Ātreya ; to Agni)

tvām asyā vyūṣi deva pūrve dūtām kṛṇvānā ayajanta havyāiḥ,
samsthē yād agna īyase rayiṇām devō mātāir vāsuhir idhyāmānaḥ.

10.122.7^b (Citramahas Vasīṣṭha ; to Agni)

tvām id asyā usāso vyūṣṭiṣu dūtām kṛṇvānā ayajanta mānuṣāḥ,
tvām devā mahayāyyāya vavṛdhur ājyam agne nimrjānto adhvarē.

5.4.2^a, havyavāl agnir ajāraḥ pitā naḥ : 3.2.2^c, havyavāl agnir ajāraḥ cānohitāḥ.

5.4.2^d : 3.54.22^b ; 6.19.3^b, asmadryak sām mimhi ṇvāṇsi.

5.4.3^a, viṣām kavīm viṣpātīm mānuṣiṇām : 3.2.10^a, viṣām kavīm viṣpātīm
mānuṣir iṣaḥ ; 6.1.8^a, viṣām kavīm viṣpātīm cāṇvatīnām.

5.4.4^b, yātamāno raṇmibhiḥ sūryasya : 1.123.12^b, yātamānā raṇmibhiḥ sūryasya.

[5.4.4^d, ā ca devān havirādyāya vakṣi : 5.1.11^d, éhā devān, &c.]

5.4.7^{ab} (Vasuṣruta Ātreya ; to Agni)

vayām te agna ukthāir vidhema vayām havyāiḥ pāvaka bhadrācoce,
asmē rayīm viṇvāvāraṁ sām invāsmē viṇvāni drāviṇāni dhehi.

7.14.22^{ad} (Vasiṣṭha Maitravaruṇi ; to Agni)

vayām te agne samīdhā vidhema vayām dācema suṣṭutī yajatra,
vayām ghr̥tēnadhvarasya hotar vayām deva haviṣā bhadrācoce.

Cf. 4.4.15^a, ayā te agne samīdhā vidhema ; and 8.54(Vāl. 6).8^a, vayām ta indra stómebhir vidhema.

5.4.8^a (Vasuṣruta Ātreya ; to Agni)

asmākam agne adhvarām juṣasva sāhasaḥ sūno triśadhastha havyām,
vayām devēsu sukṭtāḥ syāma ṇarmanā nas trivārūthena pāhi.

6.52.12^a (Rjicvan Bhāradvāja ; to Viṣve Devāḥ, here Agni)

imām no agne adhvarām hotar vayunaḥ yaja,

cikītvān dāivyaṁ jānam.

6.52.12^c

7.42.5^a (Vasiṣṭha ; to Viṣve Devāḥ, here Agni)

imām no agne adhvarām juṣasva marútsu indre yačasam kṛdhi naḥ,
ā náktā barhiḥ sadatām usāsoṇtā mitrávruṇā yajehā.

[5.4.9^d, asmākam bodhy avitā tanūnām : see under 7.32.11.]

5.5.3^{ab} : 1.142.4^{ab}, īlītó agna ā vahéndraṁ citrām ihā priyām.

5.5.6^b : 1.142.7^c ; 9.102.7^b ; 10.59.8^b, yahvī ṛtasya mātārā ; 9.33.5^b, yahvī ṛtasya
mātārāḥ.

5.5.7^c (Vasuṣruta Ātreya; Āpra, to Dāivyā Hotārā)

vātasya pātman īlitā dāivyā hōtārā mānuṣaḥ,

imām no yajñām ā gatam.

9.5.8^c (Asita Kāṣyapa, or Devala Kāṣyapa; Āpra, to Tisro Devīḥ)

bhārati pāvamānasya sārāsvatīḥ mahī,

imām no yajñām ā gaman tisoro devīḥ supēṣasaḥ.

For the character of hymn 9.5 see Oldenberg, Prol. pp. 28 note, 194, and our p. 17.

5.5.8 = 1.13.9.

5.6.1^e–10^e: 9.20.4^e, iṣam stotṛbhya ā bhara. Cf. 8.77.8^a, tēna stotṛbhya ā bhara,
and 8.93.19^c, kāyā stotṛbhya ā bhara.

5.6.5^a (Vasuṣruta Ātreya; to Agni)

ā te agna ṛcā haviḥ ṣukrāsya ṣociṣas pate,

sūcandra dāsma viṣpate hāvyavāṭ tūbhyam hūyata iṣam stotṛbhya ā bhara.]

☞ refrain, 5.6.1^e–10^e; also 9.20.4^c

6.16.47ⁿ (Bharadvāja; to Agni)

ā te agna ṛcā havir hrdā taṣtām bharāmasi,

tē te bhavantakṣāṇa ṛṣabhāso vaṣṭu utā.

Grassmann renders 6.16.47^{ab}, 'Wir bringen dir, O Agni, unter Gesang den aus liebendem Herzen bereiteten Trank dar'; Ludwig, 382, 'mit der ṛk, o Agni, bringen wir dir im geiste bereitetes havis'. Neither translation is quite correct; the meaning is in reality: 'we bring, O Agni, to thee oblation with song fashioned in the mind.' The cases of ṛcā haviḥ are inverted; the expression hrdā taṣtām belongs to ṛcā rather than to haviḥ, as shows hrdā taṣtām mantrān, 1.67.4; sōmo hrdā taṣtāḥ, 1.171.2; hrdā matim, 3.26.8; 10.119.5. The same inversion in 8.76.8 where sōmāso hrdā hūyanta ukthinaḥ really means 'soma is sacrificed, accompanied by ukthas fashioned in the mind'. See especially, with reference to the entire stanza, 10.91.14, yāsminn . . . ṛṣabhāso ukṣāṇo vaṣṭu . . . avasṛṣṭāsa āhutaḥ, . . . hrdā matim janaye cārum agnāye. One may suspect, without finality, that 5.6.5, which repeats te and tūbhyam, 'to thee', in the same stanza (cf. Oldenberg, SBE. xlv. p. 381), has borrowed the repeated pāda from 6.16.47; the former stanza is notable chiefly for its vacuous dilution.

5.6.6^b: 1.81.9^b, viṣvam puṣyanti vāryam: 10.133.2^d, viṣvam puṣyasi vāryam.

5.6.10^d (Vasuṣruta Ātreya; to Agni)

evān agnīm ajuryamur gṛbhīr yajñēbhīr ānuṣāk,

dādhad asmē suvīryam utā tyād āṇvāṇvyam iṣam stotṛbhya ā bhara.]

☞ refrain, 5.6.1^e–10^e; also 9.20.4^c

8.6.24^a (Vatsa Kāṇva; to Indra)

utā tyād āṇvāṇvyam yād indra nāhuṣṭv ā,

āgre vikṣu pradīdayat.

☞ 6.46.7^a

8.31.18^b (Manu Vāivasvata; Dampatyor āciṣaḥ)

āsad ātra suvīryam utā tyād āṇvāṇvyam,

i devānām yā in māno yājamāna iyaksaty abhīd āyajvano bhuvat.]

☞ refrain, 8.31.15^{ode}–18^{ode}

In 8.6.24 tyād in pāda a is correlated properly with yād in pāda b: '(Open up for us) also that stock of swift horses which has of yore lent lustre to the Nāhuṣa clans.' The repeated

pāda here is preceded by *suvíryam* at the end of 23, just as in 5.6.10; 8.31.18. In these two stanzas I find it difficult to extract any real meaning out of *tyád*; cf., e.g., Grassmann's rendering of 5.6.10, where he simply leaves out *tyád*, or Oldenberg's, SBE. xlv. 380, 'and that plenty of swift horses (wished for)'. Previously Ludwig, 345, 'und jenen besitz von raschen rossen [nach dem wir so sehr verlangen]'. We are bound to assume that the original place of the pāda is in 8.6.24, and that *tyád* has no appreciable meaning in the other two connexions.—In *ajuryamur* in 5.6.10 (from Grassmann to Oldenberg, RV. Noten, p. 316) the interpreters have not hitherto been able to find anything but *ajur yamur*; see the literature with Oldenberg, l.c. And yet this solution is just as monstrous as it appeared to the Padakāra, who declined to analyse at all. The difficulty is easily solved if we assume haplology between the two words, *ajur(yám) yamur* = *ajuryamur*. *Agni* is *ajuryá* in 1.146.4; 10.88.13; *Agni* is held fast in 2.5.1, *çakéma vajino yámam*, 'may we be able to hold fast (*Agni*), the racer'. For haplology in noun composition see *viçvasuvidah* under 1.48.2; for the same phenomenon as between successive words see the author, Amer. Journ. of Philol. xvii. 418; Wackernagel, KZ. xl. 546; Collitz, Das schwache Praeteritum, p. 239.—For 5.6.10^c cf. the pāda, *dádhat stotrē súvíryam*, under 9.20.7.

[5.7.1^d, *urjó náptre sáhasvate* : 8.102.7^c, *áchā náptre sáhasvate*.]

5.8.1^d, *dāmūnasām gr̥hāpatīm vāreṇyam* : 4.11.5^d, *dāmūnasām gr̥hāpatīm āmūram*.

5.9.3^d (*Gaya Ātreya* ; to *Agni*)

utā sma yām *çiçum yathā nāvam jāniṣṭārāṇi*,
dhartāram mānuṣāṇām *viçām agnīm svadhvarām*.

6.16.40^c (*Bharadvāja* ; to *Agni*)

ā yām hāste nā khādinām *çiçum jātām nā bibhrati*,
viçām agnīm svadhvarām.

The mixed metaphor in 6.16.40^{ab} explains itself neatly by the parallelism of the stanzas. Evidently the stanza is patterned secondarily after 5.9.3, whose metaphor, *çiçum yathā jāniṣṭa*, is swallowed but not digested.

5.9.4^d (*Gaya Ātreya* ; to *Agni*)

utā sma durgr̥bhīyase putró nā hvāryāṇām,
purú yó dāghūsi *vánāgne paçúr nā yāvase*.

6.2.9^b (*Bharadvāja Bārhaspatya* ; to *Agni*)

tvām tyā cid āyutāgne *paçúr nā yāvase*,
dhāmā ha yāt te ajara *vánā vṛçānti çikvasah*.

The older translations and comments upon 6.2.9 (Grassmann, i. 232, 577; Ludwig, 368) are not to the point. We must recognize chiasm of *dhāma* in relation to *āgne paçúr nā yāvase*: 'Thou (establishest) these unshakable laws (*dhāma*), when, O ageless one, thy crests devour the wood, O *Agni*, like cattle (devour grass) on the meadow.' For *Agni's dhāmāni* see 3.3.10. Compared with the smoothly placed repeated pāda in 5.9.4 we may suspect 6.2.9 as later-born. The connexion between the two stanzas is emphasized by the occurrence of the stem *hvāryā* (with *putrá* or *çiçu*) both in 5.9.4 and 6.2.8. This obscure word does not occur elsewhere; cf. Oldenberg, SBE. xlv. 388.

5.9.7^b (*Gaya Ātreya* ; to *Agni*)

tām no agne abhī nāro *rayīm sahasva ā bhara*,
sā kṣepayat sā poṣayad bhūvad vājasya sātāya [utāidhi pr̥tsū no vṛdhē.]

☞ refrain, 5.9.7^e ff.

5.23.2^b (Dyumna Viçvacarṣaṇi Ātreya; to Agni)
tām agne pṛtanāśāhaṁ rayīm sahasva ā bhara,
tvām hī satyó ádbhuto datā vājasya gómataḥ.

Cf. under 1.79.8.

5.9.7^e; 10.7^e; 16.5^e; 17.5^e, utáidhi pṛtsú no vṛdhé.—Cf. 6.46.3^d, bhávā samátsu
no vṛdhé.

[5.10.1^c, prá no rāyā pártinasā: see under 1.129.9.]

[5.10.2^b, krátvā dákṣasya mañhánā: 5.18.2^b, svásya dákṣasya mañhánā.]

[5.10.6^c, asmákāsaç ca sūrāyaḥ: 1.97.3^b, prásmákāsaç ca sūrāyaḥ.]

5.10.6^d: 4.37.7^d, víçvā āçās tarīṣāni.

[5.10.7^b, stutā stávāna ā bhara: sá na stávāna, &c.; see under 1.12.11.]

5.11.2^a (Sutam̐bhara Ātreya; to Agni)

yajñāsya ketúm prathamám puróhitam agním náras triṣadhassthé sám idhire,
índreṇa devāiḥ saráthaṁ sá barhiṣi, sídan ní hotā yajáthāya sukrátuḥ.

cf. 3.4.11^b

10.122.4^a (Citramahas Vasiṣṭha; to Agni)

yajñāsya ketúm prathamám puróhitam haviṣmanta ílate saptá vājīnam,
çṛṇvántam agním ghṛtáprṣṭham ukṣānam pṛnāntam devām pṛnaté
suvíryam.

[5.11.2^c, índreṇa devāiḥ saráthaṁ sá barhiṣi: 3.4.11^b, índreṇa devāiḥ saráthaṁ
turébbhiḥ; 10.15.10^b, índreṇa devāiḥ saráthaṁ dádhanāḥ.]

[5.11.5^d, ā pṛnanti çavasā vardháyanti ca: 10.120.9^d, hinvánti ca çavasā, &c.]

5.12.2^d, 6^b, rtām sá pāty (5.12.2^d, sapāmy) aruśāsya vīṣṇaḥ.

5.13.2^b, sidhrām adyā divispṛçāḥ: 1.142.8^d; 2.41.20^b, sidhrām adyā divispṛçam.

5.13.5^c (Sutam̐bhara Ātreya; to Agni)

tvām agne vājasátamaṁ víprā vardhanti suṣṭutam,
sá no rāsva suvíryam.

8.98.12^c (Nṛmedha Āṅgīrasa; to Agni)

tvām çuṣmin puruhūta vājayántam ūpa bruve çatakṛato,
sá no rāsva suvíryam.

Cf. 8.23.12^b, rayīm rāsva suvíryam, and 9.43.6^c, sóma rāsva suvíryam.

5.14.2^c (Sutam̐bhara Ātreya; to Agni)

tām adhvaréṣv ílate devām mártā ámartyam,
yájiṣṭhaṁ mánuṣe jáne.

10.118.9^c (Uruṣāya Āmahryava; to Agni Rakṣohan)

tām tvā gṛbhir uruṣāyā havyaváhaṁ sám idhire,
yájiṣṭhaṁ mánuṣe jáne.

5.14.3^a (Sutam̐bhara Ātreya; to Agni)

tām̐ hī śāc̐vanta īlate srućā devām̐ ghr̐taćcūta,
agnīm̐ havyāya vólhave.]

cf. 1.45.6^d

7.94.5^a (Vasiṣṭha; to Indra and Agni)

tā hī śāc̐vanta īlata itthā vip̐raśa utāye,
sabādho vājasātaye.]

cf. 7.94.5^c

[5.14.3^c, agnīm̐ havyāya vólhave: 1.45.6^d; 3.29.4^d, āgne havyāya, &c.]

[5.14.6^b, stómebhir̐ vićvácarsaṇim: 1.9.3^b, stómebhir̐ vićvácarsaṇe.]

5.15.4^d (Dharuṇa Āngirasa; to Agni)

mātēva yád bhārase paprathānó jānam̐-janam̐ dhāyase cáksase ca,
vāyo-vayo jarase yád dād̐hānaḥ pári tmānā viśurūpā jigāsi.

7.84.1^d (Vasiṣṭha; to Indra and Varuṇa)

ā vām̐ rājanāv̐ adhvaré vav̐rtyām̐ havyēbhir̐ indrāvaruṇā nām̐obhiḥ,]

cf. 1.153.1^b

prā vām̐ ghr̐tāci bāhvōr dād̐hānā pári tmānā viśurūpā jigāti.

The imitateness of the two stanzas is emphasized by the words dād̐hānaḥ and dād̐hānā which precede the repeated pāda. In 5.15.4^d the repeated pāda refers to Agni: 'When thou growest old, assuming life after life, thou goest around by thyself in manifold shapes'; cf. Oldenberg, SBE. xlv. 399; RV. Noten, p. 319 (where is discussed the enclisis of jarase). At first sight it is difficult to extract a realistic picture from 7.84.1^d, 'the ghee-dripping spoon of various form, placed in (our) hands, of itself goes to you two (Indra and Varuṇa).' But it seems to me not unlikely that ghr̐tāci is the generic term for the different kinds of spoons, ladles, &c., used in the ritual, namely, juhū, upab̐h̐t, dhruvā. See TS. 1.1.1.2: juhū, upab̐h̐d, dhruvāsi ghr̐tāci nām̐nā, and cf. the many passages in my Vedic Concordance, beginning with ghr̐tācy asi. Hence viśurūpā. Simple as this explanation is, it does not perhaps quite account for the exact relation of the repeated passages; one may still wonder, and expect additional information as to how the repeated words happen to be used so variously. Yet I venture to guess that the ghr̐tāci pāda is patterned after the Agni pāda.

[5.16.1^d, māt̐aso dadhiré purāḥ; 1.131.1^e: 8.12.22^b, devāso dadhire purāḥ;
8.12.25^b, devās tvā dadhiré purāḥ.]

5.17.2^a (Pūru Ātreya; to Agni)

āśya hī svāyaćastara āśā vidharman mānyase,
tām̐ nākaṁ citrāćociśaṁ mandrām̐ paró maṇiśāyā.]

cf. 5.17.2^d

5.82.2^a (Çyāvācva Ātreya; to Savitar)

āśya hī svāyaćastaram̐ savitūḥ kác canā priyām,
nā minānti svarūjyam.]

cf. 5.82.2^c

See Oldenberg, SBE. xlv. 403, 404; RV. Noten, p. 320. Leaving out vidharman we may perhaps render 5.17.2: 'Thou art (O poet) regarded as his (Agni's) very distinguished promulgator through thy mouth (i.e. song). (Therefore praise thou) the shining firmament (i.e. Agni), lovely beyond thought.' This rendering, it will be observed, in addition to its lack of simplicity, reads a good deal between the lines. Oldenberg suggests alternately: 'Thou (O Agni) art regarded as its (the firmament's) very distinguished promulgator with thy

mouth; (may the singer glorify) the shining firmament, lovely beyond thought.' This is hardly less difficult and doubtful, though it may perhaps claim the advantage of referring *āsā* to Agni's mouth. A good part of the difficulty lies in the vocative *vidharman*, of obscure meaning; see Bergaigne, iii. 218 note. The repeated *pāda* in 5.82.2 is strikingly simple by contrast, but it offers no remedy for 5.17.2, nor does it suggest anything as to the relative dates of the two stanzas.—The *pāda* 8.72.3^b, namely, *rudrām paró manīṣáyā*, sheds no light on the difficulties of 5.17.2.

[5.17.2^d, *mandrām paró manīṣáyā*: 8.72.3^b, *rudrām paró*, &c.]

[5.18.2^b, *svāsya dākṣasya mañhānā*: 5.10.2^b, *krātvā dākṣasya mañhānā*.]

5.19.11 = 3.47.5.

5.20.3^{a+d} (*Prayasvanta Ātreyaḥ*; to Agni)
hótāraṁ tvā vṛṇīmahé 'gne dākṣasya sādhanam,
yajñēsu pūrvyām girā prāyasvanto havāmahe.

5.26.4^c (*Vasūyava Ātreyaḥ*; to Agni)
agne viçvebhīr ā gahi 'devébhīr havyádātaye,] 5.26.4^b
hótāraṁ tvā vṛṇīmahe.

8.60.1^b (*Bharga Prāgātha*; to Agni)
agna ā yāhy agnībhīr hótāraṁ tvā vṛṇīmahe,
ā tvām anaktu prāyātā haviṣmati yajīṣṭham barhīr āsāde.

10.21.1^b (*Vimada Āindra*, or others; to Agni)
āgniṁ ná svāvṛktibhīr hótāraṁ tvā vṛṇīmahe,
yajñāya stīrṇābarhiṣe ví vo māde [trām pāvakaçociṣam vivakṣase.] 3.9.8^b

7.94.6^b (*Vasiṣṭha*; to Indra and Agni)
tā vām gīrbhīr vipanyávaḥ prāyasvanto havāmahe,
medhāsātā saniṣyávaḥ.

8.65.6^b (*Prāgātha Kāva*; to Indra)
sutāvantas tvā vayām prāyasvanto havāmahe,
[idām no barhīr āsāde.] 1.13.7^c

The *pāda* 10.21.1^b strikes me as being in difficult surroundings. I cannot think Ludwig satisfactory, 425, 'Agni nemen wir vermöge eigener zürüstung als hotar in anspruch', where *tvā* is left out, and *nā* not accounted for. Grassmann: 'Durch eigne Werke wählen wir dich Agni uns zum Priester nun.' This again disregards *nā*. It would seem that some verb of motion is understood with *ā* in the sense of 'bring', or 'produce': 'We bring hither as if by our own pious acts Agni—as priest do we choose thee—to the sacrifice', &c. There is minimal risk in regarding *pāda* b as parenthetical, and the stanza as late, because its refrain-*pāda* d is pretty certainly posterior to 3.9.8^b.—The root *varj* in *svāvṛkti*, *svṛkti*, *vṛktābarhis*, &c., is related to Avestan *varež*; Indo-European *verǵ* 'work' (*Férvor*); cf. especially *pári varj* = Avestan *pairi varež* 'avoid'. Of this elsewhere.

5.21.3^{a+b} (*Sasa Ātreya*; to Agni)
tvām viçve sajósaso devāso dūtām akrata,
saparyántas tvā kave [yajñēsu devām ilate.] 1.15.7^c

5.23.3^a (Dyumna Viçvacarṣaṇi Ātreya ; to Agni)

viçve hí tvā sajóṣaso jánāso vṛktábarhiṣaḥ,
hótāraṁ sádmāsu priyāṁ vyānti vāryā purú.

cf. 3.59.9^b

8.23.18^{a+b} (Viçvamanas Vaiyaçva ; to Agni)
viçve hí tvā sajóṣaso devāso dūtām akrata,
çruṣṭī deva prathamó yajñíyo bhuvaḥ.

5.21.3^d: 1.15.7^c; 6.16.7^c, yajñēsu devām 1late.

[5.21.4^a, devām vo devayajyāyā: 8.71.12^a, agním vo, &c.]

5.21.4^d, ṛtāsyā yónim āsadaḥ: 3.62.13^c; 9.8.3^c; 64.22^c, ṛtāsyā yónim āsadam.

5.22.1^d (Viçvasāman Ātreya ; to Agni)

prá viçvasāmann atrivád ārcā pávakāçociṣe,

yó adhvarēṣv ídyo hótā mandrátamo viçí.

8.71.11^d (Suditi Āngirasa, or Purumiḷha Āngirasa ; to Agni)

agním sūnūm sáhaso jātávedasaṁ, dānāya vāryāṇām, cf. 1.127.1^b
dvitā yó bhúd amṛto mártyeṣv á hótā mandrátamo viçí.

The distich 5.22.1^d, as a whole, transfuses the páda 4.7.1^b; 8.60.3^c, mandró yájiṣtho adhvarēṣv ídyah.

5.22.2^{abed} (Viçvasāman Ātreya ; to Agni)

ny āgním jātávedasaṁ dádhdhātā devām ṛtvíjam,

prá yajñā etv ānuṣág adyā devávyacastamaḥ.

5.26.7^{ac}, 8^{ab} (Vasnyava Ātreyaḥ ; to Agni)

ny āgním jātávedasaṁ hotravāham yáviṣṭhyam,

dádhdhātā devām ṛtvíjam.

prá yajñā etv ānuṣág adyā devávyacastamaḥ,

strpitā barhír āsāde.

5.26.7, 8 seems to me an extension of 5.22.2 ; there is, of course, no guarantee that the reverse is not the case.—For the second páda cf. 1.1.1^b, yajñāsyā devām ṛtvíjam.

5.22.3^b: 3.9.1^b; 8.11.6^b, devām mártāsa utāye ; 1.144.5^b, devām mártāsa utāye havāmahe.

[5.22.4^{de}, stómair vardhanty átrayo gīrbhīḥ çumbhanty átrayaḥ : 5.39.5^{de}, giro vardhanty átrayo girāḥ çumbhanty átrayaḥ.]

Cf. 9.43.2^b, girāḥ çumbhanti pūrvāthā.

5.23.2^b: 5.9.7^b, rayím sahasva á bhara.

5.23.3^a: 8.23.18^a, viçve hí tvā sajóṣasaḥ ; 5.21.3^a, tvām viçve sajóṣasaḥ.

5.23.3^b: 5.35.6^c; 8.5.17^a; 6.37^b, jánāso vṛktábarhiṣaḥ ; 3.59.9^b, jánāya vṛktábarhiṣe.

5.23.4^{de} (Dyumnā Viṣvacaṛṣaṇi Ātreyaḥ ; to Agni)

sā hi ḡmā viṣvacaṛṣaṇir abhimāti sāho dadhē,
āgna eṣū kṣāyeṣv ā revān naḥ ḡakra dīdīhi dyumat pāvaka dīdīhi.

6.48.7^{de} (Çamyu Bārhaspatya ; to Agni)

bṛhādbhir agne arcibhiḥ ḡkřeṇa deva ḡociṣā,
bharādvāje samidhānō yaviṣṭhya revān naḥ ḡakra dīdīhi dyumat pāvaka
dīdīhi.

For 5.23.4 see Oldenberg, RV. Noten, p. 323. Cf. RV. 3.10.8 ; 5.21.4 ; AÇ. 8.9.7 ; ÇÇ. 10.10.8.

5.25.4^d (Vasūyava Ātreyaḥ ; to Agni)

agnir devēsu rājaty agnir mārteṣv aviçān,
agnir no havayavāhano 'gnīm dhībhiḥ saparyata.

8.103.3^d (Sobhari Kaṇva ; to Agni)

yāsmād rējanta kṛṣṭāyaç carikṛtyāni kṛṇvatāḥ,
sahasrasām medhāsātāv iva tmānāgnīm dhībhiḥ saparyata.

5.25.5^a, agnis tuviçravastamam : 3.11.6^c, agnis tuviçravastamaḥ.

5.25.6^d : 1.11.2^d, jētāram āparājitam.

[**5.25.8^b**, grāvevocyate bṛhāt : 10.64.15^c ; 100.8^c, grāva yātra madhuṣūd ucyāte
bṛhāt.]

5.25.9^c (Vasūyava Ātreyaḥ ; to Agni)

evān agnīm vasūyavāḥ sahasānām vavandima,
sā no viçvā āti dvīṣaḥ pārṣan nāvēva sukrātūḥ.

6.61.9^a (Bharadvāja ; to Sarasvatī)

sā no viçvā āti dvīṣaḥ svāsīr anyā rātāvari,
ātann āheva sūryaḥ.

Translate 5.25.9 : 'Thus have we, desirous of goods, praised mighty Agni. May he, the very wise, transport us, as with a ship, across all hostile powers.' On the other hand, 6.61.9, taken by itself, is fairly untranslatable. Ludwig, 178 : 'sie hat uns über alle feinde hinweg ihre andern schwestern, die heilige, ausgebreitet wie Sūrya die Tage.' In his note he has an alternate suggestion : 'sie hat uns über unsere feinde hinweg und über ihr ganzes stromgebiet verbreitet wie die sonne den tag überall leuchten lässt.' Grassmann : 'Sie dehnt' uns durch der Schwestern Schar und über alle Feinde aus, die hehre, wie die Sonn' ihr Licht.' I think that the first pāda of our stanza is to be joined to the preceding stanza (8) : yāyā anantō āhrutas tveṣāç carigñūr arṇavāḥ, āmaç cārati rōrvat. The two stanzas together seem to say : 'She, whose endless, unerring, brilliant, mobile flood moves, a thundering force, (shall pass) us across all hostile powers. She, devoted to the rta, hath spread out her other sisters (rivers), as the sun spreads out the days.' I do not believe, with the translators, that the repeated pāda has a different meaning in 6.61.9 from that in 5.25.9, but that it expresses in 6.61.9 elliptically (supplying, pārṣat) and secondarily a familiar idea. Cf. 1.97.8 ; 99.1 ; 3.32.14, &c.

5.26.1^c (Vasūyava Ātreyaḥ ; to Agni)

āgne pāvaka rocīṣā mandrāyā deva jihvāyā,
ā devān vakṣi yākṣi ca.

6.16.2^c (Bharadvāja ; to Agni)
 sá no mandrábhīr adhvaré jhivábhīr yajā maháh,
 á deván vakṣi yáṁṣi ca.

8.102.16^c (Prayoga Bhārgava, or others ; to Agni)
 ágne ghr̥tásya dhrtibhis ṭepānó deva ṣocíṣa,
 á deván vakṣi yáṁṣi ca.

६७ 8.60.19^b

Cf. 2.36.4^a, á vakṣi deván ihá vipra yáṁṣi ca.

5.26.2^c (Vasūyava Ātreyaḥ ; to Agni)
 tám tvā ghr̥tasnav imahe citrabhāno swardṛcam,
 deván á vitáye vaha.

7.16.4^b (Vasiṣṭha Maitravaruṇi ; to Agni)
 tám tvā dutám kṛṇmahe yaçástamañ deván á vitáye vaha,
 víçvā sūno sahaso martabhójanā rúsva tād yát tvémahe.

Vaguely imitative as a whole.

5.26.4^b (Vasūyava Ātreyaḥ ; to Agni)
 ágne víçvebhīr á gahi devébhīr havýádātaye,
 ṭhótārañ tvā vṛṇimahe.

६७ 5.20.3^a

5.51.1^c (Svastyātreyā Ātreya ; to Viçve Devāḥ, here Agni)
 ágne sutásya pítāye víçvāir ūmebhīr á gahi,
 devébhīr havýádātaye.

Vaguely imitative as a whole.

5.26.4^c: 5.20.3^a ; 8.60.1^b ; 10.21.1^b, hótārañ tvā vṛṇimahe.

5.26.5^a (Vasūyava Ātreyaḥ ; to Agni)
 yájamānāya sunvaté ágne suvíryañ vaha,
 ṭdeváir á satsi barhīṣi.

६७ 1.12.4^c

8.14.3^b (Goṣūktin Kāṇvāyana, and Açvasūktin Kāṇvāyana ; to Indra)
 dhenús ṭa indra sunṭā yájamānāya sunvaté,
 gām áçvañ pipyúṣi duhe.

8.17.10^c (Irimbīṭhi Kāṇva ; to Indra)
 dīrghás te astv āṇkuçó yénā vásu prayáçasi,
 yájamānāya sunvaté.

10.175.4^c (Ūrdhvagrāvan Ārbudi ; to the Press-stones)
 grāvāṇaḥ savitá nú vo devāḥ suvatu dhármaṇā,
 yájamānāya sunvaté.

Cf. yájamānāya sunvatáh under 6.54.6^b ; and 1.83.3 ; 92.3 ; 10.100.3 ; 125.2, all of which contain the words yájamānāya sunvaté in the cadence.

5.26.5^c: 1.12.4^c ; 8.44.14^c, deváir á satsi barhīṣi.

5.26.7^{ac}, 8^{ab}: 5.22.2^{abcd}, ny agnīm jātvēdasam, dādhatā devām ṛtvijam, prā yajñā etv ānuśag adyā devāvyacastamah.

5.26.9^c: 1.39.5^c, devāsaḥ sārvaṃ viçā.

[5.27.1^c, trāivṛṣṇo agne daçābhīḥ sahāsraīḥ: 8.1.33^b, āsañgō agne, &c.]

5.28.6^b (Viçvavārā Ātreya; to Agni)

ā juhotaḥ duvasyātāgnīm prayaty ādhvaré,
vṛṇidhvām havyavāhanam.

8.71.12^b (Sudīti Āngirasa, and Purumīḥa Āngirasa; to Agni)

agnīm vo devayajyāyāgnīm prayaty ādhvaré, ~~cf.~~ cf. 5.21.4^a
agnīm dīṣṭu prathamām agnīm ārvaty agnīm kṣāitrāya sādhasē.

The apparent piecemeal of 8.71.12 is corrected by supplying from stanza 10 the words āchā naḥ giro yantu, to wit: ' (May our songs go) for you to Agni with our divine worship; to Agni, as the sacrifice proceeds; to Agni, first at prayer; to Agni, when (we ask for) steeds; to Agni, that he may obtain for us landed property.' For the last expression cf. 3.8.7; 8.31.14; for the entire stanza, Pischel, Ved. Stud. i. 93. Notwithstanding this probable interpretation the stanza seems of late, awkward workmanship.—Pāda b is formulaic; cf. āgne prayaty ādhvaré, 10.21.6^b; and indram prayaty ādhvaré, under 1.16.3^c.

5.29.1^b: 2.27.9^a, trī rocanā divyā dhārayanta.

[5.29.3^d, āhann āhim papivān indro asya: 5.30.11^c, purāṇdarāḥ papivān indro asya.]

5.29.10^d (Gaurivīti Çaktya; to Indra)

prānyāc cakrām avṛhaḥ sūryasya kūṣāyanyād vārivo yātave 'kaḥ,
anāso dāsyūnṛ amṛṇo vadhēna nī duryonā āvṛṇaṇ mṛdhrāvācaḥ.

5.32.8^d (Gātu Ātreya; to Indra)

tyām cid āṇam madhupām çāyanam asinvām vavrām māhy ādad ugrāḥ,
apādam atrām mahatī vadhēna nī duryonā āvṛṇaṇ mṛdhrāvācam.

Cf. for 5.29.10, Pischel, Ved. Stud. i. 24; Geldner, *ibid.* ii. 35, 171; Oldenberg, RV. Noten, p. 325. For 5.32.8, Oldenberg, *ibid.*, p. 328.

[5.29.12^b, dāçagvāso abhy ārcanty arkāīḥ: see under 6.50.15.]

5.29.13^b, vīryā maghavan yā cakārtha: 5.31.6^b, prā nūtanā maghavan, &c.]

5.30.8^b (Babhru Ātreya; to Indra)

yūjam hī mām ākrthā ād id indra çīro dāsāsya nāmucer mathāyān,
açmānam cit svaryām vārtamānam prā cakriyeva rōdasi marūdbyah.

6.20.6^b (Bharadvāja; to Indra)

prā çyenō nā madirām aṇçum asmāi çīro dāsāsya nāmucer mathāyān,
prāvan nāmīm sāpyām sasāntam pṛnāg rāyā sām iṣā sām svastī.

Aufrecht, in the Preface to his second edition of the Rig-Veda, p. xxxv, remarks that the repeated pāda fits in neither place. I fail to see why not at 6.20.6: '(Indra) snatching the

head of the Dāsa Namuci, as the eagle (snatched for him) the intoxicating (soma) shoot, did aid sleeping Namī Sāpya, imbued him with wealth, strength, and health.' Cf. Oldenberg, *Göttingische Gelehrte Nachrichten*, 1893, pp. 342 ff.; Hillebrandt, *Ved. Myth.* i. 279; iii. 255. On the other hand 5.30.8 is difficult and in any case disjointed. Geldner, *Ved. Stud.* iii. 162, 165, makes a determined set at the stanza, finding in it several features of the Namuci story as told in the Brāhmanas: 'Thou hast, forsooth, made me thy ally', so Namuci is supposed to say to Indra in the first pāda; cf. Bloomfield, *JAOS.* xv. 143 ff.: 'But thou, O Indra, snatching the head of the Dāsa Namuci (didst roll it away); Heaven and Earth (rolled) the turning head like a heavenly stone (Geldner, less well, wie ein sausender stein) onward to the Maruts.' This ingenious explanation marks its author's inclination to seek late story motives in the mantras; Oldenberg, *RV. Noten*, p. 326, subjects it to criticism, both negative and positive. The latter scholar arrives at the result: 'Thou didst, O Indra, then make me (the priest) thy ally, twisting the head of the Dāsa Namuci; (whirling about) the sounding, turning rock, Heaven and Earth, like two wheels, for the Maruts.' Here again much is supplied, yielding a not very clear result. I think that Oldenberg interprets the first half correctly, but I do not believe that the anacoluthon of the two distichs is bridged successfully by supplying mathayān in the second of them. Nor am I able to disentangle the mythic allusions, or to advance anything which might determine further the relative values of the repeated pāda in the two stanzas.

[5.30.11^c, purāṇdarāḥ papivān indro asya: 5.29.3^d, āhann āhim papivān indro asya.]

5.30.13^d (Babhru Ātreya; to Indra)

supēcasam māva srjanty āstaṁ gāvām sahāsrāi ruçāmāso agne,
tivrā indram amamanduḥ sūtāso 'ktōr vyūṣṭāu pāritakmyāyāḥ.

6.24.9^d (Bharadvāja; to Indra)

gambhīreṇa na urūṇāmatrin prēso yandhi sutapāvan vājān,
sthā n ū ūrdhvā ūtī āriṣanyann aktōr vyūṣṭāu pāritakmyāyām.

The curious parallel of the genitive pāritakmyāyāḥ and the locative pāritakmyāyām is baffling. The expression seems to mean 'when night brightens into day at the turning (of night into day)'. It is likely as a whole to be no more than the equivalent of such expressions as prabhānti rātryām, *ÇÇ.* 2.6.3; or Sk. prabhātayām çarvaryām; or Prākṛit (Māhār.) pahāyāe rayāṇie; or even simply Skt. prabhāte. See Ludwig, *Der Rig-Veda*, iv. 33; v. 111; Fischel, *Ved. Stud.* i. 82, note; Bartholomae, *Bezz. Beitr.* xv. 203, note; Hillebrandt, *Ved. Myth.* iii. 283, notes 1, 2, 3; Geldner, *Ved. Stud.* ii. 36; iii. 167; Oldenberg, *SBE.* xlv. 27 bottom; *RV. Noten*, p. 327. The genitive (of time?) in pāritakmyāyāḥ arouses my scepticism (cf. Oldenberg, *RV. Noten*, p. 79), but, as the word is after all doubtful, I should hesitate to substitute its parallel pāritakmyāyām. Geldner, *Ved. Stud.* iii. 84, seems to regard the variation as a rhetorical device (cf. Oldenberg, *RV. Noten*, p. 363, note 4). Yaska, *Nirukta*, 11.25, explains pāritakmyā as 'night'; this suits many *RV.* passages (see *Pet. Lex.*), on a pinch even those above.

[5.31.3^c, prācodayat sudūghā vavre antāḥ: 4.1.13^c, āçmavrajāḥ sudūghā, &c.]

[5.31.4^d, āvardhayann āhaye hāntavā u: 8.96.5^b, madacyūtam āhaye, &c.]

5.31.6^{ab} (Avasyu Ātreya; to Indra)

prā te pūrvāṇi kāraṇāni vocam prā nūtanā maghavan yā cakārtha,
çāktivo yād vibhārā rōdasi ubhé jāyann apō mánave dānucitraḥ.

7.98.5^{ab} (Vasiṣṭha ; to Indra)

préndrasya vocam̐ prathamá kṛtāni prá nūtanā maghávā yá cakāra,
yadéd ádevir ásaḥiṣṭa máyá áthābhavat kévalaḥ sómo asya.

The order of the words (vocaṃ) rather favours the priority of 5.31.6 ; cf. Indogermanische Forschungen, xxxi. 157. See also the closely related distich 10.112.8^{ab}, prá ta indra pūrvyāni prá nūnāni viryā vocam̐ prathamá kṛtāni, and the páda 5.29.13^b, viryā maghavan yá cakārtha. For 5.31.6^d cf. 2.20.7 ; 4.28.1, &c.

5.31.11^c, bhārac cakráṃ étaçaḥ sám riṇāti : 1.121.13^b, bhārac cakráṃ étaço náyám indra.

5.31.11^d, puró dádhāt sanīsyati krátuṃ naḥ : 4.20.3^b, puró dádhāt sanīsyasi krátuṃ naḥ.

[**5.32.5^b**, amarmāṇo vidád id asya márma : 3.32.4^d, amarmāṇo mányamánasya márma.]

5.32.7^d (Gātu Ātreya ; to Indra)

úd yád índro mahaté dānavāya vādhar yāmiṣṭa sāho ápratṭam,
yád iṇh vājrasya prábhṛtāu dadúbha víçvasya jantór adhamám cakāra.

7.104.16^d (Vasiṣṭha ; to Indra)

yó máyātum̐ yátudhanéty áha yó vā rakṣāḥ çucir asmíty áha.
índras tām̐ hantu mahatá vadhéna víçvasya jantór adhamás padīṣṭa.

5.32.8^d, ní duryoṇá āvrṇāṇ mṛdhrāvācam : 5.29.10^d, ní duryoṇá āvrṇāṇ mṛdhrāvācaḥ.

5.33.5^a (Samivarāṇa Prājāpatya ; to Indra)

vayám té ta indra yé ca náraḥ çárdho jajñāná yātāç ca ráthāḥ,
āsmān̐ jagamyād ahiçusma sátva bhāgo ná hávyāḥ prábhṛthēsu cāruḥ.

7.30.4^a (Vasiṣṭha Maitravaruṇi ; to Indra)

vayám té ta indra yé ca deva stāvanta çūra dádato maghāni,
yāchá sūribhya upamām̐ várūtham̐ svābhūvo jaraṇām̐ açnavanta.

The translations of Ludwig (534, 582) and Grassmann are not quite consistent in handling the repeated páda. We may render 5.33.5 : 'We here, thine, O Indra, and (our) men who know courage, and (our) moving chariots—to us shall come the warrior (Indra), &c.' Similarly, 7.30.4^{ab} : 'We here, thine, O Indra, and they, O god, O hero, who while praising thee give liberal gifts—bestow thou upon our patrons highest protection, &c.' In these fairly smooth circumstances the cadence of 5.33.5^a, less perfect than that of 7.30.4^a, cannot be used as a criterion to determine the relative dates of the two stanzas.

5.34.7^b, ví dāçuse bhajati sūnāram̐ vāsu : 1.40.4^a, yó vāgháte dádāti sūnāram̐ vāsu.

5.35.1^{a+c} (Prabhūvasu Āṅgīrasa ; to Indra)

yás te sādhiṣṭhó 'vasa indra krātuṣ tām̐ á bhara,
asmábhyam̐ carṣaṇisáham̐ sásniṃ vājeṣu duṣṭāram̐.

8.53 (Val. 5). 7^a (Medhya Kāṇva ; to Indra)

yás te sādhiṣṭhó 'vase té syāma bhāreṣu te,
vayám̐ hótṛābhīr utá devāhutibhiḥ sasavāṇso manāmahe.

7.94.7^b (Vasiṣṭha ; to Indra and Agni)
 indrāgni ávasā gatam asmábhyaṁ carṣaṇīśahā,
 ॥ má no duḥcāṁsa ṛtata. ॥

☞ 1.23.9^c

We may render 5.35.1 : 'That most efficient wisdom of thine, O Indra, bring hither ; (bring) to us (that wisdom) which conquers men, is profitable, hard to beat in competition for substance.' The translations of 8.53 (Vāl. 5).7 are as follows : Ludwig, 669, 'der am wirksamsten ist deine gnade zu erlangen, solche wollen wir in den schlachten sein ; durch die hotrā's durch die götteranrufungen meinen wir, dass wir gewinnen.' Grassmann, 'In Kämpfen seien solche wir, die dir zum Schutz die liebsten sind. &c.' Neither rendering of the first distich is more than passable ; no translation is certain. Perhaps, 'He who is most successful to be helped by thee—these (i.e. such) may we be in contests for thee !' The first pāda is borrowed from faultless surroundings in 5.35.1 to do blundering service in an almost impossible connexion.

5.35.2^c (Prabhūvasu Āṅgīrasa : to Indra)
 yád indra te cātasro yác chūra sánti tistrāḥ,
 yád vā páñca kṣitínām ávas tát sú na á bhara.

6.46.7^c (Çam̐yu Bārhaspatya ; to Indra)
 ॥ yád indra náhuṣīṣv ān̐ ॥ ojo n̐m̐nām ca kṛṣṭīṣu,
 yád vā páñca kṣitínām dyumnām á bhara satrá viçvāni páuṁsyā.

☞ 6.46.7^a

The stanzas are not only similar in the matter of the repeated pāda and individual words, but also in their intrinsic sense ; evidently one poet has composed after the pattern of the other : 6.46.7 looks decidedly hybrid : dyumnām á bhara occurs at the end of 8.19.15, and seems to have been added to yád vā páñca kṣitínām by an unusual *tour de force*. Dimeter lines are regularly extended to trimeter lines by adding an iambic dipody acatalectic or catalectic, i.e. — — — —, or — — — — ; see Part 2, chapter 2, class B 5. On the other hand the addition of five syllables, with kṣitínām as three syllables, is a decided anomaly ; see *ibid.*, class B 7. It would be half-hearted to refuse to draw the conclusion that 6.47.7 is patterned after 5.35.2.

5.35.3^b : 1.10.10^c, vīṣantamasya hūmahe.

[5.35.4^c, svāksatram te dhṛṣān mánah : 1.54.3^b, svāksatram yasya dhṛṣató dhṛṣān mánah.]

[5.35.5^a, tvām tám indra mártiyam : 10.171.3^a, tvām tyām indra mártiyam.]

Cf. 1.131.4^d.

5.35.6^{ab+d} (Prabhūvasu Āṅgīrasa ; to Indra)
 tvām id vṛtrahantama jánāso vṛktábarhiṣaḥ,
 ugrām pūrvīṣu pūrvyām hávante vājasātaye.

8.6.37^{abc} (Vatsa Kāṇva ; to Indra)
 tvām id vṛtrahantama jánāso vṛktábarhiṣaḥ,
 hávante vājasātaye.

8.34.4^b (Nīpātithi Kāṇva ; to Indra)
 á tva kánvā ihávase hávante vājasātaye,
 ॥ divó amūṣya çāsato divām yayá divāvaso. ॥

☞ refrain, 8.34.1^{cd}—15^{cd}

6.57.1^c (Bharadvāja ; to Pūṣan and Indra)
 indrā nū pūṣāṇā vayām śakhyāya svastāye,
 huvēma vājasātaye.

4.3.1.11^b

8.9.13^b (Çaçakarna Kāṇva ; to Aṇvins)
 yād adyācvināv ahām huvēya vājasātaye,
 yāt pṛtsū turvāṇe sāhas tāt chrēṣṭham aṇvinor āvah.

Stanzas 5.35.6 and 8.6.37 are identical, except as to the additional pāda, ugrām pūrvīṣu pūrvyām in 8.6.37. Grassmann renders this pāda rather enigmatically by 'dich starken, alten oft im Kampf'; Ludwig, 536, 'den gewaltigen ersten unter den vilen [geschöpfen]', following Sāyaṇa, bahviṣu prajāsu. Geldner, Ved. Stud. i. 144 note, 'dich den gewaltigen in Massen, dich den vordersten'; but ibid. 167, 'in Mengen dich, den Gewaltigen, zu allererst'. It seems to me that Grassmann has the right interpretation in his Lexicon, where he supplies ājīṣu, which occurs in the next stanza, with pūrvīṣu, 'the strong, first in many battles'. It is impossible to say whether the pāda was added in 5.35.6, or subtracted in 8.6.37.—Cf. the pāda, devām-devām huvema vājasātaye, 8.27.13^c.

5.35.6^b: 5.23.3^b; 8.5.17^a; 6.37^b, jānāso vṛktābarhiṣaḥ; 3.59.9^b, jānāya vṛktā-barhiṣe.

5.35.7^b (Prabhūvasu Āṅgīrasa ; to Indra)
 asmākam indra duṣṭāraṁ puroyāvānam ājīṣu,
 sayūvānani dhāne-dhane vājayāntam avā rātham.

8.84.8^b (Uçanas Kāvya ; to Agni)
 tām marjayanta sukrātum puroyāvānam ājīṣu,
 svēṣu kṣāyeṣu vājīnam.

For 5.35.7^d cf. vājayanto rāthā iva, 8.3.15; 9.67.17; and, for the repeated pāda, bhujuṃh vājeṣu pūrvyam, 8.22.2; 46.20

5.37.1^d: 4.25.4^c, yā indrāya sunāvāmēty āha.

5.37.5^c (Atri Bhāuma ; to Indra)
 pūṣyāt kṣēme abhi yōge bhavāty ubhé vṛtāu samyati sām jayāti,
 priyāḥ sūrye priyō agnā bhavāti yā indrāya sūtāsomo dādācat.

10.45.10^c (Vatsapri Bhālandana ; to Agni)
 ā tām bhaja sāucrasasv agna ukthā-ukthā ā bhaja casyāmāne,
 priyāḥ sūrye priyō agnā bhavāty ūj jātēna bhinādad ūj jānitvāiḥ.

Ludwig, iii. 97, thinks that 5.37.5 is anterior to 10.45.10, but I fail to see why the repeated pāda is not treated equally well in both.

5.38.3^d, divāc ca gmaç ca rājathāḥ: 1.25.20^b, divāc ca gmaç ca rājasi.

[5.39.3^d, ā vājam darṣi sātāye: 9.68.7^d, nṛbhīr yatō vājam ā darṣi sātāye.]

[5.39.4^a, mánhiṣṭham vo maghónām: 8.1.30^b, mánhiṣṭhāso maghónām.]

5.39.5^b: 1.10.5^a, ukthām indrāya çānsyam.

[5.39.5^{de}, giro vardhanty átrayo girāḥ çumbhanty átrayaḥ: 5.22.4^{de}, stómāir vardhanty átrayo gīrbhīḥ çumbhanty átrayaḥ.]

5.40.1^b (Atri Bhāuma; to Indra)

ā yāhy ādribhiḥ sutām sómaṁ somapate piba,

ṽṣann indra ṽṣabhir vṛtrahantama,

60^o refrain, 5.40.1^c—3^c

8.21.3^c (Sobhari Kāṇva; to Indra)

ā yāhimā indavo 'ṇvapate gópata ūrvarāpate,
sómaṁ somapate piba.

5.40.2^{ab}, 3^{ab} (Atri Bhāuma; to Indra)

ṽṣā grāvā ṽṣā mádo ṽṣā sómo ayám sutáh,

ṽṣann indra ṽṣabhir vṛtrahantama,

60^o refrain, 5.40.1^c—3^c

ṽṣā tvā ṽṣaṇāṁ huve vājriṁ citrábhir ūtibhiḥ,

ṽṣann indra ṽṣabhir vṛtrahantama,

60^o refrain, 5.40.1^c—3^c

8.13.32^{ab}, 33^{ab} (Nārada Kāṇva; to Indra)

ṽṣā grāvā ṽṣā mádo ṽṣā sómo ayám sutáh,

ṽṣā yajñó yám ūvasi ṽṣā hávaḥ.

ṽṣā tvā ṽṣaṇāṁ huve vājriṁ citrábhir ūtibhiḥ,

vāvantha hí prátistutim ṽṣā hávaḥ.

The version of the fifth book, involving the refrain, seems to me primary, even though the refrain does not fit in syntactically in every place. In 8.13.31–33 the words ṽṣā hávaḥ are also refrain appendage ('tetrasyllabic pāda'); I assume that this type of workmanship is late; cf. Oldenberg, Prol. pp. 111 ff., and see Part 2, chapter 2, class B 3. Cf. the pāda, āsti sómo ayám sutáh, 8.94.4^a, for the second of the repeated pādas.

[5.40.4^c, yuktvā hāribhyām ūpa yasad arvāṇ: 1.177.1^d, yuktvā hāri ṽṣaṇā yāhy arvāṇ.]

5.40.5^b, 9^b, támasāvidhyad āsurāḥ.

5.41.2^{ab}, té no mitró váruṇo aryamāyūr indra ṛbhukṣā marūto juṣanta: 1.162.1^{ab},
mā no mitró váruṇo aryamāyūr indra ṛbhukṣā marūto pāri khyan.

5.41.6^a (Atri Bhāuma; to Viṣve Devāḥ, here Vāyu)

prā vo vāyūm rathayújam kṛṇudhvaṁ prā devām vípraṁ panitāram arkāiḥ,
iṣudhyāva ṛtasāpaḥ pūramdhīr vásvīr no ātra pātnīr ā dhiyé dhuḥ.

10.64.7^a (Gaya Plāta; to Viṣve Devāḥ, here Vāyu and Pūṣan)

prā vo vāyūm rathayújam pūramdhiṁ stómāiḥ kṛṇudhvaṁ sakhyāya
pūṣānam,

té hí devāsya savitūḥ sāvīmani krátum śacante sacītaḥ śacetasāḥ.

We may render 5.41.6: 'Exalt ye Vāyu, who is hitched to your chariot (so as to make it swift), exalt (him) the god, the poet, the singer with your hymns. May (the gods) who pay their debts, who love the ṛta (the sacrifice), in exchange for our prayer give us here opulent, excellent wives.' Cf. Pischel, Ved. Stud. i. 195, 199; Ludwig, Ueber Methode, p. 64. The translation is certain, except as to the word iṣudhyāvaḥ for which see the authors just mentioned. Stanza 10.64.7 is intensely imitative, but I can discover no specific reasons for assuming as does Oldenberg, RV. Noten, p. 336, that it is later; 'Exalt ye Vāyu, who is hitched to your chariot, the opulent; exalt ye Pūṣan with your hymns, in order to obtain his friendship; for they (all the gods), of one sense, and one wisdom, at the bidding of God Savitar, follow out their plans.' Cf. Pischel, ibid. p. 204.

5.41.8^d (Atri Bhāuma ; to Viṣve Devāḥ)

abhi vo arce posyāvato n̄n vāstoṣ pātiṁ tvāṣṭaram rāraṇaḥ,
dhānyā sajósā dhiśānā nāmobhir vānaspātiṁr ṣadhi rāyā ṣe.

5.42.16^b (The same)

prāiśā stōmaḥ prthivīm antāriksam vānaspātiṁr ṣadhi rāyē aṣyāḥ,
devō-devaḥ suhāvo bhūtu māhyam mā no mātā prthivī durmatāu dhāt.

5.42.16^{c1}

For 5.41.8 cf. Geldner, *Ved. Stud.* i. 170 ; Hillebrandt, *Ved. Myth.* i. 180, 517 ; Oldenberg, *RV. Noten*, p. 336.

[5.41.10^c, gr̥ṇitē agnir etāri nā ṣūśāih : 6.12.4^a, sāsmaḥkebhīr etāri nā ṣūśāih
{agni ṣṭave}.]

Cf. the note under 6.12.4

5.41.16ⁱ (Atri Bhāuma ; to Viṣve Devāḥ)

kathū dācema nāmasā sudānūn evayū marūto āchoktāu prācravaso marūto
āchoktāu,

mā nō 'hir budhnyō riṣē dhād asmākaṁ bhūd upamātivāniḥ.

7.34.17^a (Vasiṣṭha ; to Ahi Budhnya)

mā nō 'hir budhnyō riṣē dhān mā yajñō asya sridhad ṛtāyōḥ.

For 5.41.16 cf. Bergaigne, *J.A.* xiii (1888). 139.

[5.42.3^d, candrāṇi devāḥ savitā suvāti : 7.40.1^c, yād adyā devāḥ savitā suvāti.]

5.42.16^b, vānaspātiṁr ṣadhi rāyē aṣyāḥ : 5.41.8^d, vānaspātiṁr ṣadhi rāyā ṣe.

5.42.16^{cd} (Atri Bhāuma ; to Viṣve Devāḥ)

prāiśā stōmaḥ prthivīm antāriksam vānaspātiṁr ṣadhi rāyē aṣyāḥ, ~~6.42.16^d~~
devō-devaḥ suhāvo bhūtu māhyam mā no mātā prthivī durmatāu dhāt.

5.43.15^{cd} (The same)

br̥hād vāyo br̥hatē tūbhyam agne dhiyājūro mithunāsah sacanta,

devō-devaḥ suhāvo bhūtu māhyam mā no mātā prthivī durmatāu
dhāt.

Note that the two stanzas following each of the present stanzas are identical, and that
5.41.8^d = 5.42.16^b.

5.42.17 = 5.43.16 (Atri Bhāuma ; to Viṣve Devāḥ)

urāu devā anibādhe syāma.

Only one pāda ; cf. 3.1.11^a.

5.42.18 (Atri Bhāuma ; to Viṣve Devāḥ) =

5.43.17 (The same) =

5.76.5 (Atri Bhāuma ; to Aṣvins) =

5.77.5 (Avasyu Ātreya; to Aṇvins)

sām aṇvinor āvasā nūtanena mayobhūvā supranīti gamema,
ā no rayīm vahatam otā virān ā viṇvāny amṛtā sūbhagāni.

Note that 5.43.11^a = 5.76.4^a.

5.43.10^d (Atri Bhāuma; to Viṇve Devāḥ)

ā nāmabhir marūto vakṣi viṇvān ā rūpēbhir jātavedo huvānāḥ.

yajñām giro jaritūḥ suṣṭutīm ca viṇve ganta maruto viṇva ūti.

10.35.13^a (Luça Dhānaka; to Viṇve Devāḥ)

viṇve adyā marūto viṇva ūti viṇve bhavantv agnāyaḥ sāmiddhaḥ,

viṇve no devā āvasā gamantu, viṇvam astu drāviṇam vājo asmé.

cf. 1.107.2^a

Oldenberg's reflection, RV. Noten, i. 339, as to whether viṇva ūti in 5.43.10^d is to be changed to viṇvā ūti, 'with every help' (unusual instrumental, and hiatus), is to be negated, because of the same reading in the parallel which he has not noted; cf. also 7.57.7^a, ā stutāso maruto viṇva ūti. The repeated pāda in 10.35.13 seems to me awkward (no verb) and secondary; note the partial repetition of its pāda c (with one of four viṇva, substituted for ūpa) in 1.107.2^a.

5.43.11^a (Atri Bhāuma; to Viṇve Devāḥ)

ā no divo bṛhatāḥ pārvatād ā sāravati yajatā gantu yajñām.

hāvam devī juṣṣāṇā ghṛtāci ṣagmām no vācam uṇatī ṇṇotu.

5.76.4^c (Atri Bhāuma; to Aṇvins)

idām hī vām pradīvi sthānam ōka imé gṛhā aṇvinedāni duroṇāni,

ā no divo bṛhatāḥ pārvatād ādbhyo yātam īsam ūrjani vāhantā.

Note the identity of 5.43.17 with 5.76.5.

5.43.15^{cd}: 5.42.16^{ed}, devó-devaḥ suhāvo bhūtu máhyaṁ mā no mātā pṛthivī durmatāu dhāt.

5.43.16 = 5.42.17 (only one pāda).

5.43.17 = 5.42.18 = 5.76.5 = 5.77.5.

5.44.14^d. 15^d, tāvāham asmi sakhyé nyòkāḥ.

5.45.4^b (Sadapṛṇa Ātreya; to Viṇve Devāḥ)

suktēbhir vo vācobhir devājuṣṭāir indrā nv āgnī āvase huvādhyai,

ukthēbhir hī smā kavāyaḥ suyajñā avivāsanto marūto yājanti.

6.59.3^c (Bharadvāja; to Indra and Agni)

okivānsā suté sácān āṇvā sāpti ivādane,

indrā nv āgnī āvasehā vajrīṇā vayām devā havāmahe.

Prima facie the dative āvase in 5.45.4 is better than the instrumental āvasā in 6.59.3. Ludwig, 749, to 6.59.3, 'Indra und Agni mit ihrer gnade . . . rufen wir hieher'; Bergaigne, Quarante Hymnes, p. 86, 'nous vous prions de venir ici, ô Dieux, avec vos faveurs'. We may remember the numberless places in which the verb hū is used with āvase or ūtāye. Possibly, but not certainly, āvasehā = āvasa ihā, with double samdhi, and possibly 6.59.3 is posterior to 5.45.4. For 5.45.4 cf. Bartholomae, Bezz. Beitr. xv. 233; Hillebrandt, Ved. Myth. iii. 314 note.

5.45.10^a (Sadāpr̥ṇa Ātreya; to Viṣve Devāḥ)

ā sūryo aruhac chukrām ārnō 'yukta yād dharito vītāpṛsthāḥ,
udnā nā nāvama anayanta dhīrā aṇṇvatīr āpo arvāg atisṭhan.

7.60.4^b (Vasiṣṭha; to Mitra and Varuṇa)

[~~cor~~ 4.45.2^a

ūd vām pṛksāso mādhumanto asthur, ā sūryo aruhac chukrām ārnāḥ,
yāsmā adityā ādhvano rādanti, mitrō aryamā varuṇaḥ sajōṣaḥ.] ~~cor~~ 1.186.2^b

See under 4.45.2^a.

5.46.3^c (Pratiksatra Ātreya; to Viṣve Devāḥ)

indrāgnī mitrāvaruṇādītim svāḥ pṛthivīm dyām maruṭaḥ pārvataḥ apāḥ,
huvē viṣṇum pūṣānam brāhmaṇas pātim bhāgaḥ nū cānsam savitāram ūtāye.

7.44.1^c (Vasiṣṭha; to Liṅgoktadevatāḥ)

dadhikrām vaḥ prathamām aṇvinośasam agnīm sāmiddham bhāgaḥ
ūtāye huve,

indraḥ viṣṇum pūṣānam brāhmaṇas pātim, adityān dyāvāpṛthivī
apāḥ svāḥ.] ~~cor~~ 7.44.1^d

Little doubt but what there is a more particular, presumably ritualistic relationship between these two stanzas, and, again, between both and 10.36.1: see under 7.44.1. The cadence, pūṣānam brāhmaṇas pātim in 5.46.3^c, also at 7.41.1^c; the cadence, maruṭaḥ pārvataḥ apāḥ in 5.46.3^b, also at 10.36.1^c. The latter stanza, indeed, in its general sense and workmanship, belongs with the present two.

5.46.8^c (Pratiksatra Ātreya; Devapatnīstavaḥ)

utā gnā vyantu devāpatnīr indrāṇy āgnāyy aṇvini rāt,
ā ródasi varuṇānī ṇṇotu vyantu devīr yā ṛtūr jāninām.

7.34.22^b (Vasiṣṭha; to Viṣve Devāḥ)

tā no rāsan rātisāco vāsūny ā ródasi varuṇānī ṇṇotu,
vārūtrībhīḥ suçaraṇō no astu tvāṣṭā sudātro ví dadhātu rāyah.

It is tempting to assume that the repeated pāda in 7.34.22 is borrowed from the devāpatnī stanza, 5.46.8. Note, however, that Tvāṣṭar, the husband of the Gnāḥ, occurs in 7.34.22, which goes some distance to account for the presence there of pāda b.—For the accent of ródasi see Oldenberg, RV. Noten, pp. 326, 344.

5.51.1^c: 5.26.4^c, devébhir havýādātaye.

[5.51.2^b, sátyadharmāṇo adhvarām: 1.12.7^b, sátyadharmāṇam adhvaré.]

5.51.3^b (Svastyātreya Ātreya; to Viṣve Devāḥ, here Agni)

vīprebhīr vipra santya prātaryāvabhīr ā gahi,
devébhiḥ sómāpitaye.

8.38.7^a (Manu Vaivasvata; to Viṣve Devāḥ, here Indra and Agni)

prātaryāvabhīr ā gataḥ devébhir jenyāvasu,
indrāgnī sómāpitaye.

Translate 5.51.3: 'With the sages, O kind sage, with (the gods) that come in the morning, come hither to drink the soma!' And 8.38.7: 'Come ye, O Indra and Agni, that have native wealth, hither with the gods that come in the morning, to drink the soma.' In this stanza the third pāda of 5.51.3, devébhiḥ sómāpitaye, seems stretched secondarily into two: devébhir [jenyāvasu, indrāgnī] sómāpitaye.

5.51.5^{a+c} (Svastyātreyā Ātreya ; to Viçve Devāḥ, here Vāyu)
 vāyav ā yāhi vītāye juṣāṇo havyādātaye,
 pībā sutāsyaṇdhaso abhī prāyaḥ.

6.16.10^a (Bharadvāja ; to Agni)
 āgna ā yāhi vītāye gṛṇāṇo havyādātaye,
 nī hōtā satsi barhīṣi.

7.90.1^d (Vasiṣṭha ; to Indra and Vāyu)
 prā vīrayā çūcayo dadrire vām adhvaryūbhir mādhumantaḥ sutāsah,
 vāha vāyo niyūto yāhy āchā pībā sutāsyaṇdhaso mādāya.

Translate 5.51.5 : 'O Vāyu, come hither to enjoy, pleased, to the gift of havis ; drink of the pressed plant—to the feast.' This is the first of three successive stanzas (5-7), making an independent hymn, all of which have the refrain appendage, abhī prāyaḥ 'to the feast', added every time to good octosyllabic lines ; see Part 2, chapter 2, class B 3, and Oldenberg, Prol., p. 112 ff. The original source of the pāda would seem therefore to be 7.90.1, to wit : 'For the love of heroes (sons), the pure honied pressed drink was given you two (O Indra and Vāyu) by the Adhvaryu-priests ; bring, O Vāyu, hither your team, drink unto intoxication of the pressed plant.' Indeed 5.51.5 seems to be a conglomerate of parts of the two other stanzas.

5.51.6^{ab} : 4.47.2^{ab}, indraç ca vāyav eṣāṁ sōmānām (5.51.6^b, sutānām) pītīm
 arhathah ; 1.134.6^c, sutānām pītīm arhasi.

5.51.7^a (Svastyātreyā Ātreya ; to Viçve Devāḥ)
 sutā indrāya vāyāve sōmāso dādhyāçirah,
 nimmāṁ nā yanti sindhavo 'bhī prāyaḥ.

cf. 1.5.5^c

9.33.3^{abc} (Trita Āptya ; to Soma Pavamāna)
 sutā indrāya vāyāve vāruṇāya marúdbhyaḥ,
 sōmā arṣanti viṣṇave.

9.34.2^{abc} (The same)
 sutā indrāya vāyāve vāruṇāya marúdbhyaḥ,
 sōmo arṣati viṣṇave.

9.65.20^{abc} (Bhrgu Vāruṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)
 apsā indrāya vāyāve vāruṇāya marúdbhyaḥ,
 sōmo arṣati viṣṇave.

The pāda, vāruṇāya marúdbhyaḥ also at 8.41.1^b ; 61.12^b ; see under 8.41.1.—For 5.51.7^{ab} cf. 9.63.15^{ab} ; for 5.51.7^c cf. under 8.6.34 ; for 9.65.20^a cf. 9.84.1^b, apsā indrāya vāruṇāya vāyāve, and see Bergaigne, i. 214 ; Mélanges Renier, p. 80.

5.51.7^b : 1.5.5^c ; 137.2^b ; 7.32.4^b ; 9.22.3^b ; 63.15^b ; 101.12^b, sōmāso dādhyāçirah.

5.51.8^b : 1.44.14^d, açvībhyām uṣāsā sajūh.

5.51.8^c—10^c, ā yāhy agne atrivāt sutē rana.

5.52.4^b (Çyāvaçva Ātreya ; to Maruts)
 marútsu vo dadhimahi stōmaṁ yajñāṁ ca dhṛṣṇuyā,
 viçve yé mānuṣā yugā pānti mārtyaṁ riṣāḥ.]

cf. 1.42.2^b

6.16.22^b (Bharadvāja; to Agni)
 prá vaḥ sakhāyo agnāye stómaṁ yajñám ca dhṛṣṇuyá,
 árcā gáya ca vedhāse.

Translate 5.52.4: 'To the Maruts, in your behalf, let us sturdily offer praise and sacrifice, to all of them that (protect) the ages of men, protect the mortal from injury.' As regards 6.16.22 Ludwig, 382, renders, 'eurem Agni, o freunde, preist und singt mit anstrengung, (lied und opfer) dem ordner'. In his note he remarks, 'arca gāya: für arcata gāyata'. Grassmann, 'Auf, Freunde, eurem Agni bringt Gesang und Opfer kühnlich dar, Dem Ordner preis und singe ihm'. The absence of a verb in the first distich, and the anacoluthon between ab and c that remains even after supplying the verb, show that the scrappy stanza is modelled after existing patterns (cf. 6.45.4). There is no doubt that the repeated pāda originated in 5.52.4. In both stanzas vaḥ is the well-known, loose ethical dative, 'in your behalf'; cf. under 1.37.4.

5.52.4^d: 1.42.2^b; 5.67.3^d. pānti mārtyani riṣāḥ.

[5.53.10^b, tveṣām gaṇām mārutāni nāvyaśnām: 5.58.1^b, stuṣé gaṇām, &c.]

5.53.16^b (Çyāvāçva Ātreya; to Maruts)
 stuhī bhojān stuvatō asya yāmani rāṇan gāvo nā yāvase,
 yatāḥ pūrvān iva sākñīr ānu hvaya girā grñīhi kāmīnaḥ.

10.25.1^d (Vimada Āindra, or others; to Soma)

lbhadrāni no āpi vātaya māno dākṣam utā krātum, cf. 10.20.1
 ādhā te sakhye āndhaso vi vo mādē rāṇan gāvo nā yāvase vīvakṣase.

For āpi vātaya see Max Müller, SBE. xxxii. 202, 437.—Cf. the pāda, gāvo nā yāvaseṣv ā, under 1.91.13^b.

5.54.11^d (Çyāvāçva Ātreya; to Maruts)

ānṣeṣu va rṣṭāyaḥ patsū khādāyo l vākṣassu rukmā maruto rāthe çubhaḥ, cf. 1.64.4^b
 agnībhṛājaso vidyūto gābhastyoḥ çiprāḥ çirśasu vītātā hiranyāyīḥ.

8.7.25^b (Punarvatsa Kāṇva; to Maruts)

vidyúddhastā abhīdyavaḥ çiprāḥ çirśān hiranyāyīḥ,
 çubhrā vy āñjata çriyē.

5.54.11^{cd} and 8.7.25^{ab} paraphrase one another, in deference to their respective metrical needs; incidentally the phrase çiprāḥ çirśasu in 5.54.11 is replaced by çiprāḥ çirśān in 8.7.25. Since the Maruts, collectively, have many heads, the word çirśasu might seem more original, but similar expressions with generic singular are so easily called up from other languages as to make this argument otiose. For çiprāḥ see Max Müller, SBE. xxxii. 301; Henry, Mémoires de la Société de Linguistique, ix. 19 (reprint). In general cf. for the stanzas 1.64.4; 166.9.10; 7.56.13.

5.55.1^d—9^d, çubhām yātām ānu rāthā avṛtsata.

[5.55.3^c, virokñāḥ sūryasyeva raçmāyaḥ: 10.91.4^d, arepāsah sūryasyeva, &c.]

5.55.9^{b+c} (Çyāvācva Ātreya ; to Maruts)

mṛlāta no maruto mā vadhiṣṭānāsmābhyāṁ çárma bahulām vi yantana,
ádhi stotrásya sakhyásya gātana ḷcūbhaṁ yātām ānu ráthā avṛtsata.ḷ

☞ refrain, 5.55.1^{d-9^d}

6.51.5^d (Rjīcvaṇ Bhāradvāja ; to Viçve Devāḥ)

dyāuṣ pītaḥ pīthivi mātār ádhruḡ ágne bhrātār vasavo mṛlāta naḥ,
viçva adityā adite sajōṣā asmābhyāṁ çárma bahulām vi yanta.

10.78.8^c (Syūmaracmi Bhārgava ; to Maruts)

subhagān no devāḥ kṛnūtā surátnān asmān stotṛn maruto vāvṛdhanāḥ,
ádhi stotrásya sakhyásya gāta sanād dhi vo ratnadhéyāni sánti.

Aufrecht, in the Preface to his second edition of the *Rig-Veda*, p. xvi, thinks that the author of 6.51.5 used 5.55.9 as a pattern. He hints that he regards ádhruḡ in 6.51.5 as a makeshift to express the idea of mā vadhiṣṭāna in 5.55.9. The argument does not seem weighty. On the other hand 10.78.8 does not make a specially good impression in relation to 5.55.9.—Cf. 9.72.9^d.

5.55.10^d : 4.50.6^d ; 8.40.12^d ; 48.13^d ; 10.121.10^d, vayāṁ syāma pátayo rayīṇām.

5.56.1^d : 1.49.1^b ; 8.8.7^a, divāc cid rocanād ádli.

5.56.4^d : 1.37.11^c, prá cyāvayanti yāmabhiḥ.

5.56.6^a, yuṅgdhvām hy áruṣi ráthe : 1.14.12^a, yuksvā hy áruṣi ráthe.

5.56.8^{ed}, yuṅgdhvām hári ajirā dhuri vólhave váhiṣṭhā dhuri vólhave : 1.134.3^{bc},
vayú ráthe ajirā dhuri vólhave váhiṣṭhā dhuri vólhave.

5.57.7^d, bhakṣiṭyá vó 'vaso dáivyaṣya : 4.21.10^d, bhakṣiṭyá té 'vaso dáivyaṣya.

5.57.8 = 5.58.8 (Çyāvācva Ātreya ; to Maruts)

hayé náro marúto mṛlāta nas tūvimaghāso ámrṭā řtajñāḥ,
sátyaçrutah kāvayo yūvāno bṛhadgirayo bṛhád ukṣāmāṇāḥ.

[5.58.1^b, stuṣé gaṇāṁ mārutanān nāvyaṣinām : 5.53.10^b : tveṣāṁ gaṇāṁ, &c. |

5.61.19^c, párvateṣv ápaçritah : 1.84.14^b, párvateṣv ápaçritam.

5.64.1^a, várūṇāṁ vo riçádāsam : 1.2.7^b, várūṇāṁ ca riçádāsam.

5.64.2^d : 1.127.10^e, viçvāsu kṣāsu jóguve.

5.65.2^{b+d} (Rātahavya Ātreya ; to Mitra and Varuṇa)

tá hí çréṣṭhavarcasā rájānā dīrghaçrúttamā,
tá sátpati řtāvřdha řtāvānā jáne-jane.

8.101.2^b (Jamadagni Bhārgava ; to Mitra and Varuṇa)

vārsiṣṭhaksatrā urucákṣasā nára rájānā dīrghaçrúttamā,

tá bahútā na daṁsānā ratharyataḥ ḷsākāṁ sūryasya raçmībhiḥ.ḷ ☞ 1.47.7^d

5.67.4^b (Yajata Ātreya; to Mitra and Varuṇa with Aryaman)
 té hi satyá ṛasṛpṣa ṛtāvāno jāne-jane,
 sunithāsah sudānavo ṛ'nhóc cid urucákrayaḥ.]

5.67.4^d

[5.65.5^b, syāma saprāthastame: 1.94.13^c, çárman syāma táva saprāthastame.]

[5.65.5^c, anehásas tvotáyah: 8.47.1^e–18^e, aneháso va utáyah.]

5.66.3^a (Rātahavya Ātreya; to Mitra and Varuṇa)
 tá vām éše ráthānām urvīm gāvýñtim ešām,
 rātahavyasya suṣṭutīm dadhṛk stómāir manāmahe.

5.86.4^a (Atri Bhāuma; to Indra and Agni)
 tá vām éše ráthānām ṛindrāgní havāmahe,
 ṛpāti turáśya rádhaso, vidváñsā gírvaṇastamā.

5.86.4^b5.86.4^c

There is no difficulty in 5.86.4, whether we render éše by 'for the promotion', or by 'at the desire'. The former is, recently, the conclusion of Geldner, Ved. Stud. ii. 290; the latter that of Oldenberg, ZDMG. lxii. 477; RV. Noten, p. 359. I see no reason for refusing the guidance of such expressions as gāvām éše 10.48.9, or rāyá éše, 5.41.5, 8, respectively 'when desiring cows, or wealth'. Accordingly 5.86.4: 'We call upon you, O Indra and Agni, when we desire chariots, ye lords of prompt liberality, wise, fondest of hymns.' According to Oldenberg, RV. Noten, p. 359 (cf. ZDMG. liv. 608, note), 5.66.3 would yield some such result: '(We beseech) you, when we desire chariots, for broad scope for them;—beautiful praise with hymns do we eagerly devise for him that spends oblations.' Geldner, l.c.: 'Euch beide verehren wir dreist mit Stomas, damit diese Wagen auf eine weite Bahn gelangen, (kommt) zu des Rātahavya Loblied.' Neither of these more recent translations, nor two others which Ludwig, 103, proposed, are conclusive. Grassmann, 'Mit Lob gedenken eurer wir, mit Ernst, wenn eurer Wagen Schar hineinleitet auf die weite Flur und zu des Opfers Lobgesang'. One thing seems certain, namely, that the chariots belong to the sacrificers, not to the gods (sunvato ráthah, 1.94.8), but I confess that 5.66.3, most likely secondary, seems to me as obscure as ever.

5.66.4^c, ní ketūnā jánānām: 1.191.4^c, ní ketávo jánānām.

5.67.1^c (Yajata Ātreya; to Mitra and Varuṇa)

bāḷ itthá deva niskṛtām úditya yajatām brhát,
 váruṇa mītráryaman vársiṣṭham kṣatrām āpáthe.

8.67.4^b (Matsya Sāmmada, or others; to Ādityas)
 ṛmāhi vo mahatām ávo, váruṇa mītráryaman,
 ṛávāñsy á vṛñmahe.]

8.47.1^a8.26.21^c

10.126.2^b (Kulmalabarhiṣa Çailūṣi, or Anhomuc Vāmadevya; to Viṣve Devāḥ)

tád dhí vayám vṛñmāhe váruṇa mītráryaman,
 yénā nir ānhaso yūyám pāthá nethá ca mártiyam áti dvīṣah.

Cf. váruṇo mītró aryamā, under 1.26.4^b; and the two pādas 7.59.1^c, tásmā agne váruṇa mītráryaman (note enclitic agne), and 8.19.35^c, vayám té vo váruṇa mītráryaman. For 5.67.1 cf. Oldenberg, RV. Noten, p. 360.

5.67.2^a (Yajata Ātreya; to Mitra and Varuṇa)

á yád yónim hiraṇyáyam váruṇa mītra sádathaḥ,
 dhartará carṣaṇínām, yantām sumnām riçādasā.

1.17.2^c

9.64.20^a (Kaṣyapa Māṛica; to Soma Pavamāna)
 ā yád yónim hiraṇyáyam açür řtásya sídati,
 jáhāty āpracetasah.

5.67.2^c: 1.17.2^c, dhartārā carṣaṇInām.

5.67.3^b: 1.26.4^b; 41.1^b; 4.55.10^b; 8.18.3^b; 28.2^a; 83.2^b; 10.126.3^b–7^b, várūṇo
 mitró aryamā.

5.67.3^d: 1.41.2^b; 5.52.4^d, pānti mártyaṁ riṣah.

5.67.4^b, řtāvāno jáne-jane: 5.65.2^d, řtāvānā jáne-jane.

5.67.4^d (Yajata Ātreya; to Mitra and Varuṇa with Aryaman)

té hí satyā řtaspf̥ça řtāvāno jáne-jane.
 sunithásah sudánavo 'ñhóç cid urucákrayah.

5.65.2^d

8.18.5^c (Irimbiṭhi Kāṇva; to Ādityas)
 té hí putráso áditer vidür dvéṣānsi yótave,
 añhóç cid urucákrayo 'nehásah.

Pāda 8.8.15^c is clearly composite: anehásah is cadence in 8.45.11^c; see Part 2, chapter 2, class B 4.

5.69.3^b (Urucakri Ātreya; to Mitra and Varuṇa with Aditi)
 prātár devīm áditim johavimi madhyámdina úditā súryasya,
 rayé mitrávaruṇā sarvátátēle tokāya tánayāya çām yoh.

5.76.3^b (Atri Bhāuma; to Açvins)
 utā yātām saṁgavé prātár áhno madhyámdina úditā súryasya,
 divā náktam ávasā çámtamena nédānīm pitir açvinā tatāna.

For sarvátātā in 5.69.3 see Oldenberg, ZDMG. lv. 301.

5.71.1^a (Bahuvṛkta Ātreya; to Mitra and Varuṇa)

á no gantaṁ riçādasā várūṇa mitra barhāṇā,
 úpemám cārum adhvarám.

8.8.17^a (Sadhvaṇsa Kāṇva; to Açvins)
 á no gantaṁ riçādasemám stómaṁ purubhuja,
 krtām nah suçríyo narema datam abhiṣṭaye.

5.71.2^c (Bahuvṛkta Ātreya; to Mitra and Varuṇa)

viçvasya hí pracetasā várūṇa mitra rájathah,
 içānā pipyataṁ dhíyah.

7.94.2^c (Vasiṣṭha; to Indra and Agni)
 çṛṇutām jaritūr hávam, indrāgni vānataṁ girah,
 içānā pipyataṁ dhíyah.

7.94.2^a

9.19.2^c (Asita Kaçyapa, or Devala Kaçyapa; to Soma Pavamāna, here Indra and Soma)

yuvām hī sthāḥ svāpatiḥ indraç ca soma gópati,
içānā pipyataṁ dhīyaḥ.

5.71.3^a, úpa naḥ sutám á gatam: 1.16.4^a; 3.42.1^a, úpa naḥ sutám á gahi.

5.71.3^b (Bāhuvṛkta Ātreya; to Mitra and Varuṇa)

úpa naḥ sutám á gatam, vāruṇa mitra dāçúṣaḥ,

☞ 1.16.4^a

asyá sómasya pītāye.

☞ 1.22.1^c

8.47.1^b (Trita Āptya; to Ādityas)

māhi vo mahatām ávo, vāruṇa mitra dāçúṣe,

☞ 8.47.1^a

yām ādityā abhī druho ráksathā nēm aghām naçad anehāso va utāyaḥ
suutāyo va utāyaḥ.

☞ refrain, 8.47.1^{ef} ff.

5.71.3^c: 1.22.1^c; 23.2^c; 4.49.5^c; 6.59.10^d; 8.76.6^c; 94.10^c–12^c, asyá sómasya pītāye.

5.72.1^c–3^c, ní barhīṣi sadatām (3^c, sadatām) sómapiṭtaye.

5.72.3^b (Bāhuvṛkta Ātreya; to Mitra and Varuṇa)

mitrāç ca no vāruṇaç ca juṣétām yajñām iṣṭāye,

ni barhīṣi sadatām sómapiṭtaye.

☞ refrain, 5.72.1^c–3^c

5.78.3^b (Saptavadhri Ātreya; to Açvins)

açvinā vajinivasu juṣéthām yajñām iṣṭāye,

haṁsāv iva patatam á sutām úpa.

☞ refrain, 5.78.1^c–3^c

8.38.4^a (Çyāvāçva Ātreya; to Indra and Agni)

juṣéthām yajñām iṣṭāye sutām sómam sadhastuti.

indrāgni á gatam narā.

5.73.1^d (Pāura Ātreya; to Açvins)

yád adyá sthāḥ parāvátī yád arvāváty açvinā,

yád vā purú purubhuja yád antárikṣa á gatam.

8.97.5^d (Rebha Kaçyapa; to Indra)

yád vási rocané divāḥ samudrásyádhi viṣṭāpi,

☞ 8.34.13^b

yát pāthive sádane vṛtrahantama yád antárikṣa á gahi.

Cf. for 5.73.1^{ab} the very similar distich 8.13.15^{ab}; 97.4^{ab}, yác çakrási parāvátī yád arvāvátī vṛtrahan. For the stanza see Oldenberg, RV. Noten, p. 360, bottom.

5.73.2^a (Pāura Ātreya; to Açvins)

ihá tyá purubhūtamā purú dānsānsi bíbhṛatā,

varasyá yāmy ádhrigū huvé tuviṣṭamā bhuje.

8.22.3^a (Sobhari Kaṇva; to Açvins)

ihá tyá purubhūtamā devá námobhir açvinā,

arvacnā sv ávase karāmahe, gántarā dāçúṣo grhām.

☞ c: cf. 8.22.3^c; d: 8.5.5^c

5.73.3^b: 1.30.19^b, cakrām rāthasya yemathuḥ.

5.73.5^a (Paura Ātreya; to Aṇvins)

á yád vām sūryā rātham tiṣṭhad raghuṣyādam sādā,
pāri vām aruṣā váyo ghr̥ṇā varanta atāpaḥ.

8.8.10^a (Sadhvaṇsa Kāṇva; to Aṇvins)

á yád vām yōṣaṇā rātham átiṣṭhad vājiniṣasū,
viṇvāny aṇvinā yuvām prá dhītāny agachatam.

Cf. 1.116.17.

[5.73.10^a, imā brāhmāṇi vārdhanā: 8.62.4^b, indra brāhmāṇi vārdhanā.]

5.74.10^{ab} (Paura Ātreya; to Aṇvins)

áṇvinā yád dha kārhi cic chuṇrūyātām imām hāvam,
vāsvir u sū vām bhūjaḥ pr̥cānti sū vām p̥caḥ.

8.73.5^{ab} (Gopavana Ātreya, or Saptavadhri Ātreya; to Aṇvins)

yád adyā kārhi kārhi cic chuṇrūyātām imām hāvam,

ṇānti śad bhutu vām āvaḥ.]

☞ refrain, 8.73.1^c–18^c

5.75.1^e–9^e, mādhvī māma ṇrutam hāvam.

5.75.2^c: 1.92.18^b; 8.5.11^b; 8.1^c, dāsra hiraṇyavartanī; 8.87.5^c, dāsra hiraṇyavartanī ṇubhas patī.

5.75.3^b (Avasyu Ātreya; to Aṇvins)

á no rátñāni bíbhratāv áṇvinā gáchataṁ yuvám,

rúdrā hiraṇyavartanī juṣaṇā vājiniṣasū ṇmādhvī māma ṇrutam hāvam.]

☞ refrain, 5.75.1^a–9^e

8.8.1^b (Sadhvaṇsa Kāṇva; to Aṇvins)

ṇá no viṇvābhir utibhir ṇáṇvinā gáchataṁ yuvám,

ṇdāsra hiraṇyavartanī ṇpibatam somyām mādhu.]

☞ 7.24.4^a

☞ c: 1.92.18^b; d: 6.60.15^d

8.85.1^b (Kṛṣṇa Āṅgīrasa; to Aṇvins)

ṇá me hāvam nāsaty áṇvinā gáchataṁ yuvám,

mādhvaḥ sōmasya pītāye.

☞ 1.183.5^d

Note that 5.75.2^c = 8.8.1^c.—The pāda, rúdrā hiraṇyavartanī, 5.75.3^c, is a version of the more frequent dāsra hiraṇyavartanī; see under 1.92.18.

5.75.7^a: 1.22.1^b; 5.78.1^a, áṇvināv éhá gachatam.

5.75.7^b (Avasyu Ātreya; to Aṇvins)

ṇáṇvināv éhá gachatam nāsatyā mā ví venatam,

☞ 1.22.1^b

tīrāṇ cid aryayā pāri vartir yātam adabhyā ṇmādhvī māma ṇrutam hāvam.]

☞ refrain, 5.75.1^e–9^e

5.78.1^b (Saptavadhri Ātreya; to Aṇvins)

ṛcvināv ṇhā gachataṁ nāsatyā mā vī venatam,

1.22.1^b

ḥaṁsāv iva patatam ā sutān ūpa.

refrain, 5.78.1^c–3^c

For tirāṇ cid aryayā pāri see Oldenberg, Prol. p. 458, note; RV. Noten, p. 363 (where earlier literature is cited). It seems to me that we must adhere to Roth's early conjectural emendation *arya ā*. Cf. my remarks under 4.29.1^o.

5.75.9^d: 1.30.18^b, rātho dasrāv āmartyah.

5.76.3^b: 5.69.3^b, madhyāṁdina ūditā sūryasya.

5.76.4^c: 5.43.11^a, ā no divo brhataḥ pārvatād ā.

5.76.5 = 5.42.18 = 5.43.17 = 5.77.5.

5.77.5: see preceding item.

5.78.1^a: 1.22.1^b; 5.75.7ⁿ, ṛcvināv ṇhā gachatam.

5.78.1^b: 5.75.7^b, nāsatyā mā vī venatam.

5.78.1^c–3^c, ḥaṁsāv iva patatam ā sutān ūpa.

5.78.3^b: 8.38.4^a, juṣētham yajñam iṣṭāye; 5.72.3^b, juṣētām yajñam iṣṭāye.

[5.78.8^a, yāthā vāto yāthā vānam: 10.23.4^d, ūd id dhnoti vāto yāthā vānam.]

5.79.1^{de}–3^{de}, satyaṇravasi vāyyo sūjāte ācvasunṛte: 5.79.1^e–10^e, sūjāte ācvasunṛte.

5.79.3^b: see next item.

5.79.3^b, 9^a: 1.48.1^b, vy ūchā duhitar divaḥ; 5.79.2^b, vy āucho duhitar divaḥ.

5.79.6^a: 4.32.12^c, āiṣu dhā vīravad yācaḥ.

5.79.6^c, 7^c, yē no rūdhāṁsy āhrayā (7^c, ācvyā).

5.79.7^b: 4.55.9^a, ūṣo maghony ā vaha.

5.79.8^a (Satyaṇravasi Ātreya; to Uṣas)

utā no gomatīr iṣa ā vaha duhitar divaḥ,

sākām sūryasya raṇmibhiḥ, cukrāiḥ cōcadbhir arcibhiḥ, sūjāte ācvasunṛte.

c: 1.47.7^d; e: refrain, 5.79.1^e–10^e

8.5.9^a (Brahmātithi Kāṇva; to Aṇvins)

utā no gomatīr iṣa utā sātīr aharvida.

vī pathāḥ sātāye sitam.

9.62.24^a (Jamadagni Bhārgava; to Soma Pavamāna)

utā no gomatīr iṣo viṇvā arṣa pariṣṭūbhah,

grāṇāno jamādagninā.

3.62.18^a

Cf. the pāda, tvām no gomatīr iṣah, 8.23.29^b.

5.79.8^c: 1.47.7^d; 1.37.2^e; 8.101.2^d, sākām sūryasya raçmībhiḥ.

5.79.3^b, 9^a: 1.48.1^b, vy ūchā duhitar divaḥ; 5.79.2^b, vy āucho duhitar divaḥ.

5.80.4^c: 1.124.3^c, ṛtasya pānthām anv eti sādhu: 10.66.13^b, ṛtasya pānthām anv emi sādhuḃ.

5.80.4^d: 1.124.3^d, prajānatīva nā dīco mināti.

[5.80.6^b, yōseva bhadrá ní riñte āpsaḥ: 1.124.7^d, uṣā hasréva ní riñte āpsaḥ.]

5.80.6^c (Satyaçravasa Ātreya; to Uṣas)

eṣā pratiçé duhitā divó nñ yōseva bhadrá ní riñte āpsaḥ, 6^c cf. 1.124.7^d
vyūrṇvatí dāçūṣe vāryāñi pūnar jyōtir yuvatīḥ pūrvāthākāḥ.

6.50.8^d (Rjicvan Bhāradvāja; to Viçve Devāḥ; here Savitar)

ā no devāḥ savitā trāyamāno, hīraṇyapāñir yajató jagamyāt, 4^c cf. 6.50.8^a
yó dātravāñ uṣāso nā prātīkam vyūrṇuté dāçūṣe vāryāñi.

It would seem natural that the Uṣas-stanza, 5.80.6, is the original occasion of the repeated pāda, because the same goddess figures, 6.50.8, in a secondary comparison, so familiar as to verge upon proverb. Cf. the opening paragraphs of Part 2, chapter 4.—The cadence dāçūṣe vāryāñi also in 1.35.8^d; 1.163.13^d; MS. 1.5.4^c; 70.12; ApÇ. 6.17.10^c.

5.82.2^a, āsya hí svāyaçastaram: 5.17.2^a, āsya hí svāyaçastaraḥ.

5.82.2^c (Çyāvāçva Ātreya; to Savitar)

āsya hí svāyaçastaram, savitūḥ kác caná priyám, 6^c 5.17.2^a
ná minānti svarájjyam.

8.93.11^b (Sukakṣa Āṅgīrasa; to Indra)

yāsya te nū cid ādīcam ná minānti svarájjyam,
ná devó nádhrigur jānaḥ.

5.82.3^b (Çyāvāçva Ātreya; to Savitar)

sá hí rátnāni dāçūṣe suvāti savitā bhāgaḥ,
tām bhāgām citrām imahe.

7.66.4^c (Vasiṣṭha; to Ādityas)

īyād adyā sūra ūdité, 'nāgā mitró aryamá, 6^c 7.66.4^a
suvāti savitā bhāgaḥ.

The stanza 7.66.4 is less well knit than 5.82.3, suvāti having no object, but the construction continues tolerably in the next stanza, suprávir astu sá ksāyaḥ. Yet I have little doubt that suvāti savitā bhāgaḥ originated in connexion with rátnāni in 5.82.3. Cf. 4.55.10; 5.42.5; 7.15.12, in all of which savitā bhāgaḥ is implored to bestow goods or benefits.

5.82.6^a (Çyāvāçva Ātreya; to Savitar)

ánāgaso áditaye devásya savitūḥ savé,
vīçvā vāmāni dhīmahi.

8.22.18^d (Sobhari Kaṇva ; to Aṇvins)

suprāvargāṃ suvīryāṃ susthū vāryam ānādhṛṣṭāṃ rakṣasvinā,
asmīn ā vām āyāne vājīnivasu viçvā vāmāni dhīmaḥi.

8.103.5^d (Sobhari Kaṇva ; to Agni)

sá dṛlḥé cid abhi trṇatti vājam árvata ,sá dhatte áksiti çrávaḥ, 1.40.4^b
tvé devatrú sádá purúvaso viçvā vāmāni dhīmaḥi.

The word árvata in 8.103.5 seems to me to be hypermetric and glossal ; differently Arnold, VM., p. 315. Both form and sense of the stanza show it to be a late conglomerate.

5.83.1^b (Atri Bhāuma ; to Parjanya)

āchā vada tavāsaṃ gīrbhīr abhi stuhī parjanyaṃ nāmasā vivāsa,
kánikradad vṛsabhó jīrādānu réto dadhāty ōsadhīṣu gárbham.

8.96.12^b (Tiraçet Āṅgīrasa, or Dyutāna Māruti ; to Indra)

tád vividdhi yát ta índro jújoṣat stuhī suṣtutīm nāmasā vivāsa,
upa bhūṣa jaritar má ruvanyaḥ çrávāyā vícam kuvíd aṅgá védāt.

Prima facie 5.83.1 ought to be the original source of the pāda. See the opening paragraphs of Part 2, chapter 4.

5.83.5^d (Atri Bhāuma ; to Parjanya)

yāsyā vraté pṛthivī nānnamīti yāsyā vrate çaphāvaj jārbhurīti,
yāsyā vratá ōsadhīr viçvārūpāḥ sá naḥ parjanya máhi çarma yacha.

10.169.2^d (Çabara Kākṣivata ; to Gāvaḥ)

yāḥ sārūpā virūpā ékarūpā yūsām agnir īṣṭyā nāmāni véda,
yā āṅgīrasas tāpasehá cakrus tábhyāḥ parjanya máhi çarma yacha.

We may presume that 10.169.2^d echoes the fine Parjanya hymn. The relation of Parjanya to cattle is, of course, through the plants which they must eat to prosper ; see 5.83.4, 5, 10 ; 10.169.1.

[5.83.9^d, yát kíṃ ca pṛthivyām ādhi : 8.49.7^b ; 50(Val.2).7^b, yád vā pṛthivyām ādhi (8.50.7^b, divi).]

[5.85.3^c, téna viçvasya bhūvanasya rāja : 3.46.2^c ; 6.36.4^d, éko viçvasya, &c. ; 9.97.5^b, sómo viçvasya, &c. ; 10.168.2^d, asyā viçvasya, &c.]

[5.85.6^b, mahīm devāsyā nákir ā dadharṣa ; 6.7.5^b, mahāny agne nákir, &c.]

5.85.7^b, sákhāyaṃ vā sádām íd bhrátaraṃ vā : 1.185.8^b, sákhāyaṃ vā sádām íj jāspatīm vā.

[5.85.7^d, yát sīm āgaç cakrmá çīçráthas tát : 1.179.5^c ; 7.93.7^c, yát sīm āgaç cakrmá tát sú mṛlatu (7.93.7^c, mṛla).]

5.85.8^b (Atri Bhāuma ; to Varuṇa)

kitaváso yád riripúr ná dīvi yád vā ghā satyám utá yán ná vidmá,
sárvā tá ví sya çithiréva devádha te syāma varuṇa priyāsah.

10.139.5° (Viṣvāvasu Devagandharva ; to Viṣvāvasu)
 viṣvāvasur abhi tām no gr̥ṇātu divyó gándharvo rájaso vimānaḥ,
 yá ghā satyám utá yān ná vidmá dhíyo hinvánó dhíya in no avyāḥ.

For the possible relationship of 10.139.5 with an itihāsa in PB. 6.9.22, and its meaning, see Geldner, Ved. Stud. iii. 51, 54.

5.86.2° (Atri Bhāuma ; to Indrāgni)

yá p̥tānasu duṣṭārā yá vājesu ṇravāyyā,
 yá pāñca carṣaṇīr abhi indrāgnī tā havāmahe.

60° 1.21.3^b

7.15.2° (Vasiṣṭha Maitrāvaruṇi ; to Agni)

yáḥ pāñca carṣaṇīr abhi niṣasāda dāme-dame,
 kavīr gr̥hāpatir yūvā.

60° 1.12.6^b

9.101.9° (Nahusa Mānava ; to Pavamāna Soma)

yá ōjīṣṭhas tām ā bhara pāvamāna ṇravāyyam,
 yáḥ pāñca carṣaṇīr abhi rayīm yēna vānāmahāi.

Cf. also under 1.86.5.—See Muir, OST. i. 178.

5.86.2^d: 1.21.3^b; 6.60.14^d, indrāgnī tā havāmahe.

5.86.4^a: 5.66.3^a, tā vām eṣe ráthānām.

5.86.4^{b+c} (Atri Bhāuma ; to Indra and Agni)

tā vām eṣe ráthānām, indrāgnī havāmahe,
 pātī turāsya rádhaso vidvānsā gírvaṇastamā.

60° 5.66.3^a

6.60.5^b (Bharadvāja ; to Indra and Agni)

ugrá vighanínā mṛdhā indrāgnī havāmahe,
 tā no mṛlāta rd̥ḡe.

60° 1.17.1^c

6.44.5^b (Çam̐yu Bārhaspatya ; to Indra)

yām vardhāyantīḥ girāḥ pātīm turāsya rádhasaḥ,
 tām in nv āsya ródasi devī çuṣmanī saparyataḥ.

60° 6.44.5^d

Cf. indrāgnī tā havāmahe under 1.21.3^b.

5.86.6^{c+e} (Atri Bhāuma ; to Indra and Agni)

evēndrāgnibhyām āhavi havyām çūṣyām ghṛtām ná pūtām ādribhiḥ,
 tā sūriṣu ṇravó brhád rayīm gr̥ṇātsu didhṛtam iṣam gr̥ṇātsu didhṛtam.

8.12.4^b (Parvata Kāṇva ; to Indra)

imām stómam abhiṣṭaye ghṛtām ná pūtām adrivaḥ,
 yēnā nū sadyā ōjasā vavākṣitha.

8.13.12^b (Nārada Kāṇva ; to Indra)

indra çaviṣṭha satpate, rayīm gr̥ṇātsu dhārāya,
 ṇravāḥ sūribhyo am̐tām vasutvanām.

60° 8.13.12^a

60° 7.81.6^a

Ludwig, 748, translates 5.86.6 as follows: 'So ward Indra und Agni das havyam ausgerufen, kraftdarstellendes ghṛta, durch der steine [soma pressende] tätigkeit geheiligt, &c.' Grass-

mann: 'So wurde kräftiger Opferguss von Steinen, reiner Butter gleich, dem Indra, Agni ausgepresst, &c.' Grassmann takes *āhavi* in the sense of *āsavi*; in this way he is able to make *ādrībhiḥ* depend upon *āhavi*. But I do not believe that *āhavi* *ādrībhiḥ* go together, or that they mean 'was pressed by the stones'. Ludwig ignores the comparison in *nā*, and separates the expression *ghṛtām nā pūtām* *ādrībhiḥ* which on its face would seem to mean 'like ghee purified by the *ādri*'. But what part the *ādri* may have played in purifying ghee escapes my knowledge. Soma is *pāripūto* *ādrībhiḥ* in 1.135.2, but not ghee. The parallel of 8.12.4 may help to clear the difficulty: '(Receive) this song of praise, purified like ghee, O thou whose is the press-stone, that thou mayest help; that (song of praise) by which now at once thou hast waxed in strength.' See 6.10.2, *ghṛtām nā cūci matāyaḥ pavante* 'like pure ghee the prayers flow purified'. The expression *ghṛtām nā pūtām* (*sūpūtām*), in comparisons, also 3.2.1; 4.10.6; 5.12.1. This suggests the following translation for 5.86.6^{ab}: 'Thus for Indra and Agni a solid offering was offered—like purified ghee—accompanied by the (pressing of soma) by the press-stones.' This preserves the parallelism between the two *pādas* without interfering with the natural construction of either.

Oldenberg, RV. Noten, p. 368, is also struck by the difficulty of *ādrībhiḥ* in 5.86.6, and, like myself, doubts whether ghee was ever purified by press-stones. Whatever may be the true sense of 5.86.6^b we may be pretty sure that its author had in mind the previously existing expression *ghṛtām nā pūtām* *ādrivah*.

5.87.2^d (Evayāmarut Ātreya; to Maruts)

prā yé jatā mahinā yé ca nū svayām prā vidmāna bruvāta evayāmarut,
krātva tād vo maruto nādhīṣe cāvo dānā mahnā tād eṣām ādhṛṣṭāso nādrayaḥ.

8.20.14^d (Sobhari Kāṇva; to Maruts)

tān vandasva marūtas tān ūpa stuhi teṣām hī dhūnīnām.
arāṇām nā caramās tād eṣām dānā mahnā tād eṣām.

We may render 5.87.2: 'They who are born with might, and who now themselves manifest themselves with wisdom (or, by wise works)—evayāmarut; that might of yours, (coupled) with skill, O Maruts, is not to be assailed;—that (strength) of theirs coupled with liberality and greatness.' I agree with Grassmann; Lanman, JAOS. x. 533; Johansson, Bezz. Beitr. xx. 89, note; and Oldenberg, ZDMG. lxiii. 290, in regarding *dānā* as instrumental (probably of *dāmān*). As regards 8.20.14 Grassmann seems to me on the right track: 'Verehre, preise diese Maruts; denn sie sind laut rauschend Rades Speichen gleich, von denen keine je die letzte ist, so sind auch sie an Gaben und an Macht.' Yet in this rendering *nā* in *arāṇām nā caramās* does double service, once as 'gleich' and once as 'keine'. Accordingly I would modify Grassmann, 'Praise, laud these Maruts! For among these impetuous gods (there is) no last spoke; that (strength), sāhas, supplied from the preceding stanza) is theirs, that (strength) with liberality and greatness is theirs.' That is to say, the impetuous Maruts rush on continuously like the spokes of the rolling wheel none of which is last. Differently, Ludwig, 702; Neueste Arbeiten, p. 41; Max Müller, SBE. xxxii. 401; Pischel, Ved. Stud. i. 101. The interpretation of 8.20.14 being after all not quite certain, we can do no more than suspect that its last, rather loosely attached *pāda*, is added secondarily, the author being reminded of it by the ending *tād eṣām* in the penultimate *pāda*.

5.87.5^c (Evayāmarut Ātreya; to Maruts)

svanó nā vó 'mavān rejayad vīṣā tveśó yayis taviṣā evayāmarut,
yénā sālanta rājāta svārociṣa sthūraçmāno hiranyāyāḥ svāyudhāsa iṣmīṇaḥ.

7.56.11^a (Vasiṣṭha; to Maruts)

svāyudhāsa iṣmīṇaḥ sunīṣkā utā svayām tanvāḥ cūmbhamānāḥ.

The hieratic word *iṣmīn* occurs, as far as I know, only four times, all in the Rig-Veda. Yaska deals with the word in Nirukta 4.16, to no purpose. All Western authorities, as far as I know,

of them, derive the word from the root *iṣ* 'impel', or from the noun *iṣ* 'strength', and translate by something like 'hasting', 'driving', or 'forceful'. Under such construction *iṣmīṇaḥ* in 7.56.11 is badly coordinated with its surroundings, because it is preceded and followed by words designating the war-like or personal equipment of the Maruts. I think it can be made plain that the word is shortened from **iṣu-min* 'armed with arrows', that, therefore, it is a perfect equivalent of *iṣumant*. For the omission of *u* before *m* I may simply refer to Wackernagel, *Altindische Grammatik*, i. p. 59, with the additional remark that the loss of *u* before *m* seems therefore to be organic, just as is the loss of *u* before *v*.

In RV. 5.52.16 the crested Maruts are said to call upon their father Rudra, *ādhā pitāraṃ iṣmīṇaṃ rudrāṃ vocanta cikvasaḥ*. The translation 'stormy' suits Rudra of course; still better, however, is 'armed with arrows'; see *rudrāya kṣiprēṣave* 'for Rudra who has swift arrows' in RV. 7.46.1; *rudrāḥ sviṣūḥ* 'Rudra who has strong arrows' in RV. 5.42.11. In the *Çatarudriya* sections of the *Yajur-Vedas* we have *namas tigmeṣave*, and *namas tikṣṇeṣave*, both, of course, referring to Rudra; see my *Vedic Concordance* in that order. In AV. 1.19.3 we have *rudrāḥ çaravyāyātān amitrān vi vidhyatu*, 'May Rudra with a volley of arrows hit our enemies'; cf. also RV. 10.125.6; AV. 15.5.5. Rudra's missile (*rudrāṣya hetih*) is dreaded in every book of the literature. A typical expression is, *rudrāṣya hetih pāri vo vṛnaktu*, TS. 1.1.1.1, et al. (see *Concordance*). Rudra is really the typical archer (*āstar*) of the Veda, AV. 6.93.1; RV. 10.64.8. The archer is described as *iṣumant*, of course, RV. 2.42.2; cf. AV. 20.127.6. The equation *iṣmin* = *iṣumant* follows automatically.

Otherwise *iṣmin* is an attribute of the Maruts. They are described as *svāyudhāsa iṣmīṇaḥ*, 'having strong weapons and armed with arrows', in RV. 5.87.5; 7.56.11; as *vāçimanta iṣmīṇaḥ*, 'armed with axes and arrows', in 1.87.6. But in 5.57.2 they are *vāçimanta rṣṭimānto* . . . *sudhānvāna iṣumantaḥ*, 'armed with axes, spears, bows, and arrows',¹ and so again *iṣmin* = *iṣumant*. Cf. also RV. 5.53.4 (*dhānvasu* by the side of *vāçīṣu*); 8.20.4, 12. It is scarcely necessary to say that *iṣmīṇaḥ* and *iṣumantaḥ* are metrical doublets, and that of the two *iṣmīṇaḥ* is the secondary formation, as, e.g. *ojasvin* : *ojasvant*; *bhrājasvin* : *bhrājasvant*.² Stems in *-vin* and *-min* are primarily and in the main *-vant* and *-mant* stems modulated as *-in* stems.

Of the two forms of the repeated *pāda* that in 5.87.5 is apparently primary, *sunīṣkāḥ* being added from some such connexion as 4.37.4^b.—The word *sthāraçmāno* in 5.87.5 (for which, last. Oldenberg, RV. Noten, p. 369) suggests *sthira* 'with firm reins'; perhaps with a kind of haplology from *sth(ir)āraçmānaḥ* (cf. 6.67.1). I do not think that *tiṣṭhanti raçmānaḥ* would mean anything in Sanskrit.—For 5.87.5 cf. Geldner, *Ved. Stud.* iii. 32.

¹ Cf. in the *Çatarudriya*, *nama iṣumadbhyo dhanvāyibhyaḥ* (or, *dhanvāvibhyaḥ*) *ca*; see *Concordance*.

² See *Concordance*, under *indrāujasvinn*, and *sūrya bhrājiṣṭha*.

REPEATED PASSAGES BELONGING TO BOOK VI

[6.1.2^a, ádhā hótā ny āsīdo yājñyān: 5.1.5^d, 6^a; 6.1.6^b; 10.52.2^b, all closely similar pādas; see under 5.1.5^d.]

6.1.4^c: 1.72.3^c, nūmāni cid dadhire yājñīyāni.

[6.1.6^b: see under 6.1.2^a.]

6.1.8^a, viçām kavīm viçpātīm çāçvatīnām: 3.2.10^a, viçām kavīm viçpātīm mánuṣṭr īṣaḥ; 5.4.3^a, viçām kavīm viçpātīm mánuṣṭhām.

6.1.9^b (Bharadvāja Bārhaspatya; to Agni)

só agna ije çaçamé ca mārto yás ta ánaṭ samídḥā havyádātīm,
yá áhutīm pári védā námobhir viçvót sá vāmá dadhate tvótāḥ.

10.122.3^d (Citramahas Vasiṣṭha; to Agni)

saptá dhāmāni pariyānn āmartyo dāçad dāçuṣe sukṛte māmahasva,
suvīreṇa rayiṇagne svābhūvā yás ta ánaṭ samídḥā táṁ juṣasva.

For 6.1.9^c cf. 1.31.5^c, yá áhutīm pári védā vāsatkṛtīm.

[6.1.10^b, námobhir agne samídhotā havyáñh: 7.63.5^d, námobhir mitrávaruṇotā havyáñh.]

6.1.10^c (Bharadvāja Bārhaspatya; to Agni)

asmá u te máhi mahé vidhema námobhir agne samídhotā havyáñh, ~~cf.~~ cf. 6.1.10^b
védí sūno sahaso gīrbhír uktháir á te bhadráñhīn sumatáu yatema.

6.13.4^a (The same)

yás te sūno sahaso gīrbhír uktháir yājñáir mārto níçitīm vedyánaṭ,
viçvān sá deva prāti vāram agne dhatté dhānyam pátyate vasavyáñh.

Ludwig, *Der Rig-Veda*, vi. 94^a, emends vedyánaṭ (Pndap. vedyā ānaṭ) to vedyánaṭ = vedyā ānaṭ. Previously in his Translation, 379, he rendered 6.13.4^{ab}, 'der, o sohn der kraft, mit liedern und ukthas, mit offer am altare deine scharfe zu stande gebracht hat'. His emendation seems to me to be correct, his rendering on the road to correctness. Both védí in 6.1.10 and emended vedyā in 6.13.4 are instrumentals, 'by means of the védí (altar)'. The words are coordinate with all the instrumentals (samidhā, &c.; gīrbhīḥ, &c.) in the two stanzas. Translate 6.1.10^{cd}, 'by means of the altar, O son of strength, by means of our songs and hymns of praise, may we thy kindly favour attain!' Translate 6.13.4^{ab}, 'the mortal that hath effected thy awakening, O son of strength (Agni), by means of songs, hymns of praise, sacrifice, and the altar'. Differently as regards vedyánaṭ, but without regard to the parallel, Roth, *ZDMG.* xlviii. 679; Geldner, *Ved. Stud.* ii. 182. Cf. also Oldenberg, *RV. Noten*, I. 375.

6.1.11^a (Bharadvāja Bārhaspatya ; to Agni)

á yás tatántha ródasī ví bhāsā črāvobhiḥ ca čravasyās tárutraḥ,
brhádgbhir vājai stháviregbhir asmé revádbhir agne vitarám ví bhāhi.

6.4.6^b (The same)

á súryo ná bhānumádbhir arkáir ágne tatántha ródasī ví bhāsā,
citró nayat pári támānsy aktāḥ čociṣā pátmann auçijó ná díyan.

6.1.12^{c+d} (Bharadvāja Bārhaspatya ; to Agni)

nrvād vaso sádām íd dhehy asmé bhūri tokāya tánayāya paçvāḥ,
pūrvír iṣo brhatír áréaghā asmé bhadrá sāuçravasāni santu.

9.87.9^c (Uçanas Kāvya ; to Pavamāna Soma)

utā sma rāçim pári yāsi gónām índreṇa soma sarátham punānāḥ,
pūrvír iṣo brhatír jiradāno çikṣā çacivas táva tū upaṣṭút.

6.74.2^d (Bharadvāja ; to Soma and Rudra)

sómārudrá ví vrhataṁ viṣuçim ámivā yā no gáyam ávivéça,
aré bādhetām nirṛtim parácáir, asmé bhadrá sāuçravasāni santu.

6.1.24.9^c

For 9.87.9^d cf. the pádas beginning with çikṣā çacivas under 1.62.12.

6.2.9^b : 5.9.4^d, ágne paçúr ná yāvase.

6.2.10^a : 4.9.5^a, véši hy ádhvartiyatām.

6.2.11 = 6.14.6 (Bharadvāja Bārhaspatya ; to Agni)

áchā no mitramaho deva devān ágne vocaḥ sumatīm ródasyoḥ,
vihí svastīm suçitīm divó nṛṇ dvíṣo ánhānsi duritá tarema tá tarema
távavasā tarema.

6.15.15^e (Vitahavya Āngirasa, or Bharadvāja ; to Agni)

abhi práyānsi súdhitāni hí khyó, ní tvā dadhita ródasī yájadhyāi,

6.1.15.15^a

ávā no maghavan vājasātāv ágne viçvāni duritá tarema tá tarema tává-
vasā tarema.

6.4.8^d : 2.20.5^d, ácnasya cic çiçnathat pūrvyāni.

6.4.6^b : ágne tatántha ródasī ví bhāsā : 6.1.11^a, á yás tatántha ródasī ví bhāsā.

6.4.8^d ; 10.7^b ; 12.6^d ; 13.6^d ; 17.15^d ; 24.10^d, mādema çatāhimāḥ suvírāḥ.

6.5.1^b (Bharadvāja Bārhaspatya ; to Agni)

huvé vaḥ sūnúm sáhaso yúvānam ádroghavācam matígbhir yáviṣṭham,
yá ínvati dráviṇāni prácetā viçvāvarāni puruváro adhrúk.

6.22.2^d (Bharadvāja ; to Indra)

tām u naḥ pūrve pitāro nāvagvāḥ sapta vípraso abhi vājāyantaḥ,
nakṣaddābhām tāturiṁ parvateṣṭhām ádroghavācam matibhiḥ çavi-
ṣṭham.

Translate 6.5.1, 'I call for you the son of might, the youth ; him whose word is not false, the youngest (I call) with prayers, &c.' The modulation of the repeated pāda is interesting : yāvīṣṭham for Agni (see Macdonell, Vedic Mythology, p. 91) ; çaviṣṭham for Indra. Çavasī is Indra's mother ; see the author in ZDMG. xlviii. 548, and cf. çaviṣṭha in Grassmann's Lexicon. The word ádroghavācam does not determine the prior place of the repeated pāda. Though Indra is depicted in the Brāhmaṇas as a good deal of a liar, still in the Rig-Veda this epithet is assigned not only to him (as a sort of *lucus a non lucendo*, but also to Agni ; see Bergaigne, iii. 181, 187. On the other hand the repetition of the line settles definitely the meaning and government of matibhiḥ Ludwig, 546, takes matibhiḥ çaviṣṭham in 6.22.2^d together in the sense of 'gedankenstärksten'. This is disproved by the parallel words matibhir yāvīṣṭham in 6.5.1^b. This cannot mean 'gedankenjüngster'. Translate 6.22.2, 'Him our Fathers of yore . . . (have called) with their prayers, him whose word is not false, the strongest.' Cf. Grassmann, i. 253.

[6.5.5^a, yās te yajñēna samidhā ya ukthāiḥ : 4.4.7^b, yās tvā nityena haviṣā yā ukthāiḥ.]

[6.6.7^c, candrām rayiṁ puruvīraṁ bṛhāntam : 4.44.6^a, nū no rayiṁ, &c.]

[6.7.5^b, mahāny agne nākir ā dadharṣa : 5.85.6^b, mahīn devāsya nākir, &c.]

6.7.7^a, vi yó rájānsy amimta sukrātuḥ : 1.160.4^c, vi yó mamé rájasi sukratūyāyā.

Cf. 6.8.2^c.

[6.7.7^b, vaiçvānaró vi divó rocanā kavīḥ : 9.85.9^b, árūrucad vi divó, &c.]

6.8.2^a : 1.143.2^a, sá jáyamānaḥ paramé vyòmani ; 7.5.7^a, . . . vyòman.

[6.8.2^c : vy àntāriksam amimta sukrātuḥ : 6.7.7^a, vi yó rájānsi amimta sukrātuḥ.]

6.8.6^a, asmákam agne maghāvatsu dhārāya : 1.140.10^a. asmákam agne maghāvatsu dīdhi.

[6.8.7^{a,b}, ádabdhebbhis táva gopábhīr iṣṭe `smákam páhi trīṣadhasṭha sūrīn : 1.143.8^c, ádabdhebbhir ádpītebbhir iṣṭe `nimīṣadbbhiḥ pári páhi no jāḥ.]

6.10.1^d : 7.17.4^a, svadhvará karati jātavedāḥ ; 3.6.6^d ; 7.17.3^b, svadhvará kṛṇuhi jātavedāḥ.

[6.10.6^d, ávir vājasya gādhyasya sātāu : 6.26.2^b, mahó vājasya, &c.]

[6.11.5^a, vṛñjé ha yán námasā barhīr agnāu : 7.2.4^b, prá vṛñjate námasā, &c.]

[6.11.6^b, devébbhir agne agnībbhir idhānāḥ : 6.12.6^b, víçvebbhir agne, &c.]

6.12.4^b (Bharadvāja Bārhaspatya; to Agni)

sāsmākebhīr etārī nā cūṣāir agnī ṣṭave dāma ā jātāvedāḥ,
drvāno vanvān krātva nārvosrah pitēva jārayāyī yajñāḥ.

7.12.2^b (Vasiṣṭha Maitravaruṇi; to Agni)

sā mahnā viçvā duritāni sāhvān agnī ṣṭave dāma ā jātāvedāḥ,
sā no rakṣiṣad duritād avadyād asmān grṇatā utā no maghōnāḥ.

For 6.12.4^{ab} cf. 5.41.10^c. grṇitē agnīr etārī nā cūṣāḥ; for sundry points in the same stanza, Neisser, Bezz. Beitr. xiii. 293; xx. 39; Oldenberg, Prol. 464; RV. Noten, I. 374.

[**6.12.6^b**, viçvebhīr agne agnībhīr idhānāḥ; 6.11.6^b, devēbhīr agne. &c.]

6.13.4^a, yās te sūno sahaso gīrbhīr ukthāḥ; 6.1.10^c, vēdī sūno, &c.

6.14.2^c, agnīm hótāram ṇate: 1.128.8^a, agnīm hótāram ṇate vāsudhitim; 5.1.7^b,
agnīm hótāram ṇate nāmobhiḥ.

Cf. 3.20.2^b, āgne hótāram ṇate; 8.43.20^c, vāhniḥ hótāram ṇate.

6.14.6 = 6.2.11.

6.14.6^c = 6.2.11^e; 6.15.15^e, tā tarema tāvāvasā tarema.

6.15.3^{b+e} (Vitahavya Āṅgīrasa, or Bharadvāja; to Agni)

sā tvām dākṣasyāvṛkō vrdhō bhur aryāḥ párasyaántarasya tārūṣaḥ,
rāyāḥ sūno sahaso mārtyeṣv ā chardīr yacha vitāhavyāya saprātho bharád-
vājāya saprāthaḥ.

10.115.5^b (Upastuta Varṣṭihavya; to Agni)

sā id agnīḥ káṇvatamaḥ káṇvasakhāryāḥ párasyaántarasya tārūṣaḥ,
agnīḥ pātu grṇatō agnīḥ sūrīn agnīr dadātu tēṣām āvo naḥ.

6.16.33^a (Bharadvāja; to Agni)

bharád-vājāya saprāthaḥ çarma yacha sahantya,
āgne vāreṇyaḥ vāsu.

I have indicated previously (under 1.48.15) what I regard as the explanation of the enigmatic r of chardis. In the period of the composition of the hymns the word could only have been chadis. The metre of the verses points to chadis, instead of chardis, in all critical positions: 1.48.15; 8.9.1; 18.21; 27.4; 67.6; 71.14. Grassmann (as after him others) outlines the problem very neatly in his Lexicon, s. v.: 'chardis, wofür wahrscheinlich überall chadis zu lesen ist, da sämtliche metrisch entscheidenden Stellen die Kürze der ersten Silbe fordern und keine deren Länge begünstigt. Das r scheint in die spätere Redaction durch Missverständniss hineingedrungen.' For other discussions see Oldenberg, ZDMG. lv. 312, and the literature there cited.

What, now, is the nature of this 'misunderstanding', and is it really such? Grassmann's statement is very well as soon as we substitute for misunderstanding the linguistic term 'contamination'. The poets of the Rig-Veda knew only the word chadis 'cover'. Like other words of this semantic class the word meant both 'cover' (in the physical sense) and 'protection'; cf., e.g., vārma, 'armour', and 'protection'. In the more concrete sense of 'cover' chadis occurs in RV. 10.85.10, and it endures in the sense of 'cover', 'roof', in later times; e.g. AV. 3.7.3, down to Kathāsaritsāgara 2.49. In the abstract sense of 'protection' the

word blended with, or was contaminated by *čarma* 'protection', taking its *r* from that word. Again in that form the word endures clear through to Pāli *chadī* (Childers' Lexicon), and *Māhārāṣṭrī* *Prākṛit chaddī* (Jacobi, *Erzählungen*, p. 76, l. 32). The contamination obviously took place in the time that passed between Rig-Veda composition and Rig-Veda redaction. At the time of the redaction the word for 'protection' had so definitively assumed the form *chardis* that the diaskeuasts had to substitute it for the poets' *chadis*, metre *contradicente*. The old word *chadis* had completely sloughed that meaning.

That all this is indeed so, is rendered probable by the intimate and persistent synonymy of *čarma* and *chardis*. Thus the line, RV. 7.52.2^b, *čarma tokāya tānāyāya gopāh*, is echoed in the formula, *chardis tokāya tanayāya yacha*, TB. 1.1.7.1; ApÇ. 5.12.1. In RV. 1.11.4.5^d both words occur together, *čarma vārma chardir asmābhyam yaṁsat*. Almost every qualifying expression that is used with *čarma* is also used with *chardis*; e.g. *trivārūtha* 'offering threefold safety', or, *varūthyā*, 'offering safety'; or *vārūtha* by the side of each:

{ *čarma no yaṁsan trivārūtham*, 10.66.5
 { *savitā čarma yachatv asmē trivārūtham*, 4.53.6
 { *sā naḥ čarma trivārūtham vi yaṁsat*, 8.42.2
 { *čarmanū nas trivārūthena pāhi*, 5.4.8
trivārūtham maruto yanta naḥ chardih, 8.18.21

Cf. also MS. 2.8.7^d: 111.4; KS. 17.6; TA. 2.5.2.

{ *čarma . . . varūthyām tād asmāsu vi yantana*, 8.47.10
 { *bhāspātih čarma . . . no yamad varūthyām*, 5.46.5
chardir yād vām varūthyām, 6.67.2

{ *bhāvā vārūtham . . . maghāvadbhyaḥ čarma*, 1.58.9
 { *čarma no yantam āmavad vārūtham*, 4.55.4
 { *āchidram čarma yachata . . . vārūtham*, 8.27.9
yād vaḥ . . . vārūtham āsti yāc chardih, 8.67.6

Or again, adjectives for 'broad' go with both nouns: *urū*, *prthū*, and especially *sapṛāthaḥ*:

{ *yāchā naḥ čarma sapṛāthaḥ*, 1.22.15
 { *sapṛāthaḥ čarma yacha suhantya*, 6.16.33
 { *chardir yacha vitāhavyāya sapṛāthaḥ*, 6.15.3
 { *sapṛāthaḥ chardir yantam ādābhyam*, 8.5.12

urv asmā āditih čarma yaṁsat, 4.25.5
prā no yachatād avṛkām prthū chardih, 1.48.15
 { *prāsmāi yachatam avṛkām prthū chardih*, 8.9.1.

As regards other adjectives, or other related connexions, the following pairs or groups speak for themselves:

durādhaṣam grṇatē čarma yaṁsat, 6.49.7
ādhr̥ṣtam chardir yād vām, 6.67.2

bhāvā . . . maghavan maghāvadbhyaḥ čarma, 1.58.9
chardir yacha maghāvadbhyaḥ ca māhyaṁ ca, 6.46.9 (of. 7.74.5; 8.5.12)

čarma tokāya tānāyāya gopāh, 7.52.2
ādāh smā yacha tanvē tāne ca chardih, 6.46.12.

On the character and frequency of lexical contaminations see the author, *American Journal of Philology*, xvi. 410.

6.15.6^d, 6^e, *devō devēṣu vānate hī vāryam* (6^e, no *dūvaḥ*).

6.15.7^c (*Vitahavya Āṅgīrasa*, or *Bharadvāja*; to *Agni*)

samidham agnīm samīdha girī gr̥ṇe čūcim pavakām purō adhvarē dhruvām, viprām hōtāram puruvāram adrūham kavīm sumnāir imāhe jātāvedasam.

8.44.10^a (Virūpa Āṅgīrasa ; to Agni)

vīpraṁ hótāraṁ adrúhaṁ dhūmaketuṁ vibhāvasuṁ,
yajñānaṁ ketuṁ imahe.

6.15.12 (Vītahavya Āṅgīrasa, or Bharadvāja ; to Agni) =

7.4.9 (Vasiṣṭha Maitrāvaruṇi ; to Agni)

tvām agne vanuṣyató nī páhi tvām u naḥ sahasāvann avadyāt,
sām tvā dhvasmanvād abhy ètu páthaḥ sām rayi sprhayāyyaḥ sahasrí.

Cf. Oldenberg, ZDMG. liv. 606 ; RV. Noten, I. 376.

6.15.15^a (Vītahavya Āṅgīrasa, or Bharadvāja ; to Agni)

abhi práyāṁsi súdhitāni hi khyó nī tvā dadhita ródasi yājadhyai,
ávā no maghavan vājasātāv agne víçvāni duritā tarema t̥tā tarema távāvasā
tarema. 6.2.11^e

10.53.2^b (Devāḥ ; to Agni)

ārādhi hótā niśāda yājñyān abhi práyāṁsi súdhitāni hí khyāt,
yājāmahai yajñīyān hanta devān īlāmahā ídyaṁ ájyena.

See under 1.13.5.4 for two very similar pādas

6.15.15^e: 6.2.11^e = 6.14.6^e, t̥tā tarema távāvasā tarema.

6.16.2^c: 5.26.1^c ; 8.102.16^c, á devān vakṣi yākṣi ca.

6.16.5^b, dívodāsāya sunvaté: 4.30.20^c, dívodāsāya daçuṣe ; 6.31.4^d, dívodāsāya
sunvaté sutakre.

[6.16.7^a, tvām agne svādhyāḥ : 8.19.17^a ; 43.30^a, té ghéd agne svādhyāḥ.]

6.16.7^c: 1.15.7^c ; 5.21.3^d, yajñēsu devām īlate.

6.16.9^a: 1.14.11^a, tvām hótā mánurhitaḥ.

6.16.9^b (Bharadvāja ; to Agni)

t̥tvām hótā mánurhito váhnir āsá viduṣṭaraḥ,
agne yākṣi divó víçāḥ.

6.1.14.11^a

7.16.9^b (Vasiṣṭha Maitrāvaruṇi ; to Agni)

sā mandráya ca jihváya váhnir āsá viduṣṭaraḥ,
agne rayīm maghāvadbhyo na á vaha havyádātīm ca sūdaya.

6.16.10^a, ágna á yāhi vītāye: 5.51.5^a, váyav á yāhi vītāye.

6.16.15^c, dhanamjayaṁ rāṇe-rāṇe: 1.74.3^c, dhanamjayó rāṇe-rāṇe.

[6.16.20^a, sá hí víçvāti párthivā: 6.45.20^c, sá hí víçvāni párthivā.]

6.16.22^b: 5.52.4^b, stómaṁ yajñāṁ ca dhṛṣṇuyā.

6.16.24^b : 1.14.3^c, adityān mārutaṁ gaṇām.

[**6.16.28^a**, agnīś tigména çocīśā : ágne tigména, &c. ; see under 1.12.12.]

6.16.29^b : 1.78.1^b ; 6.16.36^b ; 8.43.2^b, jātavedo vícarṣaṇe.

6.16.29^c (Bharadvāja ; to Agni)

suvíraṁ rayīm á bhara jātavedo vícarṣaṇe,
jahí rákṣāṁsi sukrato.

1.78.1^b

9.63.28^c (Nidhruvi Kāçyapa ; to Soma Pavamāna)

punānāḥ soma dhūrayé₂ndo víçvā ápa sridhaḥ,
jahí rákṣāṁsi sukrato.

9.63.28^a

6.16.30^{ab} (Bharadvāja ; to Agni)

tvám naḥ páhy áñhaso jātavedo aghāyatáh,
rákṣā ño brahmaṇas kave.

7.15.15^{ab} (Vasiṣṭha Maitrāvaruṇi ; to Agni)

tvám naḥ páhy áñhaso dóṣāvastar aghāyatáh,
divā náktam adābhya.

6.16.33^a : 6.15.3^c, bharadvājāya sapráthaḥ.

6.16.35^c (Bharadvāja ; to Agni)

gárbhe mātūḥ pitūṣ pitá vididyutāno aksāre,
sídann ṛtásya yónim á.

9.32.4^c (Çyāvāçva Ātreya ; to Soma Pavamāna)

ubhé somāvacúkaçan mrgó na taktó arhasi,
sídann ṛtásya yónim á.

9.64.11^c (Kāçyapa Mārīca ; to Soma Pavamāna)

urmír yas te pavítira ū devāvīḥ paryákṣarat,
sídann ṛtásya yónim á.

Cf. ṛtásya yónim āsādam, under 3.62.13^c.

6.16.36^b : 1.78.1^b ; 6.16.29^b ; 8.43.2^b, jātavedo vícarṣaṇe.

6.16.40^c : 5.9.3^d, viçám agnīm svadhvarám.

6.16.44^b, abhí prāyāṁsi vitāye : 1.135.4^b, abhí prāyāṁsi súdhitāni vitāye.

6.16.44^c : 1.14.6^c, á devān sómapptaye.

6.16.46^c : 4.3.1^b, hótaraṁ satyayājāṁ ródasyoḥ.

6.16.46^d, uttānāhasto nāmasí vivāset : 3.14.5^b, uttānāhastā nāmasopasādya ;
10.79.2^d, uttānāhastā nāmasādhi vikṣū.

[6.16.47 : 10.9.1.14. The stanzas are closely related : see note to 5.6.5.]

6.16.47^a : 5.6.5^a, ā te agna ṛcā haviḥ.

6.18.2^a (Bharadvāja ; to Indra)

sá yudhmáh sátvā khajakṣt samádvā tuvimirakṣó nadanumán̄ñ ṛjīśī,
brhādrenuṣ cṛyāvano mānuṣñām ékaḥ kṛṣṇínām abhavat saháva.

7.20.3^a (Vasiṣṭha ; to Indra)

yudhmó anarvā khajakṣt samádvā cūrah satraśád januṣem āśāḥhah,
[vy āsa indrah pñtanāḥ svója] ádhā viçvam çatruyántam jaghana.

7.20.3^c

Cf. 8.1.7^c : all old formulas describing Indra's fighting qualities ; they offer no basis for chronological discrimination.

[6.18.12^c, náśya çátrur ná pratimānam asti : 4.18.4^c, nahí nv āśya pratimānam
ásti.]

6.19.1^d (Bharadvāja ; to Indra)

mahán indro nṛvād ā carṣaniprā utā dvibārḥā amināḥ sáhobhiḥ,
asmadryāg vāvḍhe viryāyorūḥ pṛthūḥ súkṛtaḥ kartṛbhir bhūt.

7.62.1^d (Vasiṣṭha ; to Sūrya)

ut sūryo brhād arcīṣy aṣret purú viçvā jānima mānuṣñām,
samó divā dadṛçe rōcamānāḥ krátvā kṛtāḥ súkṛtaḥ kartṛbhir bhūt.

Ludwig, 543, renders 6.19.1^d, 'weiten raum erfüllend war er günstig gestimmt von den dienstverrichtenden priestern'. But 7.62.1^d exhibits quite a different sense. Here Ludwig, 113, quite correctly, 'mit einsicht geschaffen ward er wolbeschaffen gemacht von denen die ihn schufen'. Therefore 6.19.1^d means 'wide and broad was he, well fashioned by the creators'. Cf. Grassmann, i. 249, and 350.

6.19.2^b : 3.32.7^b, brhāntam ṛṣvām ajāram yúvānam ; 6.49.10^c . . . ajāram suṣum-
nām.

6.19.3^b : 3.54.22^b ; 5.4.2^d, asmadryāk sām mimihi çrāvāñsi.

6.19.5^d, samudré ná síndhavo yádamānāḥ : 3.36.7^a, samudréna síndhavo, &c.

[6.19.7^c, yéna tokásya tánayasya sātáu : 4.24.3^d ; 7.82.9^d, náras tokásya tánayasya
sātáu (7.82.9^d, sātīṣu).]

6.19.8^{b+c} (Bharadvāja ; to Indra)

ā no bhara vṛṣaṇam çuṣmam indra dhanaspñtam çūçuvāñsam sudákṣam,
yéna váñsāma pñtanāsu çátrūn tāvotibhir utā jāminr ajāmin.

10.47.4^b (Saptagu Āngirasa ; to Indra Vaikuṇṭha)

sanádvajāṁ vipravīraṁ tārutram dhanaspñtam çūçuvāñsam sudákṣam,
dasyuhānam pūrbhīdam indra satyām [asmábhyam citram vṛṣaṇam
rayīm dāḥ.]

refrain, 10.47.1^{d-8d}

8.60.12^a (Bhargha Prāgātha; to Agni)

yéna váñśāma pñtanāsu çārdhataś tāranto aryā ādīçah,
sá tvām no vardha prāyasā çacivaso jinvā dhiyo vasuvidah.

We may render 6.19.8: 'Bring to us thy fiery strength, O Indra, that conquereth (for us) wealth, is strong, and full of power, by which with thy helps we shall conquer in battle the enemy that is of our kin and the enemy that is not of our kin.' The second pāda occurs again in a litany each of whose stanzas ends with the refrain, *asmābhyam citrām vñśanam rayīm dāh* (10.47.1^d-8^d); the rignarole nature of this hymn prepares for the conclusion that the expression, *dhanaspñtam çūçuvāñśam sudākṣam*, was composed to qualify *çūsmam* in 6.19.8, and not *rayīm* in the refrain at 10.47.4: *rayīm dhanaspñtam* is rank tautology. The epithets *dasyuhānam pūrbhīdam* are also epithets which really fit something else than *rayīm* (cf. Hillebrandt, *Ved. Myth.* iii. 270, note 2).—For 6.19.8^c, &c., cf. 9.90.3^d, *śūālhaḥ sāhvān pñtanāsu çātrūn*; for the refrain 10.47.1^d-8^d, cf. *Vedic Concordance*, under *asmābhyam citram*.

6.19.9^d (Bharadvāja; to Indra)

ā te çūsmo vñśabhā etu paçād ōttarād adharād ā purāstāt.

ā viçvāto abhī sām etv arvān indra dyumnām svārvad dhehy asmé.

6.35.2^d (Nara Bhāradvāja; to Indra)

kārhi svit tād indra yān nñbhīr nñn virāir virān niñāyāse jāyājñ.

tridhātu gū ādhi jāyāsi goṣv indra dyumnām svārvad dhehy asmé.

6.19.11 = 3.47.5.

6.20.5^a: 4.28.2^d, mahó druho āpa viçvāyu dhāyi.6.20.6^b: 5.30.8^b, çiro dāsāsya námucer mathāyān.6.20.10^c: 1.174.2^b, saptā yāt pūrah çarma çāradīr dārt.

6.20.12 = 1.174.9.

[6.21.10^b, jaritīro abhy ārcanty arkāñh: see under 6.50.15.]

6.22.2^d, ādroghavācam matibhiḥ çaviṣṭham: 6.5.1^b, ādroghavācam matibhir yaviṣṭham.

6.23.3^a (Bharadvāja; to Indra)

pātā sutām indro astu sōmam prapenīr ugró jaritūram utī,

kārtā virāya sūṣvaya u lokām [dātā vāsu stuvatē kirāye cit.] cf. 6.23.3^d

6.44.15^a (Çaihyu Bārhaspatya; to Indra)

pātā sutām indro astu sōmam [hantā vñtrām vājreṇa mandasānāh,]

cf. 4.17.3^c

gāntā yajñām parāvataç cid āchā vāsur dhinām avitā kārūdhāyāḥ.

In marking the two words *kirāye*, in 6.23.3, and *kārūdhāyāḥ* 'nourishing poets', in 6.44.15, I have indicated my belief that *kīri* means 'poet'. Pischel, *Ved. Stud.* i. 216 ff., following Ludwig, *Der Rig-Veda*, vi. 105, takes *kīri* to mean 'miserable, poor', and contends

that the word nowhere means 'poet'. Why not here in 6.23.3, where the antithesis between *virāya sūsvaye* and *stuvaté kirāye cit* is positively fundamental? The rich gentleman who presses the soma and 'yea the poet who has only his praise to give to the gods'—that is what *stuvaté kirāye cit* means—are contrasted most effectively (cf. 7.97.10). So also in 1.31.13 *rātāhavyah* 'he who gives the offering', and *kirēç cin māntram* 'the poet with his mantra only'. In 2.12.6, *coditā . . . yō brahmāno nādhāmānasya kirēç*, means, '(Indra) who promotes the needy Brahman poet'. The word *kiri* has the side meaning of 'poor' only in so far as the poets of the Veda are constitutionally and congenitally poor. Such economic status of the Brahman poet and priest is described in AV. 7.103: 'What gentleman (*kṣatriya*) desirous of improving his condition will get us (the priests) out of this wretched plight? Who desireth to sacrifice, who to give *baksheesh*? Who shall gain long life with the gods?'¹ Cf. the *kāravo alpasvāh*, 'poets lean of purse', in GB. 1.3.17; Vait. 24.20. I am sure that in this way the word *kiri* in the sense of 'poet', with the implication that poets, in contrast with their employers, are, as a rule, poor men, will be finally placed upon solid ground. And so *kiri* and *kārū* and *kistā*, all from the set-root *kari* 'praise' (cf. *kirti* 'act of praising', IE. type *kṛti*), need not to be separated etymologically, and, *yās tvā hṛdā kirīṇā mānyamāno . . . jōhaviṃ* in RV. 5.4.10, means, 'I, who remember thee with heart full of praise, fervently call upon thee.' Geldner, in his RV. Glossary, under *kiri*, remarks that *Sāyaṇa* takes *kiri* in the sense of 'poet'. Geldner believes in *Sāyaṇa* more than I do; it would have been well to have listened to him here, not because *Sāyaṇa* knows anything special about the word, but because it is antecedently impossible that a Hindu could err in what is, after all, obviously a case of primary derivation from a familiar root.—For 6.44.15^b cf. the closely related *pādas*, *vādhid* (*vādhim*) *vrtrām vājreṇa mandasānāh*, under 4.17.3; for 6.23.3^d cf. 7.97.10^c, *dhattām rayīm stuvaté kirāye cit*.

[6.23.3^d, *dātā vāsu stuvaté kirāye cit*: 7.97.10^c, *dhattām rayīm stuvaté*, &c.]

6.23.7^c: 3.53.3^c, *édām barhīr yajamānasya sīda*.

6.23.9^b: 2.14.10^b, *sómebhir īm prṇatā bhojām indram*.

6.24.9^d, *aktór vyūṣṭau pāritakmyāyām*: 5.30.13^d, *aktór vyūṣṭau pāritakmyāyāh*.

6.25.4^c (Bharadvāja; to Indra)

çūro vā çūram vanate çātrīras tanūrūcā tāruṣi yāt kṛṇvāite,
toké vā gōṣu tánaye yád apsú ví krāndaṣi urvárāsu brāvāite.

6.66.8^c (Bharadvāja; to Maruts)

ṇāsya vartā ná tarutā nv āsti, māruto yām āvatha vūjasātau, 1.40.8^c
toké vā gōṣu tánaye yām apsú sá vrajām dārtā pūrye ādha dyōh.

For 6.25.4 see Neisser, Bezz. Beitr. vii. 223; Oldenberg, RV. Noten, p. 384.

6.25.9^c: 1.177.5^c; 10.89.17^c, *vidyāma vāstor āvasā grṇāntah*.

6.25.9^{cd} (Bharadvāja; to Indra)

evā ná spṛdhah sám aja samātsv indra rārandhī mithatīr ādevih,
vidyāma vāstor āvasā grṇānto bharadvājā utā ta indra nūnām.

¹ See Bloomfield, The Atharva-Veda, p. 77. For needy Brahmins see further RV. 6.44.10; 8.80.3; 10.24.3.

10.89.17^{cd} (Renu Vaiçvāmītra ; to Indra)

evā te vāyām indra bhuñjatinām 1vidyāma sumatinām nāvānām, 1.4.3^c

vidyāma vāstor āvasā gr̥ṇānto viçvāmītrā utā ta indra nūnām.

For the chronology of these stanzas see under 1.4.3. Note that the latter half of each is rendered discordantly by both Ludwig (549 and 644) and Grassmann (i. 257 and ii. 372).

[6.26.2^b, mahó vājasya gādhyasya sātāu : 6.10.6^d, ávīr vājasya, &c.]

6.26.3^d (Bharadvāja ; to Indra)

tvām kavīm codayo ʾrkāsātāu tvām kūtsāya çuṣṇām dāçuse vark,
tvām çīro amarmāṇaḥ párahann atithigvāya çáṇsyām kariṣyān.

7.19.8^d (Vasiṣṭha Māitravaruṇi ; to Indra)

priyāsa it te maghavan abhiṣṭāu náro madema çaraṇé sákḥāyaḥ,
ní turváçam ní yádvaṁ çitthy atithigvāya çáṇsyām kariṣyān.

For points in 6.26.3 see Pischel, *Ved. Stud.* i. 141 ; Oldenberg, *RV. Noten*, p. 384.

6.26.4^b, ávo yúdhyaṁtaṁ vṛṣabhām dāçadyum : 1.33.14^b, právo, &c.

6.27.1, 2 : see page 8.

6.27.3^a (Bharadvāja ; to Indra)

nahí nú te mahimāṇaḥ samasya ná maghavan maghavattvásyā vidmā,
ná rádhaso-rádhaso nūtanasyōndra nákir dadṛça indriyām te.

10.54.3^a (Bṛhaduktha Vamadevya ; to Indra)

ká u nú te mahimāṇaḥ samasyāsmát pūrva īṣayó ʾntam āpuḥ,
yān mātāram ca pitāram ca sākām ājanayathās tanvaḥ svāyāḥ.

6.28.7^c, mā va stenā īçata mágḥāçānsaḥ : 2.42.3^c, mā na stenā īçata mágḥāçānsaḥ.

6.28.7^d, pári vo hetí rudrásya vṛjyāḥ : 2.33.14^a, pári ṇo hetí rudrásya vṛjyāḥ ;
7.84.2^c, pári ṇo hélo váruṇasya vṛjyāḥ.

6.29.3^{cd} (Bharadvāja ; to Indra)

çriyé te pādā duva ā mimikṣur dhr̥ṣṇúr vajrí çávasā dākṣiṇāvān,
vāsāno átkam surabhīm dṛçé kām svār ṇa nṛtav īṣiró babhūtha.

10.123.7^{cd} (Vena Bhārgava ; to Vena)

1urdhvó gandharvó ádhi náke asthāt, pratyān citrá bíbhrad asyáyudhāni,
9.85.12^a

vāsāno átkam surabhīm dṛçé kām svār ṇa náma janata priyāni.

Bergaigne, ii. 39 ; iii. 66 ; Hillebrandt, *Ved. Myth.* i. 432, connect gandharvá-vená with the moon, correctly, it seems to me. The fitness of the second hemistich of 10.123.7 in connexion with gandharvá is clear, whether we undertake a naturalistic explanation or not.

If the Gandharvas are mere heavenly 'sports', the statement that they 'put on scented garments beautiful to look upon' is perfectly satisfactory. Equally good is the same description in connexion with Indra, the 'Dancer'. Von Schroeder, *Mysterium und Mimus*, p. 38 ff., has placed in the right light Indra's epithet *nṛtū*. It would seem therefore that the repeated words in the two stanzas belong to the sphere of gay, high life. Their formulaic character prevents us from guessing in which place they were used first. For 6.29.3 cf. Neisser, *Bezz. Beitr.* xix. 290; v. Schroeder, *ibid.* 39.

6.30.4^c: 3.32.11^a; 4.19.2^c, āhann āhiṃ pariçāyānam āraṇḥ.

[6.30.5^d, sākām sūryam janāyan dyām uṣāsam: 1.32.4^c, āt sūryam, &c.]

6.31.4^d, divodāsāya sunvaté sutakre: 4.30.20^c, divodāsāya dāçuse; 6.16.5^b, divodāsāya sunvaté.

[6.32.1^b, mahé vīrīya tavāse turīya: 6.49.12^a, prā vīrīya prā tavāse turīya.]

6.32.4^b: 4.22.3^b, mahó vājebhir mahādbhiç ca çuṣmāih.

6.33.2^d (Çunahotra Bhāradvāja; to Indra)

tvām hīndrāvase vivāco hāvante carṣanāyaḥ çūrasātāu,

tvām viprebhir ví paññir açāyas tvóta it sánitā vājam ārvā.

7.56.23^d (Vasiṣṭha; to Maruts)

bhūri cakra marutaḥ pītryaṇy ukthāni yá vaḥ çasyānte purí cit,

marúdbhir ugrāḥ pñtanāsu śālā marúdbhir it sánitā vājam ārvā.

6.33.5^c (Çunahotra Bhāradvāja; to Indra)

nūnām na indrāparāya ca syā bhāvā mṛṭikā utā no abhiṣtāu,

itthā gṛṇānto mahínasya çárman divi syāma pārye goṣatamāḥ.

6.68.8^c (Bhāradvāja; to Indra and Varuṇa)

nū na indrāvaruṇā gṛṇānū pñktām rayīm sāuçravasīya devā,

itthā gṛṇānto mahínasya çárdho 'pó ná nāvú duritā tarema.

6.68.8^d

Translate 6.33.5: 'Now, O Indra, and in the future be thou merciful to us, and (engaged) in our aid! Singing here in the protection of the mighty (god) may we most abundantly obtain cattle on the decisive day (of battle)!' This translation, in essential accord with Ludwig, 556, and Grassmann, throws light upon the meaning of the repeated páda. Ludwig, 737, translates 6.68.8^d, 'hier besingend des grossartigen [reichthums] zuversicht, mögen wir wie auf einem schiffe über unglück hinwegkommen'; Grassmann, 'in Wahrheit preisend des Gewalt'gen Stärke, durchfahren Noth wir, wie den Strom im Schiffe'. The parallelism between the repeated pádas, and the obvious sense, show that çárdhas like çárman is locative (cf. Schmidt, *Pluralbildungen*, 305, note), 'singing here in the trust of the mighty (god) may we cross misfortune as waters with a ship'. For Indra is the friend of those that praise, gṛṇatām āpiḥ, 6.45.17. Now the singular mahínasya in a dvidevatya-hymn makes it probable that 6.33.5 is the mother páda.—Oldenberg, *RV. Noten*, p. 390, takes mṛṭiké in 6.33.5 in the sense of 'im erbarmen'; cf. Bartholomae, *Bezz. Beitr.* xv. 241 note.

6.35.2^d: 6.19.9^d, índra dyumnām svārvad dhehy asmé.

6.36.4^d: 3.46.2^c, éko víçvasya bhūvanasya rája.

6.40.4^c (Bharadvāja ; to Indra)

ā yāhi çāçvad uçatū yayāthēndra mahā mānasā somapéyam,
upa bráhmāni çṛṇava imā nó 'thā te yajñās tanvè váyo dhat.

7.29.2^d (Vasiṣṭha Maitravaruṇi ; to Indra)

bráhmaṇ vīra bráhmaḥṛtīm juṣāṇō 'rvācīnō hāribhir yāhi túyam,
asmīn ū sū sāvane mādayasv ūpa bráhmāni çṛṇava imā naḥ.

2.18.7^d

Cf. several items beginning with upa brahmāni in my Vedic Concordance —For mānasā in 6.40.4^b cf. Max Müller, SBE. xxxii. 188.

6.40.5^d: 4.34.7^b, sajōṣāḥ pāhi girvaṇo marúdbhiḥ.

[**6.41.3^c**, etām piba hariva sthātā ugra: 1.33.5^c, prā yād divō hariva, &c.]

6.42.2^b (Bharadvāja ; to Indra)

ém enaṁ pratyétana sómebhiḥ somapátamam,
ámatrebhir ṛjīṣīṇam índraṁ sutébhir indubhiḥ.

8.12.20^b (Parvata Kāṇva ; to Indra)

yajñébhir yajñávāhasaṁ sómebhiḥ somapátamam,
hótrābhir índraṁ vāvrdhur vy ānaçuḥ.

6.43.1^c—4^c, ayām sá sóma índra te sūtāḥ piba.

6.44.1^{cd}—3^{cd}, sómaḥ sūtāḥ sá índra té 'sti svadhāpate madaḥ.

6.44.5^b, pátīm turásya rádhasaḥ: 5.86.4^b, pāti turásya rádhasaḥ.

6.44.5^d (Çamyu Bārhaspatya ; to Indra)

yām vārdhāyantíd girāḥ pátīm turásya rádhasaḥ,
tām in nv āsya ródasī devī çūṣmaṁ saparyataḥ.

5.86.4^b

8.93.12^b (Sukakṣa Āṅgīrasa ; to Indra)

adhā te āpratiskutaṁ devī çūṣmaṁ saparyataḥ,
ubhé suçīpra ródasī.

[**6.44.9^d**, dhánasya sātāv asmān aviddhi: 1.110.9^a, vājebhir no vājasātāv aviddhi.]

Cf. 2.30.8.

6.44.10^d (Çamyu Bārhaspatya ; to Indra)

índra tūbhyam in maghavann abhūma vayām dātré harivo má vi venāḥ,
nākir āpīr dadṛçe martyatrá kīm āṅgá radhracódanaṁ tvāhuḥ.

8.80.3^c (Ekadyū Nāudhasa ; to Indra)

kīm āṅgá radhracódanaḥ suvānāsyāvitéd asi,
kuvīt sv índra naḥ çākaḥ.

Pischel's captivating treatment of the word radhrá, Ved. Stud. i. 124 ff., seems to establish for it the meaning 'miserable' and 'stingy'. Yet I cannot withhold my doubts about this

word, though they lead in the very opposite direction; cf. also Ludwig, Ueber die neuesten Arbeiten, pp. 31, 133 ff. I am attracted by the flawlessly clear expression *cōḍa rādho maghō-nām*, which calls upon *Uṣas* in 1.48.2, and upon *Sarasvatī* in 7.96.2: 'Inspire thou the liberality of the patrons (of the sacrifice)!' In 7.74.4 *Uṣas* is typified as the heavenly patroness of the sacrifice, because she ushers in the sacrificial day. *Uṣas* is called *Dakṣiṇā*, 'Baksheesh', for the same reason, in 6.64.1, *ābhūd u vāsvi dākṣiṇā maghōni*; cf. 1.123.1, 5. In 7.74.4 the words *codāya rādho grṇatē maghoni*, 'Inspire, O liberal goddess, liberality towards the poet!' are again addressed to *Uṣas*. For all this see my Religion of the Veda, p. 68 ff. Similarly *Indra* is *pātis turāśya rādhasaḥ* in 6.44.5; *Indrāgni*, *pātī turāśya rādhasaḥ* in 5.86.4; see also 8.68.7.

It does not seem to me possible to separate the expressions *cōḍa rādhaḥ*, or *codāya rādhaḥ*, from those which contain the root *cod* in juxtaposition with the adjective *radhrā*. In 2.30.6 *Indra* and *Soma* are addressed as *radhrāśya stho yājamānasya codāu*. Does not this mean, 'Ye two are the inspirers of the liberal sacrificer', rather than, 'Ye two are the inspirers of the stingy sacrificer'? I question whether a Vedic Brahman could get himself to speak of a stingy *yājamāna*, because the word *yājamāna* is itself a guarantee of the piety, i.e. the liberality of the person so named. The thing is not impossible, but for the Veda it is a contradiction in terms. *Et ipso* the *yājamāna* does sacrifice (*yājamānaḥ sunvān*); see 5.26.5; 6.54.6: 60.15: 8.14.3, &c. In 10.49.1 *Indra* declares boastfully that he was the inspirer of the *yājamāna*, and that, on the other hand, he had discomfited the non-sacrificer. Here the word for non-sacrificer is *āyajvan* (cf. 8.31.18):

ahām bhuvan̄ yājamānasya coditā
āyajvanah̄ sākṣi viṣvasmin bhāre.

The passage strengthens my feeling that *yājamāna* is so benign or optimistic a word as to exclude the attribute 'stingy' by the side of it. The Veda has a plenty of words for the impious non-sacrificer: *paṇi*, *aṣradhā*, *apṛnat*, *āyajñā*, *āyaju*, *āditsant*, *ārāvan*, *kr̥ṣā*, *ādāçuri*, *āyajvan*, *āsunvant*, *kavāri*, *ādāçvas*, *āsuṣvi*, &c., not to speak of *ādevayu*, *ādevayant*, *anindrā*, &c. Note particularly the revān *ādāçuriḥ* who neglects to be liberal (*pramamāṣa maghātṭaye*), in 8.45.15. I cannot imagine any of them used as the attribute of a *yājamāna*, no matter how much the latter might fall short of satisfying the exacting desires of the priests. Such then is the reason why it seems to me that *radhrāśya stho yājamānasya codāu* means, 'Ye two are the inspirers of the liberal sacrificer'.

Once again, some priestly gentleman who is not making a sufficient income speaks to *Indra* with some petulance in 6.44.10, the first of the two stanzas quoted above: 'O *Indra*, liberal god, we have always relied particularly (id) upon thee to give, O thou who drivest the bay steeds! Do not disregard us! (But) among men there is not in evidence any one who befriends us. Why then forsooth do they call thee inspirer of the liberal (sacrificer)?' That is to say, it is *Indra's* duty to furnish the goods. This he does by influencing men, presumably liberal men. But he is neglecting his duty now, so as to endanger his title of 'inspirer of the pious liberal patron'. It seems to me most natural that a Brahman whose business was slack would think first of all of the habitually liberal, and that *radhrā* is here about the same kind of a person as the *kṣatriya* in AV. 7.103; see its rendering under 6.23.3.

The same logic applies to *Indra* in 10.24.3:

yās pātir vāryānām āsi radhrāśya coditā,
indra stotṛṇām avitā dvigō naḥ pāhy ānhasaḥ.

'Thou, who art the lord of choice riches, who dost inspire the liberal giver, who helpest, O *Indra*, the singer, do thou protect us from hateful penury!'

And so the second stanza quoted above, namely 8.80.3 (cf. 6.45.17; 52.3): 'How now, thou that inspirest the liberal giver, helpest him that presses the soma, thou, surely, wilt help us, O *Indra*!'

But the following two passages seem to me to clinch the sense of *radhrā* as 'liberal giver'.

yó radhráśya coditá yaḥ kṛṣáśya yó brahmáno nádhamaśasya kīrēḥ,
yuktágrāvṇo yó 'vitá suṣipráḥ sutasomasya sá janāśa indrah.

'The beautifully bearded god that inspireth the liberal and the stingy;' that inspireth the needy Brahman poet; that helpeth him who operates the press-stones and extracts the soma—he, O folks, is Indra.'

Here I seem to feel that *kṛṣā* is the opposite of *radhrā*, and identical with *āditsan pañih*, in 6.53.3, *revāñ ādācūriḥ* in 8.45.15, and the host of other words for impious, stingy men, well hated in the Veda, whose property (*védas*) is taken from them and given to the pious instead (see 1.81.9; 8.45.15).

The other passage is 2.34.15: *yāyā radhrām pārāyathāty āñho yāyā nidó muncātha vanditāram*, *arvāci sá maruto yā va ūtiḥ*, 'Near is that help of yours, O Maruts, with which ye pass the liberal sacrificer across misfortune, and release the poet from discomfiture.' Is it not natural to see in the pair *radhrā* and *vanditār* the usual pair in behalf of whom the gods exercise their help and care, namely the *yājamāna* and the Brahman poet? The numerous passages in which occurs the verb *par* and its causative *pārāya*, either with or without the prepositions *āti*, *ūd*, *nis*, and *pāri*, are generally engaged in requesting the gods to save 'us' from evil, &c. (e.g. 1.106.1 fg.; 7.23.2). It is understood, of course, that 'us' means either the liberal sacrificer or the hymn-singing priest. Thus 4.2.8: *tām āñhasaḥ pīparo dācāvāñsam*, 'thou didst help the pious man out of straits'; and, 3.20.4, *pārśad viçvāti duritā grṇāntam*, 'may he ferry the singer across all trouble'. Cf. also expressions like *sucétasam tirāç cid āñhaḥ supāthā nayanti* in 7.60.6. It seems to me that the *dācāvāñ* and the *grṇān* in these two passages are the true parallels respectively of *radhrā* and *vanditār*, in 2.34.15, and that *radhrā* means 'liberal (sacrificer)'. In a confessedly sensitive theme like the present it is not unimportant to note that, if we translate here *radhrā* by 'miserable', we disturb this pervading parallelism in the Veda:

yāyā radhrām pārāyathāty āñho
yāyā nidó muncātha vanditāram.

And it is not amiss to observe that the Vedic poets are more concerned with their own and their patrons' welfare, than with the happiness of the deserving poor.

There is not a single *radhrā*-passage in the Veda which does not gain by this interpretation of the *radhrā*; but it must be admitted that *radhrā* does not yield up its secret under our construction of *radhrā*. See, in addition to the Lexicons, Bergaigne, *Études sur le Lexique du Ṛig-Veda*, p. 150; Pischel, l. c.; Ludwig, *Über die neuesten Arbeiten*, pp. 31, 134.

6.44.11^c, *pūrvīṣ ṭa indra niṣṣidho jāneṣu*: 3.51.5^a, *pūrvīr asya niṣṣidho mārtyeṣu*.

6.44.14^{b+d} (Çamyu Bārhaspatya; to Indra)

asyā māde purú vārpāñsi vidvāñ indro vṛtrāñy apratī jaghāna,
tām u prā hoṣi mādhumantam asmāi sómañ virāya çipriṇe pibadhyāi.

7.23.3^d (Vasiṣṭha Maitravaruṇi; to Indra)

yujé rātham gavéṣaṇam hāribhyām ūpa brāhmāni jujusānam astuḥ.
vi bādhiṣṭa syā ródasi mahitvéndro vṛtrāñy apratī jaghanvāñ.

8.32.24^b (Medhatithi Kāṇva; to Indra)

adhvaryav ā tu hí śiñcā sómañ virāya çipriṇe,
bhārā sutāśya pītaye.

¹ *kṛṣā* 'stingy', somewhat like German 'karg', which means both 'meagre' and 'stingy'.

6.44.15^a: 6.23.3^a, pāta sutām indro astu sómam.

[6.44.15^b, hānta vṛtrām vājreṇa mandasānāḥ: 4.17.3^c; 10.28.7^c, vādhīd (10.28.7^c, vādhīm) vṛtrām, &c.]

6.44.16^d, vy āsmād dvēso yuyāvad vy āñhaḥ: 2.33.2^c, vy āsmād dvēso vitarām vy āñhaḥ.

[6.44.17^a, enā mandāno jāhi çūra çātrūn: 10.112.1^c, hārṣasva hāntave çūra çātrūn.]

6.44.18^b: 1.102.4^c, asmābhyam māhi (1.102.4^c, indra) vāriṇaḥ sugām kaḥ (1.102.4^c, kṛdhi).

6.44.18^c: 1.100.11^c, apām tokāsyā tānayasya jeṣā.

6.44.19^a, ā tvā hārāyo vṛṣaṇo yujanāḥ: 3.43.6^a, ā tvā brhānto hārāyo yujanāḥ.

[6.44.20^b, ghṛtapruṣo nōrmāyo mādantaḥ: 10.68.1^c, giribhrājo nōrmāyo, &c.]

6.44.21^b (Çamyu Barhaspatya; to Indra)

vṛṣāsi divo vṛṣabhāḥ pṛthivyā vṛṣā sindhūnām vṛṣabhā stīyānām,
vṛṣṇe ta indur vṛṣabha pipāya svādū rāso madhupēyo vārāya.

7.5.2^b (Vasiṣṭha Maitravaruṇi; to Vaiçvānara)

ṛṣṭō divi dhāy agniḥ pṛthivyām, netā sindhūnām vṛṣabhā stīyānām,
ॐ 1.98.2^a

sā mānuṣṛ abhi viço vi bhāti vaiçvānaro vāvṛdhanō vāreṇa.

It would seem reasonable to suppose that the repeated pāda is prior in the Indra stanza, 6.44.21. Cf. apām netā in the nivid to Indra, ÇÇ. 8.17 (RV. 2.12.7), whereas no statement of this sort occurs in the nivid to Agni Vaiçvānara, ÇÇ. 8.22. In 9.74.3 Soma Pavamāna is vṛṣāpām netā, embracing the variants in the repeated pāda above.

[6.44.23^b, ayām sūrye adadhāj jyōtir antāḥ: 10.54.6^a, yō ādadhāj jyōtiṣi jyōtir antāḥ.]

6.45.3^{ab} (Çamyu Barhaspatya; to Indra)

mahīr asya prāṇitayaḥ pūrvīr utā prāçastayaḥ,
nāsya kṣiyanta utāyāḥ.

8.12.21^{ab} (Parvata Kāṇva; to Indra)

mahīr asya prāṇitayaḥ pūrvīr utā prāçastayaḥ,
viçvā vāsūni dāçūse vy ānaçuḥ.

8.40.9^b (Nābhāka Kāṇva; to Indra and Agni)

pūrvīṣ ta indropamātayaḥ pūrvīr utā prāçastayaḥ sūno hinvāsya hariṇaḥ,
vāsvo virāsyāpṛco yā nū sādhanā no dhīyo nābhantam anyaké same.]

ॐ refrain, 8.39.1^b ff.

Cf. bhadrá utā prāçastayaḥ, 8.19.19^c; and, āsann utā prāçastayaḥ, 8.45.33^b.

6.45.8^a: 1.176.3^a, yāsya viçvāni hāstayoḥ.

[6.45.10^b, indra vājānām pate : 1.29.2^c, çiprin vājānām pate.]

6.45.10^c (Çamyu Bārhaspatya ; to Indra)

tām u tvā satya somapā [indra vājānām pate,]

cf. 1.29.2^c

śhūmahī çravyasāvāḥ.

8.24.18^b (Viçvamanas Vaiyaçva ; to Indra)

tām vo vājānām pátim śhūmahī çravyasāvāḥ,

āprayubhir yajñébhir vāvṛdhēnyam.

Cf. the pāda, juhūmāsi çravyasāvāḥ, 8.52(Vāl. 4).4^d, under 1.4.1.

6.45.17^c (Çamyu Bārhaspatya ; to Indra)

yó gr̥natām id āsithāpīr utī çivāḥ sākḥā,

sá tvām na indra mṛṣaya.

8.80.2^c (Ekadyu Nāudhasa ; to Indra)

yó naḥ çáčvat purāvīthāmṛdhro vājasātaye,

sá tvām na indra mṛṣaya.

The repeated pāda occurs also in the form tvām (tuām) na indra mṛṣaya in 8.80.1^c. No doubt a conscious rhetorical variation.

[6.45.20^a, sá hí viçvāni pāṛthivā : 6.16.20^a, sá hí viçvāti pāṛthivā.]

[6.45.22^b, puruhutāya sātване : 8.45.21^b, purunṛmṇāya sātване.]

[6.45.25^a, imā u tvā çatakrato : 8.92.12^a, vayām u tvā, &c.]

6.45.25^c (Çamyu Bārhaspatya ; to Indra)

[imā u tvā çatakrato,] bhī prá ñonuvur girāḥ,

cf. 6.45.25^a

indra vatsām ná mātārah.

8.95.1^d (Tiraçci Āṅgīrasa ; to Indra)

ā tvā giro rathīr ivāsthuh sūtēsu girvanāḥ,

abhī tvā sām anūṣatēndra vatsām ná mātārah.

Cf. gāvo vatsām ná mātārah, 9.12.2^b; abhi vatsām ná dhenāvāḥ, 9.13.7^b, and vatsām gāvo ná dhenāvāḥ, 6.45.28^c. See next item but one.

6.45.27 = 3.41.6.

6.45.28^c (Çamyu Bārhaspatya ; to Indra)

imā u tvā sūtē-sute náksante girvano girāḥ,

vatsām gāvo ná dhenāvāḥ.

9.12.2^b (Devala Kāçyapa ; to Soma Pavamāna)

abhī viprā anūṣata gāvo vatsām ná mātārah,

[indram sómasya pītāye.]

I.16.3^c

Cf. 9.100.7^c, vatsām jātām ná dhenāvāḥ, and under 6.45.25^c, and 9.104.2^a.—The tertium comparationis in 9.12.2 is wanting, though it can be readily supplied from anūṣata (namely, girāḥ). Clearly the pāda is there secondary, and clearly it is primary in 6.45.28.

6.45.29^a: 1.5.2^a, purūtamaṁ purūṇām.

6.45.30^b (Çamyu Bārhaspatya; to Indra)
asmākam indra bhūtu te stómo váhiṣṭho ántamaḥ,
asmán rāyē mahé hinu.

8.5.18^b (Brahmātithi Kāva; to Aṇvins)
asmākam adyā vām ayám stómo váhiṣṭho ántamaḥ,
yuvábhyām bhūtv aṇvīnā.

6.5.18^c

Translate 6.45.30, 'Our song of praise, O Indra, shall be thy most beloved, best conveyance; us promote to great wealth!' Cf. Neisser, Bezz. Beitr. xviii. 305; Oldenberg, ZDMG. L. 432. St. 6.5.18 is closely parallel, 'This our song of praise, shall be to-day your most beloved, best conveyance; yours it shall be, O Aṇvins!' Aufrecht in the preface to his second edition of the Rig-Veda, p. xvi, remarks anent 8.5.18: 'dazu der klägliche schluss, yuvábhyām bhūtv aṇvīnā.' He does not notice that this pāda also is repeated in 8.26.16: váhiṣṭho vām hāvānām stómo dūtó huvan narā, yuvábhyām bhūtv aṇvīnā: 'The best conveying of calls, the song of praise, as messenger shall call you hither, O ye two heroes; yours it shall be, ye Aṇvins!' I agree with Aufrecht as to the 'kläglicher schluss' in 8.5.18: that stanza is mere patchwork, imitating closely in its first distich 6.45.30, and repeating the third pāda of 8.26.16.—Cf. 8.1.3^c, asmākam brāhmedām bhūtu te.

6.45.32^c (Çamyu Bārhaspatya; to Br̥bu Takṣan)
yāsya vāyór iva dravád bhadrā rātiḥ sahasrīṇī,
sadyó dānāya mánhate.

10.62.8^d (Nabhānediṣṭha Mānava; Sāvārner dānastutiḥ)
prā nūnám jāyatām ayám mānus tókmeva rohatu,
yāḥ sahasraṁ çatācvaṁ sadyó dānāya mánhate.

Of these two dānastuti stanzas, each of which is in its way effective, 10.62.8 seems to me a facile, modernized version of 6.45.32 (cf. Pischel, Ved. Stud. ii. 115 bottom).

6.45.33^{ab} (Çamyu Bārhaspatya; to Br̥bu Takṣan)
tāt sú no vícve aryá á sádā gr̥ṇanti kārāvah,
br̥būm sahasradātamaṁ sūrīm sahasrasātamam.

8.94.3^{ab} (Bindu Āṅgīrasa, or Pūṭadakṣa Āṅgīrasa; to Maruts)
tāt sú no vícve aryá á sádā gr̥ṇanti kārāvah,
marutāḥ sōmapīṭaye.

6.5.1.23.10^c

The two stanzas illustrate with peculiar force the instability of translations made without reference to parallels. Grassmann renders 6.45.33, 'Darum rühmen stets alle unsre treuen Sänger den Br̥bu, der am meisten schenkt, den Fürsten der am meisten schenkt'. This differs, *toto caelo*, from his rendering of 8.94.3, 'Drum laden unsre Sänger auch, die treugesinnten alle, stets, die Marutschar zum Somatrunk'. Ludwig, 568, renders 6.45.33: 'immer singen alle sänger über diese [tat] des frommen, Br̥bu den grössten geber von tausenden, den Sūri den grössten empfänger [dafür] von tausenden.' But, 703, he translates 8.94.3: 'das singen uns alle die frommen vor, immerdar die ruhmessänger, "die Marut den Soma zu trinken".' Geldner, Ved. Stud. iii. 78, seems to me to have the right sense of the repeated hemistichs. They contain an antithesis between the (not rich) poets and the wealthy arī:

'That do all men, from poor poets to wealthy (patrons), ever praise', &c. Literally, 'poor poets up to the wealthy patron'. Both hemistichs are followed by anacoluthic statements; that of 8.94.3 is clearly preferable and prior to that of 6.45.33. Antecedently it is likely that the *dānastuti* is patterned after the Marut stanza, unless, indeed, the distich is an old formula, original in neither stanza. For other treatments of *aryā ā* see Max Müller, SBE. xxxii. 410 (on old lines); Bergaigne, *Études sur le Lexique*, p. 167; Pischel, ZDMG. xl. 124; Oldenberg, *ibid.* liv. 175.—The cadence *gr̥ṇanti kāravaḥ* also at 2.43.1^a; 8.46.3^c; 54(Vāl. 6).1^b (see under 8.46.3).

6.46.3^b (Çamyu Barhaspatya; to Indra)

yāḥ satrahū vicarṣanir indram tām hūmahe vayām,

sāhasramuṣka tūvinṛmṇa sāt pate bhāvā samātsu no vṛdhé.]

cf. 5.9.7

8.51(Vāl.3).5^b (Çruṣṭigu Kāṇva; to Indra)

yō no datā vāsūnām indram tām hūmahe vayām,

vidmā hy āsya sumatīm nāvīyasīm gāmema gūmati vrajé.]

8.46.9^d

For 8.51(Vāl. 3).5^c cf. under 1.4.3^b.—For *vicarṣani* see my remark under 2.5.4.

[6.46.3^d, *bhāvā samātsu no vṛdhé*: 5.9.7^e; 10.7^e; 16.5^e; 17.5^e, *utāidhi pṛtsū no vṛdhé*.]

6.46.4^c (Çamyu Barhaspatya; to Indra)

bādhase jānān vṛsabhēva manyūnā ghr̥ṣāu mīhā r̥cīsama,

asmākām bodhy avitā mahādhané tanūṣv apsū sūrye.

7.32.25^c (Vasiṣṭha; to Indra)

pārā nūdasva maghavann amitrān suvédā no vāsū kṛdhi,]

6.48.15^e

asmākām bodhy avitā mahādhané bhāvā vṛdhāḥ sākhnām.

In 6.46.4^a *vṛsabhēva* is *vṛsabhū iva*.—The phrase, *asmākām bodhy avitā*, occurs in sundry other connexions; see under 7.32.11.

6.46.7^a (Çamyu Barhaspatya; to Indra)

yād indra nāhuṣīṣv ān ōjo nṛmṇām ca kṛṣṭīṣu,

yād vā pāñca kṣitīnām dyumnām ā bhara,] satrā viçvāni pāuṇsyā.

5.35.2^c

8.6.24^b (Vatsa Kāṇva; to Indra)

utā tyād āçvāçvyam, yād indra nāhuṣīṣv ā,

5.6.10^d

āgre vikṣū pradīdayat.

Cf. under 5.6.10^d, and 5.32.2^c. See Muir, OST. i. 180.

6.46.7^c, *yād vā pāñca kṣitīnām dyumnām ā bhara*: 5.35.2^c, *yād vā pāñca kṣitīnām*.

[6.46.9^c, *chardīr yacha maghāvadbhyaç ca māhyam ca*: 9.32.6^b, *maghāvadbhyaç ca māhyam ca*.]

Cf. the cadence *maghāvāno vayām ca*, 1.73.8; 136.7; 143.13; 7.87.5.

6.47.7^b (Garga Bhāradvāja ; to Indra)

indra prā ṇaḥ puraetēva paçya prā no naya pratarām vāsyō ācha,
bhāvā supāro atipārayō no bhāvā sūntir utā vāmāntiḥ.

10.45.9° (Vatsapri Bhālandana ; to Agni)

yās te adyā kṛṇavad bhadraçoce 'pupām deva ghṛtāvantam agne,
prā tām naya pratarām vāsyō āchābhī sumnām devābhaktām yaviṣṭha.
8.71.6° (Sudṛti Āṅgīrasa, and Purumīḥa Āṅgīrasa ; to Agni)
tvām rayīm puruvīram āgne dāçuse mātāya,
prā no naya vāsyō ācha.

That the pāda 8.71.6° is stunted and secondary is not to be doubted (see Part 2, chapter 2, class B 9), so that Arnold's suggestion, Vedic Metre, p. 314, to read nayā is superfluous.

6.47.12 (Garga Bhāradvāja ; to Indra) =

10.131.6 (Sukīrti Kākṣivata ; to Indra)

indrah sūtrāmā svāvān āvobhiḥ sumṛṇīkō bhavatu viçvāvedāḥ,
bādhātām dvēṣō ābhayaṁ kṛṇotu suvīryasya pātayaḥ syāma.
§ 4.1.20^d
§ 4.51.10^d

For the character of this and the next stanza see Arnold, VM., p. 44; Oldenberg, RV. Noten, p. 396. The two stanzas seem to me to be more original, and in better connexion, in the sūtrāmāṇī hymn, 10.131. Cf. Bloomfield, JAOS. xv. 146 ff.

6.47.12^b = 10.131.6^b, sumṛṇīkō bhavatu viçvāvedāḥ : 4.1.20^d, sumṛṇīkō bhavatu
jātāvedāḥ.

6.47.12^d = 10.131.6^d ; 4.51.10^d ; 9.89.7^d ; 95.5^d, suvīryasya pātayaḥ syāma.

6.47.13^{ab} = 10.131.7^{ab} : 3.1.21^{cd} ; 59.4^{cd}, tāsyā vayām sumatāu yajñīyasyāpi
bhadre sāumanasē syāma ; 10.14.6^{cd}, tēsām vayām sumatāu yajñī-
yānām āpi bhadre sāumanasē syāma.

6.47.13^d (Garga Bhāradvāja ; to Indra) =

10.131.7^d (Sukīrti Kākṣivata ; to Indra)

tāsyā vayām sumatāu yajñīyasyāpi bhadre sāumanasē syāma,
sā sūtrāmā svāvān indro asmē ārāc cid dvēṣaḥ sanutār yuyotu.
7.58.6° (Vasiṣṭha ; to Maruts)
prā sā vāci suṣṭutir maghōnām idām sūktām marūto juṣanta,
ārāc cid dvēṣō vṛṣaṇo yuyota yuyām pāta svastībhiḥ sadā ṇaḥ.
§ refrain, 7.1.20^d ff.

10.77.6^d (Syūmaraçmi Bhārgava ; to Maruts)

prā yād vāhadhve marutaḥ parākād yuyām mahāḥ saṁvāraṇasya vāsavaḥ,
vidānāso vasavo rūdhyasyārāc cid dvēṣaḥ sanutār yuyota.

Can one doubt reasonably that . . . vṛṣaṇo yuyota is epigonal to . . . sanutār yuyota?—For 10.77.6 cf. Oldenberg, RV. Noten, p. 365.

[6.47.20^c, bñhaspate prá cikitsā gáviṣṭāu : 1.91.23^d, ubháyebyaḥ prá, &c.]

[6.47.28^d, déva ratha práti havyā grbhāya : 1.91.4^d, rájan soma práti, &c.]

[6.48.1^c, prá-pra vayám amṛtaṁ jātāvedasam : 8.74.5^a, amṛtaṁ jātāvedasam.]

6.48.3^c (Çaṁyu Bārhaspatya ; to Agni)

vīṣā hy āgne ajāro mahān vibhāsy arcīṣā,

ājasreṇa ṇocīṣā ṇoṇucac chuce sudṛṭibhiḥ sū dīdhi.

7.5.4^d (Vasiṣṭha Māitrāvaruṇi ; to Agni)

tāva tridhātu prthivī utā dyāur váicvānara vratām agne sacanta,

tvām bhāsā ródasi ā tatanthājasreṇa ṇocīṣā ṇoṇucānaḥ.

6.48.6^c (Çaṁyu Bārhaspatya ; to Agni)

ā yāḥ papṛāu bhānūnā ródasi ubhé dhuména dhāvate divi,

tirās támo dadṛṇa ūrmyāsv ā ṇyāvāsv aruṣó vīṣā ṇyāvā aruṣó vīṣā.

7.9.2^d (Vasiṣṭha Māitrāvaruṇi ; to Agni)

sū sukrátur yó ví dúraḥ papṛānām punāno arkām purubhójasam naḥ,

hóta mandró viṇām dāmūnas tirās támo dadṛṇe rāmyānām.

In the Nighaṇṭu i. 7 ūrmyā and rāmyā are listed successively among the twenty-three names for 'night'.—For 6.48.6^d see Oldenberg, RV. Noten, p. 398.

6.48.8^c (Çaṁyu Bārhaspatya ; to Agni)

viṇvasām grhāpatir viṇām āsi tvām agne mānuṣṭnam,

ṇatām pūrbhīr yaviṣṭha pāhy āñhasaḥ sameddhāram ṇatām himā stotṛbhyo yé
ca dádati.

7.16.10^d (Vasiṣṭha Māitrāvaruṇi ; to Agni)

yé rádhānsi dádaty āṇvyā maghá kúmena ṇrāvaso mahāḥ,

tām āñhasaḥ pipṛhi partṛbhiḥ ṭvām ṇatām pūrbhīr yaviṣṭhya.

For the metre of the repeated pādas see Part 2, chapter 2, class B 8.

6.48.15^c (Çaṁyu Bārhaspatya ; to Maruts, or Līngoktadevatāḥ)

tvēṣām ṇārdho ná mārutaṁ tuviṣvāṇy anarvānam pūṣānam sām yāthā ṇatā,

sām sahāsrā kārīṣac caṣṇāṇibhya ān āvir gulhā vāsū karat suvédā no vāsū
karat.

7.32.25^b (Vasiṣṭha ; to Indra)

pārā nūdasva maghavann amitrān suvédā no vāsū kṛdhi,

asmākam bodhy avitā mahādhané, bhāva vṛdhāḥ sākhnām. 6.46.4^c

6.48.16^c (Çaṁyu Bārhaspatya ; to Pūṣan)

ā mā pūṣann ūpa drava ṇānsiṣām nū te apikarnā āghṛṇe,

aghā aryó ārātayaḥ.

6.59.8^b (Bharadvāja ; to Indra and Agni)
 indrāgni tāpanti māghā aryó árātayah,
 āpa dvēśānsy ā kṛtaṁ yuyutām sūryād ādhi.

In 6.48.16 the repeated pāda is very loose, and aghā is rather forced as predicate, whereas it is well put as attribute in 6.59.8. For aryó árātayah see last Geldner, Ved. Stud. iii. 90.

6.49.1^{c+d} (R̥içvan Bhāradvāja ; to Viçve Devāḥ)
 stuśé jānaṁ suvratām nāvyaśbhīr gīrbhīr mitrāvāruṇā sumnayāntā,
 tā ā gamantu tā ihā çruvantu suksātrāso vāruṇo mitrō agnīḥ.

10.15.5^c (Çaṅkha Yāmāyana ; to the Fathers)
 upahūtāḥ pitāraḥ somyāso barhisyeṣu nidhīsu priyeṣu,
 tā ā gamantu tā ihā çruvantv ādhi bruvantu tē 'vantv asmān.
 6.51.10^c (The same as 6.49.1)
 té hī çrēṣṭhavaracasas tā u nas tirō viçvāni duriṭā nāyanti,
 suksātrāso vāruṇo mitrō agnīr ṛtādhitayo vakmarājasatyāḥ.

For çruvantu see Ved. Stud. i, p. vi, note.—For 6.49.1^d cf. ṛtāvāno vāruṇo mitrō agnīḥ under 7.39.7, and other citations in the note there.

6.49.4^a, prā vāyūm āchā bṛhatī manīṣā : 3.33.5^c, prā sindhum āchā bṛhatī manīṣā.

6.49.5^{cd} : 1.183.3^{cd}, yéna narā nāsatyēṣayādhyāi vartīr yāthās tānayāya tmāne
 ca ; 1.184.5^c, yātām vartīs tānayāya tmāne ca.

6.49.10^c, bṛhāntam ṛṣvām ajāraṁ suṣumnām : 3.32.7^b ; 6.19.2^b, bṛhāntam ṛṣvām
 ajāraṁ yūvānam.

[6.49.12^a, prā vīrīya prā tavāse turīya : 6.32.1^b, mahé vīrīya tavāse turīya.]

[6.49.13^a, yó rájānsi vimamé pāṛthivāni : see under 1.160.4.]

6.49.14^b, tát párvatas tát savitā cáno dhāt : 1.107.3^b, tad aryamā tat savitā, &c.

6.50.4^b, 15^c, adyā (15^c, gnā) hutāso vāsavō 'dhrīṣṭāḥ.

6.50.7^d (R̥içvan Bhāradvāja ; to Viçve Devāḥ, here Āpaḥ)
 omānam āpo mānuṣṭr āmṛktaṁ dhātā tokīya tānayāya çām yōḥ,
 yūyām hī ṣṭhā bhisājo mātṛtamā viçvasya sthātūr jágato jánitriḥ.

7.60.2^c (Vasiṣṭha : to Mitra and Varuṇa)
 esā syā mitrāvaruṇā nṛcāksā ubhé úd eti sūryo abhī jmán,
 viçvasya sthātūr jágataç ca gopā ṛjū mārteṣu vrjinā ca páçyan.

4.1.17^d

10.63.8^b (Gaya Plāta ; to Viçve Devāḥ)
 yā íçire bhūvanasya prācetaso viçvasya sthātūr jágataç ca mántavaḥ,
 té nah kṛtād ákṛtād énasas páry adyā dvēśāḥ pipṛtā svastāye.

Cf. 4.53.6.—For 7.60.2 cf. Bartholomae, Bezz. Beitr. xv. 26 ff.—Note the correspondence of 6.50.13^c with 10.64.10^b, under 6.50.13.

[6.50.8^a, á no devāḥ savitā trāyamāṇaḥ : 7.35.10^a, çam no devāḥ, &c.]

6.50.8^d, vyūrṇutē daçūṣe vāryāṇi : 5.80.6^c, vyūrṇvatī daçūṣe vāryāṇi.

[6.50.9^a, utā tvām suno sahaso no adyā : 1.58.8^a, áchidrā suno, &c. ; 4.2.2^a, ihā tvām suno, &c.]

6.50.13^c (Rjigvan Bhāradvāja ; to Viçve Devāḥ)

utā syā devāḥ savitā bhāgo no 'pām nāpād avatu dānu pāpriḥ,
tvāṣṭā devébhir jānibhiḥ sajōṣā dyāur devébhiḥ pṛthivī samudrāiḥ.

10.64.10^b (Gaya Plāta ; to Viçve Devāḥ)

utā matā bhaddivā çṛṇotu nas tvāṣṭā devébhir jānibhiḥ pitā vācaḥ,
rbhukṣā vājo rāthaspātir bhāgo raṇvāḥ çānsaḥ çaçamānāsyā pātu naḥ.

6.50.15^b (Rjigvan Bhāradvāja ; to Viçve Devāḥ)

evā nāpāto māma tāsyā dhībhir bharādvājā abhy ārcanty arkāiḥ,
ḷgnā hutāso vāsavo 'dhrṣṭā viçve stutāso bhūta yajatrāḥ.

6.50.4^b

7.23.6^b (Vasiṣṭha Maitravaruṇi ; to Indra)

evéd indram vīṣanam vājrabāhum vāsīṣṭhāso abhy ārcanty arkāiḥ,
ḷsā na stutó virāvad dhātu gómad ḷyuyām pāta svastibhiḥ sādā naḥ.

6.50.10^c : 1.190.8^c ; d : refrain, 7.1.20^d ff.

Cf. the pādas 5.29.12^b, dáçagvāso abhy ārcanty arkāiḥ, and 6.21.10^b, jaritāro abhy ārcanty arkāiḥ. See for this class of correspondences our remarks in the Introduction, p. 9.

6.51.2^c : 4.1.17^d ; 7.60.2^d, rjū mārteṣu vrjinā ca páçyan.

6.51.5^c (Rjigvan Bhāradvāja ; to Viçve Devāḥ)

dyāuṣ pītāḥ pṛthivi mātār ādhrug āgne bhrātar vasavo mṛlāta naḥ,
viçva ādityā adite sajōṣā ḷasmábhyam çarma bahulām ví yanta.

6.51.5^d

10.63.17^b = 10.64.17^b (Gaya Plāta ; to Viçve Devāḥ)

evā plateḥ sunúr avivṛdhad vo viçva ādityā adite maniṣī,
içānāso náro ámartyenūstāvi jāno divyó gāyena.

6.51.5^d, asmábhyam çarma bahulām ví yanta : 5.55.9^b, asmábhyam çarma bahulām ví yantana.

6.51.7^{ab} (Rjigvan Bhāradvāja ; to Viçve Devāḥ)

mā va éno anyákṛtām bhujema mā tát karma vasavo yác cáyadhve,
viçvasya hí kṣáyatha viçvadevāḥ svayām ripús tanvam ririṣiṣṭa.

7.52.2^{cd} (Vasiṣṭha ; to Ādityas)

mitrás tán no várupo māmahanta çarma tokāya tánayāya gopāḥ,
mā vo bhujemānyájātam éno mā tát karma vasavo yác cáyadhve.

[6.51.8^b, námo dādhāra pṛthivīm utā dyām : 3.59.1^b, mitró dādhāra, &c.]

6.51.10^c: 6.49.1^d, suksātrāso vāruṇo mitró agnīḥ.

6.51.15^a: 1.15.2^c; 8.7.12^a; 8.3.9^a, yūyām hī śthā sudānavah.

6.51.15^b (R̥jiçvan Bhāradvāja ; to Viçve Devāḥ, here Maruts)

[yūyām hī śthā sudānava, indrajyeṣṭhā abhīdyavaḥ,

5.1.15.2^c

kārtā no ādhvann ā sugām gopā amā.

8.83.9^b (Kusidin Kāṇva ; to Viçve Devāḥ, here Maruts)

[yūyām hī śthā sudānava, indrajyeṣṭhā abhīdyavaḥ,

5.1.15.2^c

adhā cid va utā bruve.

Cf. under 1.15.2^c.

6.51.16^b (R̥jiçvan Bhāradvāja ; to Viçve Devāḥ)

āpi pānthām aganmahi svastigām anehāsam,

yéna viçvāḥ pāri dvīso vṛṇākti vindāte vāsu.

8.69.16^e (Priyamedha Aṅgīrasa ; R̥ksaçvamedhayor dānastutiḥ)

ā tū suçīpra dāmpate rātham tiṣṭhā hiranyāyam,

ādha dyukṣām sacevahi sahāsrāpādam aruṣām svastigām anehāsam.

Ludwig, 218, renders anehāsam in 6.51.16 by 'den unangefindeten'; at 612, to 8.69.16, by 'der ohne gleichen'. Cf. Bergaigne, *Études sur le Lexique*, p. 76 ff.

6.52.3^d: 3.30.17^d, brahmadviṣe tāpuṣīm hetim asya.

6.52.5^b: 10.59.4^b, pāçyema nū sūryam uccārantam ; 4.25.4^b, jyók paçyāt sūryam

uccārantam ; 7.104.24^d, mā te dṛçan sūryam uccārantam ; 10.59.6^c,

jyók paçyema sūryam uccārantam.

6.52.7^a = 2.41.7^a: 1.3.7^b, viçve devāsa ā gata.

6.52.7^b = 2.41.13^b, çṛṇutā ma imām hāvam : 8.73.10^b, çṛṇutām ma imām hāvam.

6.52.12^a, imām no agne adhvarām : 5.4.8^a, asmākam agne adhvarām juṣasva ;

7.42.5^a, imām no agne adhvarām juṣasva.

6.52.12^c (R̥jiçvan Bhāradvāja ; to Viçve Devāḥ, here Agni)

[imām no agne adhvarām, hōtar vayunaço yaja,

5.4.8^a

cikitvān dāivyām jānam.

8.44.9^c (Virūpa Aṅgīrasa ; to Agni)

samidhānā u santya çukraçoca ihā vaha,

cikitvān dāivyām jānam.

Ludwig, 219, renders 6.52.12, 'disz unser opfer, O Agni, bring nach seinen einzelnen werken dar, denkend an das göttliche volk.' Grassmann, 'Dies unser Opfer bring dar, o Priester Agni, kungstgerecht, aufmerkend auf der Götter Schar.' These translations of the

third pāda seem plausible, especially when we remember that Agni knows the races or births of the gods: 3.4.10; 4.2.8; 27.1; 6.15.13; 52.12, &c. (see the author, JAOS. xvi. 16; Bergaigne, i. 40). And yet the pāda is construed differently in 8.44.9. Here ā vaha governs dāivyaṃ jānam, and eikitvān is intransitive: 'Kindled, O holy (god) of bright flame, do thou intelligently bring hither the divine folk.' After all I am disposed to think that the repeated pāda is to be translated similarly in 6.52.12, 'do thou, O Hotar, intelligently sacrifice to the divine folk!' For the construction of yaj with two accusatives see the Lexicons.

6.52.13^d (Rjigvan Bhāradvāja; to Viçve Devāḥ)

viçve devāḥ ṛṇutemām hāvaṃ me yé antárikse yá úpa dyávi śthá,
yé agnijihvá utá vā yájata āsádyāsmín barhiṣi mādayadhvam.

6.68.11^d (Bharadvāja; to Indra and Varuṇa)

indrāvaruṇā mādhumattamasya ṽṣṇaḥ sómasya vṛṣaṇā vṛṣethām,
I. 108.3^b

idám vām ándhaḥ páriṣiktam asmé āsádyāsmín barhiṣi mādayethām.

10.17.8^c (Devaçravas Yāmāyana; to Sarasvatī)

sārasvatī yá saráthaṃ yayátha svadhábhīr devī pitṛbhīr mādantī,
āsádyāsmín barhiṣi mādayasvānamÍvā íṣa ā dhehy asmé.

AV. 18.1.42^c; 4.46^c read mādayadhvam in their version of RV. 10.17.8^c. Ludwig, Kritik, pp. 25, 52, is much impressed with this reading; he regards mādayadhvam as infinitive, the original reading which the author of the RV. stanza turned into the lectio facilius mādayasva, because it is unlikely that anybody should have changed the simple reading mādayasva to mādayadhvam. But mādayadhvam addresses itself anacoluthically to both Sarasvatī and the Fathers; it is a loose utilization of the pāda in the form in which it occurs in RV. 6.52.13^d, and once more in the funeral stanzas of the AV. itself, namely 18.3.20^d. At the best it is little more than a solecism, certainly not of any morphological significance.

6.52.16^a, ágni-parjanyaṽ ávataṃ dhīyaṃ me: 2.40.5^c, sómāpūṣaṇāṽ ávataṃ dhīyaṃ me.

6.52.17^a: 4.6.4^a, stīrṇé barhiṣi samidhānē agnāu.

6.53.5^b, 7^b, árayā (7^b, paṇInām) hṛdayā kave.

6.53.5^c–7^c, áthem asmábhyaṃ randhaya.

6.53.7^a, 8^d, á rikha kikirá ṛṇu.

6.53.10^b (Bharadvāja; to Pūṣan)

utá no goṣáṇīm dhiyam aṇvasám vājasám utá,
ṽṇvát ṛṇuhi víṭāye.

cf. 1.13.2^c

9.2.10^b (Medhatithi Kāṇva; to Soma Pavamāna)

goṣá indo ṇṛṣá asy aṇvasá vājasá utá,
ātma yajñásya pūrvyāḥ.

cf. 3.11.3^b

Prima facie the Pūṣan stanza commends itself as the original of the two imitative stanzas.

6.54.8^b (Bharadvāja ; to Pūṣan)

pūṣann ānu prā gā ihi yājamānasya sunvatāḥ,
asmākaṁ stuvatām utā.

6.60.15^b (Bharadvāja ; to Indra and Agni)
indrāgni ṛṣṇutām hāvaṁ yājamānasya sunvatāḥ,
vitām havyāny ā gataṁ pibatām somyām mādhu.

6.60.15^d

Cf. yājamānāya sunvaté, under 5.26.5^a, and see p. 9.

6.54.8^c (Bharadvāja ; to Pūṣan)

ṛṣṇvāntām pūṣānaṁ vayām iryam ānaṣṭavedasam,
īcānaṁ rāyā imahe.

8.26.22^b (Viṣvamanas Vāiṣṇava, or Vyaṣṇa Āṅgīrasa ; to Vāyu)
tvāṣṭur jāmātaraṁ vayām īcānaṁ rāyā imahe,
sutāvanto vāyūṁ dyumnā jānāsaḥ.

8.46.6^c (Vaṣa Aṣṇya ; to Indra)
tām indraṁ dānam imahe ṣaṣasānām ābhīrvam,
īcānaṁ rāyā imahe.

8.53 (Vāl. 5). 1^d (Medhya Kāṇva ; to Indra)
upamām tvā maghōnām jyēṣṭham ca vṛṣabhāṇam,
pūrbhittamāṁ maghavann indra govīdam īcānaṁ rāyā imahe.

For 8.26.22 see Hillebrandt, *Ved. Myth.* i. 521.

6.56.2^c (Bharadvāja ; to Pūṣan, here Indra)

utā ghā sā rathītamaḥ sākhyā sātpatir yujā,
īndro vṛtrāṇi jighnate.

8.17.8^c (Irimbiṭhi Kāṇva ; to Indra)
tuvigrīvo vapódarah subāhūr āndhaso mādē,
īndro vṛtrāṇi jighnate.

Cf. 6.57.3^c ; 8.29.4^b ; 9.1.10^b.

6.57.1^b : 4.31.11^b, sakhyāya svastāye.

6.57.1^c, huvēma vājasātaye : 5.35.6^d ; 8.6.37^c ; 34.4^b, hāvante vājasātaye ;
8.9.13^b, huvēya vājasātaye.

6.59.3^c, indrā nv agnī āvasehā vajrīnā : 5.45.4^b, indrā nv agnī āvase huvādhyai.

6.59.7^{cd} (Bharadvāja ; to Indra and Agni)

indrāgni ā hí tanvaté náro dhānvāni bāhvōh,
mā no asmín mahādhané párā varctaṁ gāvīṣṭiṣu.

8.75.12^{ab} (Virūpa Āṅgīrasa ; to Agni)
mā no asmín mahādhané párā varḡ bhārabhṛd yathā,
samvārgaṁ sám rayīm jaya.

The sharp modulation of the hemistich in 8.75.12 seems to me secondary and artificial.

Sāyana 'as a porter in the end abandons his burden'. Ludwig, 410, commentary, 'as a porter in the moment of danger throws away property which does not belong to him, whereas its owner defends it with his life.' Cf. Hemacandra's Sanskrit version of the story of Brahmadatta (JSAL. vii. 340): nirvinṇakāmabhogebhyo bhārebhya iva bhārikah.

6.59.8^b: 6.48.16^c, aghā aryó ārātayaḥ.

6.59.9^d: 1.79.9^b, rayīm viçvāyupoṣasam.

6.59.10^b (Bharadvāja; to Indra and Agni)

indrāgni ukthavāhasā stómebhir havanaçrutā,

viçvābhir gīrbhīr ā gatam [asyá sómasya pītāye.]

6.59.1.22.10^c

8.8.7^d (Sadhvaṇsa Kāṇva; to Açvins)

ḍivāç cid rocanād ādhy, ā no gantām svarvidā,

6.59.1.49.1^b

dhībhir vatsapracetasā stómebhir havanaçrutā.

8.12.23^b (Parvata Kāṇva; to Indra)

mahāntām mahinā vayām stómebhir havanaçrutām,

arkāir abhī prā ṇonumaḥ sām ójase.

6.59.10^d: 1.22.10^c; 23.2^c; 4.49.5^c; 5.71.3^c; 8.76.6^c; 94.10^c–12^c, asyá sómasya pītāye.

6.60.5^b: 5.86.4^b, indrāgnī havāmahe.

6.60.5^c: 1.17.10^c, tā no mṛlāta īdḥce; 4.57.1^d, sā no mṛlātīdḥce.

6.60.7^b: 1.11.8^b, abhī stómā anuṣata.

6.60.8^{ab}: 4.47.4^{ab}, yā vām sánti puruspṛho niyúto dāçuse narā.

6.60.9^b: 1.16.5^b; 21.4^b, úpedām sávanam sutām.

6.60.9^c: 8.38.7^c–9^c, indrāgni sómapiṭaye.

6.60.14^{ab} (Bharadvāja; to Indra and Agni)

ā no gāvyebhir áçvyāir vasavyāir úpa gachatam,

sákhyāu devāu sakhyāya çambhúv[indrāgnī tā havāmahe.]

6.59.1.21.3^b

8.73.14^{ab} (Gopavana Ātreya, or Saptavadhri Ātreya; to Açvins)

ā no gāvyebhir áçvyāiḥ sahásrāir úpa gachatam,

[antī śád bhūtu vām ávaḥ.]

6.59.1.21.3^b refrain, 8.73.10^c–18^c

Translate 6.60.14, 'Come hither with treasures of kine and horses! The friends, the gods, beneficent for friendship, Indra and Agni, them do we call.' The first distich, repeated with a single change from vasavyāir to sahásrāir strains after greater effect, secondarily of course; aside from that the two stanzas taken by themselves do not betray their relative dates. But 8.73.15 continues:

mā no gāvyebhir áçvyāiḥ sahásrebhir āti khyatam,

antī śád bhūtu vām ávaḥ.

'Do not overlook us with thousands of kine and horses, &c.' Here the later versifex has betrayed himself by his bathos. Cf. the parallel relation of 1.162.1^{ab} to 5.41.2^{ab} (under 1.162.1).—The hymn 6.60 shares two pádas with 1.21; see next item.

6.60.14^d: 1.21.3^b; 5.86.2^d, indragñí tá havāmahe.

6.60.15^b: 6.54.6^b, yājamānasya sunvatāḥ.

6.60.15^d: 7.74.2^d; 8.5.11^c; 8.1^d; 35.22^b, pībataṁ somyāṁ mādhu; 8.24.13^b, pībāti somyāṁ mādhu.

6.61.3^a: sárasvati devanído ní barhaya; 2.23.8, bḥaspate devanído ní barhaya.

6.61.4^b: 1.3.10^b, vājebhir vājīnīvati.

6.61.5^b: 1.40.2^b, upabrūté dhāne hité.

6.61.7^a (Bharadvāja; to Sarasvatī)

utá syá naḥ sárasvatī ghorá hiraṇyavartaniḥ,
vṛtraghní vaṣṭi suṣṭutīm.

7.95.4^a (Vasiṣṭha; to Sarasvatī)

utá syá naḥ sárasvatī juṣāṇópa ḥavat subhāgā yajñé asmín,
mitājñubhir namasyāir iyāná rāyá yujá cid úttarā sākhibhyaḥ.

For 6.61.7 cf. 2.1.11.

6.61.9^a, sá no viçvā áti dvīṣaḥ: 5.25.9^c, sá no viçvā áti dvīṣaḥ.

[6.61.11^{ab}, apaprúṣi pāṛthivāny urú rájo antárikṣam: 1.81.5^a, á paprāu pāṛthivān
rájaḥ.]

6.63.2^d, ná yát páro nántaras tuturyát: 2.41.8^a, ná yát páro nántaraḥ.

[6.63.4^b, prá rātír eti jūrñinī ghṛtáci: 4.6.3^a, yatá sujūrñí rātínī ghṛtáci.]

Cf. under 3.19.2.

6.63.7^b, abhí práyo nāsatyā vahantu: 1.118.4^d, abhí práyo nāsatyā váhanti.

6.63.7^c (Bharadvāja; to Aṣvins)

á vām váyó 'çvāso váhiṣṭhā [abhí práyo nāsatyā vahantu,]
prá vām rátho mánojavā asarjīṣāḥ pṛkṣá iṣidho ánu pūrvīḥ.

6.118.4^d

7.68.3^a (Vasiṣṭha; to Aṣvins)

prá vām rátho mánojavā iyarti tiró rájānsy aṣvinā çatótīḥ,
asmábhyaṁ sūryāvasū iyānāḥ.

For 6.63.7 see Oldenberg, RV. Noten, p. 408.

6.64.6 = 1.124.12.

6.66.1^d, sakṛc chukráṁ duduhe pṛçñir údhaḥ: 4.3.10^d, vṛṣā çukráṁ duduhe
pṛçñir údhaḥ.

6.66.8^a, náśya vartá ná tarutá nv ásti : 1.40.8^c, náśya vartá ná tarutá mahādhané.

[**6.66.8^b**, māruto yám ávatha vājasātāu : 10.35.14^a; 63.14^a, yám devāso ávatha vājasātāu.]

6.66.8^c, toké vā gōṣu tánaye yám apsú : 6.25.4^c, toké vā gōṣu tánaye yád apsú.

6.66.11^b rudrásya sunúm havású vivāse : 1.64.12^b . . . havású gr̥ṇīmasi.

[**6.67.10^a**, ví yád vácam kīstáso bhárante : 7.72.4^b, prá vām bráhmāṇi kārāvo bharante.]

[**6.68.2^b**, čúrāṇāṁ čáviṣṭhā tū hí bhūtām : 7.93.2^a, tá sānasí čavasānā hí bhūtām.]

[**6.68.4^d**: dyáuṣ ca pr̥thivi bhūtām urvī : 10.93.1^a, máhi dyāvāpr̥thivi bhūtām urvī.]

6.68.4^d is metrically defective ; cf. Arnold, VM., p. 308.

6.68.6^b, rayīm dhatthó vāsumantāṁ puruḥṣūm : 4.34.10^b, rayīm dhatthá, &c. ; 7.84.4^b, rayīm dhattām, &c. ; 4.49.4^b, rayīm dhattām čatagvīnam ; 1.159.5^d, rayīm dhattām vāsumantāṁ čatagvīnam.

6.68.8^c, itthá gr̥ṇānto mahínasya čárdhaḥ : 6.33.5^c, itthá gr̥ṇānto mahínasya čárman.

6.68.8^d (Bharadvāja ; to Indra and Varuṇa)

nú na indrávaruṇā gr̥ṇānā pr̥ñktām rayīm sāuçravasāya devā,
[itthá gr̥ṇānto mahínasya čárdho] 'pó ná nāvá duritá tarema.

6.35.5^c

7.65.3^d (Vasiṣṭha ; to Mitra and Varuṇa)

tá bhūrīpāçv āntasya sétu duratyétu ripāve mártyaia,
r̥tasya mitrávaruṇā pathá vām apó ná nāvá duritá tarema.

Cf. 8.83.8 ; 97.15.

6.68.11^b : 1.108.3^b, víṣṇaḥ sómasya víṣṇāṁ víṣethām.

6.68.11^d, āsádyāsmín barhīṣi mādayethām : 6.52.13^d, . . . mādayadhvam ; 10.17.18^c, . . . mādayasva.

6.69.4^d, 7^d, úpa bráhmāṇi çṛṇutam gíro (7^d, hávam) me.

6.70.3^c (Bharadvāja ; to Dyāvāpr̥thivyāu)

yó vām r̥jāve krāmaṇāya rodasi mārto dadāça dhiṣaṇe sá sadhati,
prá prajābhir jāyate dhármaṇas pári yuvóḥ siktá viṣurūpaṇi sávrata.

8.27.16^c (Manu Vāivasvata; to Viṣve Devāḥ)

prā sā kṣāyaṁ tirate ví mahír īṣo yó vo vārāya dā́cati, 7.59.2^{cd}

prā prajā́bhīr jāyate dhármaṇas párya [áristaḥ sārva edhate.] 1.41.2^c

10.63.13^b (Gaya Plāta; to Viṣve Devāḥ, here Ādityas)

[áristaḥ sā mártō vícva edhate] prā prajā́bhīr jāyate dhármaṇas pári, 1.41.2^c

yām ādityāso náyathā sunítībhir āti vícvaṇi duritá svastāye.

Cf. under 1.41.2.—For dhīṣaṇe in 6.70.3^b see Hillebrandt, Ved. Myth. i. 176.

6.71.1^a, úd u śyá devāḥ savitá hiranyāyā : 2.38.1^a, úd u śyá devāḥ savitá sāvāya ;
6.71.4^a, úd u śyá devāḥ savitá dāmūnāḥ ; 7.38.1^a, úd u śyá devāḥ
savitá yayāma.

6.71.3^d (Bharadvāja; to Savitar)

ádabdebbhiḥ savitaḥ pāyúbhiḥ tvām čivēbhīr adyā pári páhi no gāyam,
híranayajihvaḥ suvitáya náyase rákṣā mákir no aghā́caṇsa ícata.

6.75.10^d (Pāyū Bhāradvāja; Liṅgoktadevatāḥ)

bráhmaṇasaḥ pitāraḥ sómyasaḥ čivé no dyāvapṛthiví anehāsā,
pūśā naḥ pātu duritád ṛtāvrdho rákṣā mákir no aghā́caṇsa ícata.

For the repeated pāda cf. under 1.23.9.

6.71.4^a, úd u śyá devāḥ savitá dāmūnāḥ : 2.38.1^a, úd u śyá devāḥ savitá sāvāya ;
6.71.1^a, úd u śyá devāḥ savitá hiranyāyā ; 7.38.1^a, úd u śyá devāḥ
savitá yayāma.

6.72.2^d (Bharadvāja; to Indra and Soma)

índrāsomā vāsáyatha uśásam út sūryaṁ nayatho jyótiṣa sahá,
úpa dyām skambháthu skámghanenāprathatam pṛthivīm mātāraṁ ví.

10.62.3^b (Nābhānediṣṭha Mānava; to Viṣve Devāḥ, or Āṅgirasām stutih)

yā ṛtēna sūryam āroḥayan divy āprathayan pṛthivīm mātāraṁ ví,
suprajāstváṁ āṅgirasō vo astu prāti grbhñita mānavām sumedhasaḥ.

Translate 6.72.2, 'O Indra and Soma, ye make Uṣas shine, ye lead forth the Sun with his light; ye have supported the sky with its support, have spread out Mother Earth.' And 10.62.3, 'They who in accordance with divine law did make the Sun rise in the heavens, did spread out Mother Earth,—abundant offspring, O Āṅgiras, be yours, show favour, O ye wise ones, to the son of man (Manu).' Cf. Hillebrandt, Ved. Myth. ii. 30, note. In this hymn the Āṅgiras, mythical priests of yore, typify the priests of the present time; they seem to be extolled by a present-day sacrificer who describes himself as a son of Manu. This condones for the apparent nonsense in suprajāstváṁ āṅgirasō vo astu. Even so the repeated pāda, āprathayan, &c., is obviously secondary as compared with 6.72.2. For in the latter stanza the notion of spreading out the earth is contrasted normally and effectively with that of supporting the sky, as in 1.62.5; 2.15.2; 3.31.12; 4.42.4; 6.17.7; 7.86.1; 8.89.5; 10.65.4. The spreading of the earth in 10.62.3 is one half of the familiar idea, transplanted from the sphere of the real gods to semi-divine beings who are in reality human beings.

[6.72.4^a, *indrāsomā pakvām āmāsv antāḥ* : 2.40.2^o, *ābhyām indraḥ pakvām āmāsv antāḥ*.]

6.72.5^b, *apatyasācam ṣṛutyam rarāthe* : 1.117.23^d, *apatyasācam ṣṛutyam rarātham*.

6.73.1^d (Bharadvāja ; to Brhaspati)

yó adribhīt prathamajā́ rtávā bṛhaspátir āngirasó havismān,
dvibārhamjá prāgharmasát pitṛ́ na á ródasī vṛṣabhó roravīti.

10.8.1^b (Triçiras Tvāṣṭra ; to Agni)

prā ketūnā bṛhatā́ yāty agnir ā ródasī vṛṣabhó roravīti,
divāç cid āntān ūpamān ūd ānaḥ apām ūpāsthe mahiṣó vavardha.

For 6.73.1 cf. Hillebrandt, *Ved. Myth.* i. 411 ; Oldenberg, *RV. Noten*, p. 415.—For the repeated pāda cf. 3.55.17^a ; 4.58.3^o ; 7.101.1^d.

6.74.1^c : 5.1.5^c, *dāme-dame saptā rātnā dādhānā* (5.1.5^c, *dādhānaḥ*).

6.74.1^d (Bharadvāja ; to Soma and Rudra)

sómārudrā dhārāyethām asuryām prā vām iṣṭáyó 'ram açnuvantu,
ḍāme-dame saptā rātnā dādhānā, çām no bhūtam dvipāde çām cātuṣpade.

6.74.1.5^c

7.54.1^d (Vasiṣṭha ; to Vāstoṣpati)

vāstoṣ pate prāti jānihy asmān svāveçó anāmivó bhavā naḥ,
yāt tvēmahe prāti tān no juṣasva çām no bhava dvipāde çām cātuṣpade.

10.85.43^d (Sūryā Sāvitrī ; to Sūryā)

á naḥ prajā́m janayatu prajā́patir ājarasī́ya sām anaktv aryamā́.
ādurmaṅgalīḥ patilokām ā viçā çām no bhava dvipāde çām cātuṣpade.

10.85.44^d (The same)

āghoracakṣur āpatighny edhi çivā paçúbhyaḥ sumānaḥ suvárcāḥ,
vīrasūr devākāmā syonū çām no bhava dvipāde çām cātuṣpade.

10.165.1^d (Kapota Nāirṛta ; Kapotopahatau prāyaçcittam)

dévāḥ kapóta iṣitó yád ichān dūtó nīrṛtya idām ājagāma,
tāsmā arcāma kṛṇāvāma nīṣkr̥tīm çām no astu dvipāde çām cātuṣpade.

It is entirely likely that the version of this ancient formulaic pāda in 10.165.1 with astu is later than the forms with bhū. The pāda is used very extensively throughout the rest of the literature ; see my *Vedic Concordance* under çām na edhi, çām no astu, çām no bhava, çām no bhavantu, and çām no bhūtam ; and cf. *RV.* 1.114.1 ; 157.3 ; 5.81.2 ; 9.69.7 ; 10.37.11.

6.74.2^c, *ārē bādhetām nīrṛtīm parācāiḥ* : 1.24.9^c, *bādhasva durē nīrṛtīm*, &c.

6.74.2^d : 6.1.12^d, *asmē bhadrā sāuçravasāni santu*.

[6.74.4^c, prā no muñcataṁ vāruṇasya pāçāt : 10.85.24^a, prā tvā muñcāmi vāruṇasya pāçāt.

6.75.10^d : 6.71.3^d, mākīr no aghāçaṁsa īçata.

6.75.12^d (Pāyū Bhāradvāja ; to Arrows)

fjrite pári vṛndhi nó 'çmā bhavatu nas tanúh,

sómo ádhi bravitu nó 'ditiḥ çárma yachatu.

6.75.17^d (Pāyū Bhāradvāja ; Liṅgoktadevatāḥ)

yátra bāṇāḥ sampátanti kumārā viçikhā iva,

tátrā no bráhmaṇas pátir áditiḥ çárma yachatu viçvāḥ çárma yachatu.

8.47.9^b (Trita Āptya ; to Ādityas)

áditir na uruṣyatv áditiḥ çárma yachatu,

mātá mitrásya reváto uryamno vāruṇasya cāneháso va útáyah suútáyo va útáyah. d : 1.136.2^e ; ef : refrain, 8.47.1^{ef}—18^{ef}

REPEATED PASSAGES BELONGING TO BOOK VII

7.1.13^{ab}, pāhī no agne rakṣāso ājuṣṭāt pāhī dhūrtér áraruṣo aghāyóḥ; 1.36.15^{ab},
pāhī no agne rakṣāsaḥ pāhī dhūrtér árávṇaḥ.

7.1.20 = 7.1.25 (Vasiṣṭha Māitravaruṇi; to Agni)

nú me bráhmāṇy agna úc chaçādhi tvám deva maghávadbhyaḥ suṣūdaḥ,
rātáu syāmobhāyāsa á te yūyám pāta svastibhiḥ sádā naḥ.]

☞ refrain, 7.1.20^d ff.

On the significance of this repetition as showing that the hymn is to be divided after
7.1.20, see Oldenberg, Prol., p. 142.

7.1.20^d, 25^d; 3.10^d; 7.7^d, 8^d; 9.6^d; 11.5^d; 12.3^d; 13.3^d; 14.3^d; 19.11^d; 20.10^d;
21.10^d; 22.9^d; 23.6^d; 24.6^d; 25.6^d; 26.5^d; 27.5^d; 28.5^d; 29.5^d;
30.5^d; 34.25^d; 35.15^d; 36.9^d; 37.8^d; 39.7^d; 40.6^d; 41.7^d; 42.6^d;
43.5^d; 45.4^d; 46.4^d; 47.4^d; 48.4^d; 51.3^d; 53.3^d; 54.4^d; 56.25^d;
57.5^d; 58.6^d; 60.12^d; 61.7^d; 62.6^d; 63.6^d; 64.5^d; 65.5^d; 67.10^d;
68.9^d; 69.8^d; 70.7^d; 71.6^d; 72.5^d; 73.5^d; 75.8^d; 76.7^d; 77.6^d;
78.5^d; 79.5^d; 80.3^d; 84.5^d; 85.5^d; 86.8^d; 87.7^d; 88.7^d; 90.7^d;
91.7^d; 92.5^d; 93.8^d; 95.6^d; 97.10^d; 98.7^d; 99.7^d; 100.7^d; 101.6^d;
9.90.6^d; 97.3^d, 6^d; 10.65.15^d; 66.15^d; 122.8^d, yūyám pāta svastibhiḥ
sádā naḥ.

[**7.2.4^b**, prá vṛñjate námasā barhīr agnāu: 6.11.5^a, vṛñjé ha yán námasā, &c.]

7.2.6^b: 1.186.4^b, uṣāsānāktā sudúgheva dhenúḥ.

7.2.8-11: 3.4.8-11.

7.2.11^b = 3.4.11^b, indreṇa devāīḥ sarátham turébbhiḥ: 5.11.2^c, indreṇa devāīḥ
sárátham sá barhīṣi; 10.15.10^b, indreṇa devāīḥ sarátham dádhanāḥ.

7.2.11^d = 3.4.11^d: 10.70.11^d, svāhā devā amṛtā mādayantām.

7.3.2^c: 1.148.4^c, ád asya vāto ánu vāti çociḥ. See note to 1.148.4^c.

[**7.3.6^b**, ví yád rukmó ná rócase upaké: 4.10.5^c, çriyé rukmó ná rocata upaké.]

7.3.10^b = 7.4.10^b (Vasistha Maitravaruni ; to Agni)

etā no agne sāubhagā didihy āpi krātuṃ sucétasaṃ vatema,
viṣvā stotṛbhyo grṇatē ca santu 1yūyām pāta svastibhiḥ sādā naḥ.]

☞ refrain, 7.1.20^d ff.

7.60.6^c (Vasistha ; to Mitra and Varuṇa)

imé mitró varuṇo duḷābhāso 'cetāsaṃ cic citayanti dākṣaiḥ,

āpi krātuṃ sucétasaṃ vātantaḥ tirāc cid ānhaḥ supāthā nayanti.

For āpi vat see Max Müller, SBE. xxxii. 202, 437. It seems that the word has a primary meaning, something like 'obtain', in 7.3.10 = 7.4.10 ; but a causative meaning, something like 'furnish' ('cause to obtain'), in 7.60.6. In the latter passage it is parallel to citayanti, also causative. But there is no indication as to the relative order of simple and causative meaning of āpi vat ; see Grassmann's arrangement in his Lexicon.

7.4.2^c (Vasistha Maitravaruni : to Agni)

sā gṛtso agnīś tārūṇaḥ cid astu yāto yāviṣṭho ājaniṣṭa mātūḥ,

sām yó vānā yuvāte ūcidān bhūri cid ānnā sām id atti sadyāḥ.

10.115.2^b (Upastuta Varṣṭihavya ; to Agni)

agnīr ha nāma dhāyi dānn apāstamaḥ sām yó vānā yuvāte bhāsmanā
datā,

abhipramūrā juhvā svadhvarā inó nā próthamāno yāvase vṛṣā.

As regards the metrical insufficiency of 7.4.2^c, Arnold, VM. pp. 101, 308, suggests the change of ūcidān to ūcidantaḥ, to me quite incredible, and not borne out by the parallel datā. The metre of 7.4.2^c is fairly common ; see Oldenberg, Prol. p. 10.—For 10.115.2 see Pischel, Ved. Stud. ii. 97, 112, whose explanation of dānn as 'ruler' seems to me improbable. It looks as if dānn meant 'in the house'.

7.4.4^b (Vasistha Maitravaruni ; to Agni)

ayām kavīr ākaviṣu prācetā mārteṣv agnīr amṛto ní dhāyi,

sā mā no ātra juhuraḥ sahasvaḥ sādā tvé sumānasaḥ syāma.

10.45.7^b (Vatsapri Bhālandana ; to Agni)

uḥkī pāvako aratīḥ sumedhā mārteṣv agnīr amṛto ní dhāyi,

iyarti dhūmām aruṣām bhāribhrad ūc chukréna ṇociṣā dyām inakṣan.

Ludwig, Der Rig-Veda, iii. 97, thinks that the author of 10.45.7 has borrowed the repeated pāda from 7.4.4. But beyond the fact that 10.45 shares several of its pādas with other hymns—no more, however, than many another hymn—there is nothing to indicate the relative chronology of the repetition.

7.4.7^b : 4.41.10^b, nityasya rāyāḥ pātayaḥ syāma.

7.4.9 = 6.15.12.

7.4.10 = 7.3.10.

7.4.10^b = 7.3.10^b, āpi krātuṃ sucétasaṃ vatema : 7.60.6^c . . . vātantaḥ.

7.5.2^a, pr̥ṣṭó divi dháyy agnīḥ pr̥thivyām : 1.98.2^a, pr̥ṣṭó divi pr̥ṣṭó agnīḥ pr̥thivyām.

7.5.2^b, netā sindhūnām vṛṣabhā stīyanām : 6.44.21^b, vṛṣā sindhūnām, &c.

7.5.4^d, ájasreṇa çociṣā çóçucāṇaḥ : 6.48.3^c, ájasreṇa çociṣā çóçucac chuce.

7.5.6^d, urú jyótiṛ janáyann áryāya : 1.117.21^d, urú jyótiḥ cakrathur áryāya.

7.5.7^a, sá jáyamāṇaḥ paramé vyòman : 1.143.2^a ; 6.8.2^a, . . . vyòmani.

7.6.4^d (Vasiṣṭha Maitravaruṇi ; to Vaiçvānara)

yó apácīne támasi mādantiḥ prácīḥ cakāra n̐ftamaḥ çácībhiḥ,
tām içānām vásvo agnīm gr̥ṇīṣé 'nānataṁ damáyantaṁ pr̥tanyūn.

10.74.5^b (Gauriviti Çaktya ; to Indra)

çácīva indram ávase kṛṇudhvam ánānataṁ damáyantaṁ pr̥tanyūn,
ṛbhukṣāṇaṁ maghāvānaṁ suvr̥ktīm, bhártā yó vájraṁ náryaṁ purukṣūh.

cf. 10.74.5^c

The Pet. Lex. and Grassmann, Lexicon, s.v. çácīvant, also Grassmann in his Translation, ii. 360, 915, read çácī va for çácīva in 10.74.5^a. Cf. 10.104.3, dhībhīr viçvābhiḥ çácīyā gr̥ṇānāḥ, and 8.96.13, ávat tām indraḥ çácīyā. Yet I do not regard the correction as certain, because the instrumental of çácī in the RV. is always çácīyā, and it would be a curious accident that the solitary form çácī should happen to be followed by vas, so as to produce the confusing effect çácīvas. We should expect çácīvantam indram for çácīva indram, and possibly that is precisely what çácīva indram stands for, çácīva being a shortened form, to be sure, quite unexpected in the opening of a stanza : cf. çácīva indra, 1.53.3^a.

7.7.4^d : 4.6.5^b, agnīṛ mandró mádhuvacā ṛtāvā.

7.7.7 = 7.8.7 (Vasiṣṭha Maitravaruṇi ; to Agni)

nú tvām agna imāhe vásiṣṭhā içānām sūno sahaso vásūnām,
iṣām stotṛbhyo maghāvadbhya ānaḍ yūyām pāta svastibhiḥ sádā naḥ.]

cf. refrain, 7.1.20^d ff.

7.8.6^c : 2.38.11^c, çām yāt stotṛbhya āpāye bhāvāti.

7.8.7 = 7.7.7.

7.9.2^d, tirás támo dadṛçe rāmyāṇām : 6.48.6^c, . . . dadṛça úrmyasv á.

7.10.5^a (Vasiṣṭha Maitravaruṇi ; to Agni)

mandráṁ hótāram uçíjo yáviṣṭham agnīm víça īlate adhvaréṣu,

ṣá hí kṣāpāṇāḥ ábhavad rayīṇām, átandro dutó yajáthāya devān. cf. 1.70.5^a

10.46.4^a (Vatsapri Bhālandana ; to Agni)

mandráṁ hótāram uçíjo námobhiḥ práñcaṁ yajñāṁ netāram adh-
varāṇām,

viçám akr̥ṇvann aratīm pāvakām havyavāhaṁ dádható mánuṣeṣu.

7.10.5^c, sá hi kṣapāvān ābhavad rayīnām : 1.70.5^a, sá hi kṣapāvān agnī rayīnām.

7.11.1^a (Vasiṣṭha Maitravaruṇi ; to Agni)

mahān asy adhvarasya praketo ná r̥tē tvád am̐tā mādayante,
ā viçvebhiḥ sarāthaṁ yāhi devāir ny agne hōtā prathamāḥ sadehā.

10.104.6^d (Aṣṭaka Vaiçvāmitra ; to Indra)

ṛpa brāhmāṇi harivo hāribhyām, sōmasya yāhi pītāye sutāsya, 1.3.6^b
indra tvā yajñāḥ kṣāmamānam ānaḍ dāçvān asy adhvarasya praketaḥ.

There is no reason to question that the repeated pāda applied primarily to Agni, and that, therefore, 10.104.6 was composed after 7.11.1. The case parallels the relations of the repeated pādas under 1.1.8, and, again, under 1.44.11.—Cf. 3.10.4^a, also of Agni, sá ketūr adhvarāṇām.

[7.11.2^{ab}, tvām ṛlate ajirām dutyāya haviṣmantāḥ sādām in mānuṣāsaḥ: 10.70.3^{ab},
çaçvattamām ṛlate dutyāya haviṣmanto manuṣyāso agnīm.]

7.11.4^d (Vasiṣṭha Maitravaruṇi ; to Agni)

agnir içe br̥hatō adhvarasyāgnir viçvasya haviṣaḥ kṛtāsya,
krātum hy āsa vásavo juṣāntāthā devā dadhire havyavāham.

10.52.3^d (Agni Sāucika ; to Devāḥ, here Agni)

ayām yō hōtā kir u sá yamāsya kām āpy ūhe yāt samañjānti devāḥ,
āhar-ahar jāyate māsī-māsy āthā devā dadhire havyavāham.

Cf. the catenary pāda 10.52.4^a, mām devā dadhire havyavāham, and 10.46.10^a, yām tvā devā dadhiré havyavāham.

7.12.2^b: 6.12.4^b, agnī ṣṭave dāma ā jātāvedāḥ.

7.13.2^b: 3.6.2^a, ā rōdasi apr̥ṇā jāyamānaḥ: 4.18.5^d; 10.45.6^b, ā rōdasi apr̥ṇā
jāyamānaḥ.

7.14.1^a: 3.10.3^b, samidhā jātāvedase.

7.14.2^a, vayām te agne samidhā vidhema: 4.4.15^a, ayā te agne samidhā vidhema;
5.4.7^a, vayām te agna ukthāir vidhema.

7.14.2^d, vayām deva haviṣā bhadrāçoce; 5.4.7^b, vayām havyāiḥ pāvaka bhadrāçoce.

7.14.3^c (Vasiṣṭha Maitravaruṇi ; to Agni)

ā no devēbhīr ūpa devāhutim āgne yāhi vasaṭkṛtim juṣānāḥ,
tūbhyām devāya dāçataḥ syāma yuyām pāta svastibhiḥ sādā naḥ.]

☞ refrain, 7.1.20^d ff.

7.17.7^a (The same)

tē te devāya dāçataḥ syāma mahō no rātnā ví dadha iyānāḥ.

7.15.2^a: 9.101.9^c, yāḥ pāñca carṣaṇír abhi; 5.86.2^c, yī pāñca carṣaṇír abhi.

7.15.2^c: 1.12.6^c; 8.102.1^c, kavír gr̥háp̥atir yúvā.

7.15.6^c, yájiṣṭho havyavāhanah: 1.36.10^b; 1.44.5^d. yájiṣṭham havyavāhana;
8.19.21^c, yájiṣṭham havyavāhanam.

7.15.8^c (Vasiṣṭha Maitravaruṇi; to Agni)
kṣāpa usrāc ca dīdhi svagnāyas tvāyā vayām,
suvīras tvām asmayūh.

8.19.7^c (Sobhari Kāṇva; to Agni)
svagnāyo vo agnibhiḥ syāma sūno sahasa ūrjām pate,
suvīras tvām asmayūh.

Ludwig, 397, renders 7.15.8, 'nächte und morgen strale hindurch, durch dich sind wir gut mit feuer versehen; du hast gute helden, bist der unsrige'. Grassmann, 'Des Nachts und Morgens leuchte du, durch dich sind reich an Feuern wir, du männerreicher unser Freund'. Neither rendering does justice quite to the antithesis in pādas b and c. Translate: 'Shine thou by night and morn. Through thee we have good fire; thou (in return) if devoted to us, hast good men (that is, deservest worshippers).' Cf. Henry, *L'Antithèse Védique*, p. 9. Like an awkward rehash of the same idea reads 8.19.7: 'May we through thy fires, O son of strength, lord of food, have good fires; thou (in return), if devoted to us, have good men.' Ludwig here renders pāda c much better than in 7.15.8: 'als unser freund hast du [an uns] treffliche männer.' Grassmann, again futilely, and without reference to his thought in 7.15.8: 'Durch unsre Feuer seien wir dir, Agni, lieb . . . du heldenhafter bist uns hold.'—For the superfluous vo in the second stanza see under 1.37.8.—Note that 7.15.6^c = 8.19.21^c.

7.15.10^a: 1.79.12^b, agnī rākṣāṁsi sedhati.

7.15.10^c, çūciḥ pāvakā īdyah: 2.7.4^a, çūciḥ pāvakó vāndyah.

7.15.11^b: 1.79.4^b, ícānah sahaso yaho.

7.15.13^b (Vasiṣṭha Maitravaruṇi; to Agni)
agne rākṣā ṇo ānhasaḥ prāti śma deva rīṣataḥ,
tāpiṣṭhāir ajāro daha.

8.44.11^b (Virupa Āṅgīrasa; to Agni)
agne ní pāhi nas tvām prāti śma deva rīṣataḥ,
bhinddhī dvēṣaḥ sahasakṛta.

The construction of the repeated pāda is by no means as clear as might be. As regards 7.15.13, Ludwig, 397, 'Agni, schütz uns vor bedrängnis, vor dem schädiger, o gott'; Grassmann, 'Behüt, o Agni, uns vor Noth, o Gott, verbrenn die Schädiger.' As regards 8.44.11, Ludwig, 405, 'Agni, sei hüter über uns, gegen die uns schädigenden'; Grassmann, 'Behüte du, o Agni, uns, o Gott, vor dem Beschädiger.' It is most natural to construe rīṣataḥ as accusative plural governed by prāti in both occurrences, 'Against them, O god, that injure us.'—Note the correspondence of 7.16.1^b with 8.44.13^a in the sequel.

7.15.15^{ab}, tvām naḥ pāhy ānhaso dōśāvastar aghāyatāḥ: 6.16.30^{ab}, tvām naḥ
pāhy ānhaso jātavedo aghāyatāḥ.

7.16.1^b (Vasiṣṭha Maitrāvaruṇi ; to Agni)

enā vo agnīm nāmasorjō nāpātam ā huve,

[priyām cētiṣṭham aratīm svadhvarām, viçvasya dntām amftam. 1.128.8^b

8.44.13^a (Virūpa Āṅgīrasa ; to Agni)

ūrjō nāpātam ā huve 'gnīm pāvakāçociṣam,

asmīn yajñe svadhvaré.

7.16.1^c, priyām cētiṣṭham aratīm svadhvarām : 1.128.8^b, priyām cētiṣṭham aratīm
ny òrire.

7.16.3^a (Vasiṣṭha Maitrāvaruṇi ; to Agni)

ūd asya çocir asthād ajūhvānasya mīlhūṣaḥ,

ūd dhūmāso aruṣāso divispīçāḥ sām agnīm indhate nāraḥ.

8.23.4^a (Viçvamanas Vāiṣya ; to Agni)

ūd asya çocir asthād dīdiyūṣo vy ājāram,

tāpurjambhasya sudyūto ganaçrīyaḥ.

7.16.4^b : 5.26.2^c, devān ā vitāye vaha.

7.16.6^b : 1.15.3^c, tvām hī ratnadhā āsi.

7.16.9^b : 6.16.9^b, vāhnir āsā viduṣṭaraḥ.

7.16.10^d, çatām pūrbhīr yaviṣṭhya : 6.48.8^c, çatām pūrbhīr yaviṣṭha pāhy ānhasaḥ.

[7.16.11^b, pūrṇām vivaṣṭy āsicam : 2.37.1^b, ādhvaryavaḥ sā pūrṇām vaṣṭy āsicam.]

7.16.12^b : 3.11.4^c, vāhniṁ devā akr̥ṇvata.

7.16.12^c, dādhati rātnam vidhaté suvīryam : 4.12.3^c, dādhati rātnam vidhaté
yaviṣṭhaḥ ; cf. under 4.44.4^d.

7.17.3^b : 3.6.6^d, svadhvarā kr̥nuhi jātavedaḥ ; 6.10.1^d ; 7.17.4^a, svadhvarā karati
jātavedāḥ.

7.17.4^a : see preceding item.

7.17.7^a, té te devāya dāçataḥ syāma : 7.14.3^c, túbhyaṁ devāya dāçataḥ syāma.

[7.18.12^d, tvāyānto yé āmadann ānu tvā : viçve devāso amadann ānu tvā.]

7.18.20^d, āva tmānā br̥hatāḥ çāmbaraṁ bhet : 1.54.4^b, āva tmānā dhṛṣatā çām-
baraṁ bhinat.

7.18.25^a, imām naro marutaḥ saçcatānu : 3.16.2^a, imām naro marutaḥ saçcatā
vfdham.

[7.19.4^b, bhúrñi vṛtrá haryaçva hañsi : 7.22.2^b, yéna vṛtráñi haryaçva háñsi.]

7.19.4^d, ásvāpayo dabhítaye suhántu : 4.30.21^a, ásvāpayad dabhítaye.

7.19.8^d : 6.26.3^d, atithigvāya çáñsyam kariṣyān.

7.20.3^a, yudhmó anarvá khajakṛt samādvā : 6.18.2^a, sá yudhmāḥ sátvā khajakṛt samādvā.

7.20.3^c (Vasiṣṭha Maitrāvaruṇi ; to Indra)

[yudhmó anarvá khajakṛt samādvā, çúrah satrūśád janūsem āśāḥ, 6.18.2^a vy āsa indrah pṛtanāḥ svójá ádhā víçvam çatruyāntam jaghána.

10.29.8^a (Vasukra Āindra ; to Indra)

vy ānaḥ indrah pṛtanāḥ svójá āsmāi yatante sakhyāya pūrvīḥ,
ā smā rātham ná pṛtanāsu tiṣṭha yām bhadráyā sumatyā codāyāse.

Ludwig, 572, renders 7.20.3^c, 'Indra trib auseinander die heere, der ser starke'; in 633 he renders 10.29.8^a, 'Indra kam als siger durch die schlachten'. Grassmann, ad 7.20.3^c, 'Indra zerstreute krafterfüllt die Heere'; ad 10.29.8^a, 'die Feinde hat besiegt der starke Indra'. It is incredible that pṛtanāḥ should mean 'armies' and 'battles' both in 10.29.8^a; I do not believe that the word has different meanings in the two stanzas. Grassmann in his Lexicon, col. 854, assumes 'feindliches Heer' for both passages, but the meaning 'battle' suffices everywhere (pṛtanāḥ governed by roots ji and sah: note the common compound pṛtanāśāḥ). Geldner, Ved. Stud. i. 166, renders 10.29.8^a, 'Indra ward Meister in den Kämpfen, der Starke.' I believe that svójáḥ is to be taken pregnantly in both passages, and that they both mean, 'Indra pervaded the battles with his mighty strength': vy āsa, 'he threw himself through'; vy ānaḥ, 'he pervaded'; cf. the adjective vyāñāci, which always means 'pervading', 'penetrating', or the like.—For yatante cf. the two rather divergent renderings of Geldner, Ved. Stud. i. 167; iii. 25.

7.20.10 = 7.21.10 (Vasiṣṭha Maitrāvaruṇi ; to Indra)

sá na indra tváyatāyā iṣé dhās tmánā ca yé maghāvāno junānti,
vásvī śu te jaritré astu çaktír [yūyám pāta svastibhiḥ sádā naḥ.]

67 refrain, 7.1.20^d ff.

7.21.3^b : 2.11.2^b, páriṣṭhita áhina çura pūrvīḥ.

[7.21.4^b, āpañsi víçva náryāñi vidván : 4.16.6^a, víçvāni çakró náryāñi, &c.]

7.21.10 = 7.20.10.

[7.22.2^b, yéna vṛtráñi haryaçva hañsi : 7.19.4^b, bhúrñi vṛtrá haryaçva hañsi.]

7.22.9^c (Vasiṣṭha Maitrāvaruṇi ; to Indra)

yé ca pūrva ṣṣayo yé ca nūtnā indra bráhmāñi janáyanta víprāḥ,
asmé te santu sakhyā çivāñi [yūyám pāta svastibhiḥ sádā naḥ.]

67 refrain, 7.1.20^d ff.

10.23.7^d (Vimada Aindra, or others; to Indra)
 mákir na enā sakhyā ví yāṣus tāva cendra vimadāśya ca ṛṣeḥ,
 vidmā hí te prámatiṁ deva jāmivád asmé te santu sakhyā čivāni.

The anacoluthic relation of the distichs of 7.22.9 contrasts the stanza unfavourably with 10.23.7, which is banal but perfectly concinnate.—Cf. Muir, OST. i. 243.

7.23.3^d, indro vṛtrāny apratí jaghanván : 6.44.14^b . . . jaghāna.

7.23.4^c : 3.35.1^b, yāhí vāyúr ná niyúto no ácha.

7.23.5^d : 2.18.7^d, asmīñ chūra sāvane mādayasva ; 7.29.2^c, asmīnn ũ śú sāvane mādayasva.

[7.23.6^a, evéd indram vṛṣaṇaṁ vājrabāhum : 9.97.4^d, abhīndram, &c.]

7.23.6^b : vāsīṣṭhāso abhy ārcanty arkāñ : 6.50.15^b, bharádvāja abhy, &c.

7.23.6^c : 1.190.8^c, sá na stutó vīrávad dhātu gómat.

7.24.1^a, yóniṣ ṭa indra sádane akāri : 1.104.1^a, yóniṣ ṭa indra niṣáde akāri.

7.24.2^b : 1.177.3^b, sutāḥ sómaḥ páriṣiktā mádhūni.

7.24.3^a (Vasīṣṭha Māitrāvaruṇi; to Indra)
 á no divá á prṭhivýá ṛjīṣinn idám barhíḥ somapéyaya yāhi,
 váhantu tvā hárayo madryāñcam āñguśám áchá tavāsaṁ mādāya.

8.79.4^b (Kṛtnu Bhārgava; to Soma)
 tvám cittí táva dáksair divá á prṭhivýá ṛjīṣin,
 yāvīr aghásya cid dvéṣaḥ.

It is easy to see that the trochaic stanza 8.79.4 has truncated the trištubh páda 7.24.3^a for its own purposes, and most unsuccessfully (even if we assume elision of s and crasis before ṛ). There can be no doubt as to the priority of 7.24.3^a; cf. the analogous production of the trochaic páda 1.27.1^c, under 1.1.8. Arnold, VM. p. 314, reads prṭhivýá in 8.79.4^b, but is not aware of the origin of the difficulty.

7.24.4^a (Vasīṣṭha Māitrāvaruṇi; to Indra)
 á no vícṡvābhīr ūtibhīḥ sajóṣā bráhma juṣāṇó haryaṡva yāhi,
 vāritvṛjat sthāvírebhīḥ sučiprāsmé dádhad vṛṣaṇaṁ čúsmam indra.

8.8.1^a (Sadhvaṇsa Kāṇva; to Aṡvins)
 á no vícṡvābhīr ūtibhīr ṛcvinā gáchataṁ yuvám,
 ṛdásrā hiranyavartani, ṛpibataṁ somyám mádhu. 65 5.75.3^b

8.8.18^a (The same)
 á vām vícṡvābhīr ūtfbīḥ ṛpriyāmedhā ahūṣata,
 ṛrájantāv ādhvarāñam, ṛcvinā yāmahutiṣu. 65 1.45.4^b
65 1.1.8^a

8.87.3^a (Dyumnika Vasiṣṭha, or others; to Aṣvins)

ā vām viçvābhīr ūtibhiḥ priyāmedhā ahūṣata, 1.45.4^b

tā vartir yātam ūpa vrktābarhiṣo jūṣṭam yajñām diviṣṭiṣu.

In 7.24.4^a sajósāḥ is expletive.—For 8.8.1 see under 1.1.8^a.—The hymns 8.8 and 8.87 share three other pādas; see in the order of them.

7.24.6 = 7.25.6 (Vasiṣṭha Maitravaruṇi; to Indra)

evā na indra vāryasya pūrdhi prā te mahīm sumatīm vevidāma,

iṣam pinva maghāvadbhyaḥ suvīraṁ yūyām pāta svastibhiḥ sādā naḥ, 7.1.20^d

refrain, 7.1.20^d ff.

7.25.3^c: 4.22.9^d, jahī vādhā vanūṣo mārtyasya.

7.25.6 = 7.24.6.

[7.26.5^c, sahasrīṇa ūpa no māhi vījan: 1.167.1^d, sahasrīṇa ūpa no yantu vājāḥ.]

7.28.5 = 7.29.5 = 7.30.5 (Vasiṣṭha Maitravaruṇi; to Indra)

vocémēd indram maghāvānam enām mahó rāyó rādhaso yád dádan naḥ,

yó árcato bráhmakṛtim áviṣṭho yūyām pāta svastibhiḥ sādā naḥ, 7.1.20^d ff.

refrain, 7.1.20^d ff.

7.29.1^a (Vasiṣṭha Maitravaruṇi; to Indra)

ayām sóma indra túbhyaṁ sunva ā tú prā yāhi harivas tādokāḥ,

pībā tv asyā sūṣutasya cāror, dādo maghāni maghavann iyanāḥ. 3.50.2^d

9.88.1^a (Uçanas Kāva; to Pavamāna Soma)

ayām sóma indra túbhyaṁ sunve túbhyaṁ pavate tvām asyā pāhi,

tvām ha yām cakṛsé tvām vavṛṣā indum mādāya yūjyāya sómam.

7.29.1^c: 3.50.2^d, pībā tv asyā sūṣutasya cāroḥ.

[7.29.2^b, arvācīno hāribhir yāhi túyam: 3.43.3^b, indra deva hāribhir, &c.]

7.29.2^c, asmīnn ū sū sāvane mādāyasva; 2.18.7^d; 7.23.5^d, asmīn chūr mādāyasva.

7.29.2^d: 6.40.4^c, ūpa bráhmāṇi çṇava imā naḥ.

7.29.5 = 7.28.5 = 7.30.5.

7.30.4^a, vayām té ta indra yé ca deva: 5.33.5^a, vayām té ta indra yé ca nárah.

7.30.5: see preceding item next but one.

7.31.4^a: 3.41.7^a; 10.133.6^a, vayām indra tvāyāvāḥ.

7.31.12^a (Vasiṣṭha Maitravaruṇi; to Indra)

indram vāpīr ánuttamanyum evā satrá rájanam dadhire sáhadhyai,

háryaçvāya barhayā sám apīn.

8.12.22^c (Parvata Kāṇva ; to Indra)

ḷindram vṛtrāya hāntave, devāso dadhire purāḥ,
indram vāṇir anūṣatā sām ōjase.

3.37.5^a

[7.32.2^a, imé hi te brahmakṛtaḥ suté sācā: 10.50.7^a, yé te vipra brahmakṛtaḥ, &c.]

7.32.4^b: 1.5.5^c; 137.2^b; 5.51.7^b; 9.22.3^b; 63.15^b; 101.12^b, sómāso dādhyāçiraḥ.

7.32.6^d (Vasiṣṭha ; to Indra)

sá viró āpratīṣkuta indreṇa çūçuve nṛbhīḥ,
yás te gabhirā sávanāni vṛtrahan sunóty á ca dhāvati.

8.31.5^b (Manu Vāivasvata ; to the Dāmpati)

yá dāmpati sámanasā sunutá á ca dhāvataḥ,
dévāso nityayāçrā.

The repeated páda occurs in a third form, AV. 6.2.1^b, sunótá ca dhāvata. The translation 'rinse' for á dhāv (cf. Hillebrandt, Ved. Myth. i. 145) involves a hysteron proteron, and seems to me doubtful. Cf. Ludwig, 584 and 766, to the two stanzas. The commentary to AV. refers to the act of ádhāvana at the adābhyagraha in relation to ApÇ. 12.8.2, where occurs the verb á dhūnoti. Cf. the author, SBE. xlii. 66, 459; Bergaigne, Quarante Hymnes, p. 30.

7.32.8^b (Vasiṣṭha : to Indra)

sunótā somapávne sómam índrāya vajriṇe,
pācatā paktīr ávase kṛṇudhvam ít pṛṇān ít pṛṇaté máyaḥ.

9.30.6^b (Bindu Āṅgīrasa ; to Soma Pavamāna)

ḷsunótā mādhumattamaḥ, sómam índrāya vajriṇe,
cārum çārdhaya matsarām.

9.30.6^a

9.51.2^b (Ucathya Āṅgīrasa ; to Soma Pavamāna)

divāḥ priyūsam uttamām sómam índrāya vajriṇe,
ḷsunótā madhumattamaḥ.]

9.30.6^a

Note the inversion of the pādas in 9.30.6^a and 9.51.2^b.

[7.32.10^d, gámat sá gómati vrajé: 1.86.3^c, sá gántā gómati vrajé; 8.46.9^d
51.(Val.3).5^d, gaméma gómati vrajé.]

7.32.11^c (Vasiṣṭha ; to Indra)

gámad vájaḥ vajáyann indra mártyo yása tvám avitá bhūvaḥ,
asmákam bodhy avitá ráthānām asmákam çūra nṛṇām.

10.103.4^d (Apratiratha Āindra ; to Brhaspati)

bṛhaspate pári diyā ráthena rakṣohámītrān apabádhamānaḥ,
prabhañján sénāḥ pramṛṇo yudhá jáyann asmákam edhy avitá ráthānām.

In the repeated pādas bodhi seems to match the hieratic style of 7.32.11, whereas edhy rather suggests the popular atmosphere (AV. 19.13.8). Cf. the pādas 5.4.9^d, asmákam bodhy avitá tanūnām; and 6.46.4^c; 7.32.25^c, asmákam bodhy avitá mahādhané.

7.32.22—] *Part 1: Repeated Passages belonging to Book VII* [316

[7.32.22^a, abhī tvā çūra nonumaḥ: 8.2.15^c, abhī tvām indra nonumaḥ.]

7.32.23^{ab}, ná tvāvān anyó divyó ná párvhivo ná jató ná janīsyate: 1.81.5^{cd}, ná tvāvān indra kác caná ná jató ná janīsyate.

7.32.25^b, suvédā no vásu kṛdhi; 6.48.15^e, suvédā no vásu karat.

7.32.25^c: 6.46.4^e, asmákam bodhy avitá mahādhané.

[7.33.7^b, tistrāḥ prajā ūryā jyótiragrāḥ: 7.101.1^a, tistro vācaḥ prá vada jyótiragrāḥ.]

7.33.9^c, 12^c, yaména tatām paridhīm váyantāḥ (12^c, vayiṣyān).

7.34.17^a: 5.41.16^d, má nó 'hir budhnyò riṣe dhāt.

7.34.22^b: 5.46.8^c, á ródasi varuṇānī çṛṇotu.

7.34.25^b (Vasiṣṭha; to Viṣve Devāḥ)=

7.56.25 (Vasiṣṭha; to Maruts)

tán na índro váruṇo mitró agnír āpa óṣadhīr vaníno juṣanta,
çárman syāma marútām upásthe yūyám pāta svastibhiḥ sádā naḥ.]

cf. refrain, 7.1.20^d ff.

10.66.9^b (Vasukarṇa Vasukra; to Viṣve Devāḥ)

dyāvāpṛthivī janayann abhī vratāpa óṣadhīr vanínāni yajñīyā,
antárikṣam svār á paprur utāye vācam devāsa tanvī ní māmṛjuḥ.

For the general relation of 7.34 to 7.56 see Oldenberg, Prol. pp. 96, note 3, 200, note 5, and our p. 16. The cadence, váruṇo mitró agnīḥ, is frequent; see under 7.39.7.

[7.35.10^a, çām no devāḥ savitā tráyamāṇaḥ: 6.50.8^a, á no, &c.]

7.35.14^d (Vasiṣṭha; to Viṣve Devāḥ)

ādityā rudrá vásavo juṣanta dām bráhma kriyámāṇam návityaḥ, cf. 3.8.8^a
çṛṇvāntu no divyāḥ párvhivāso gójātā utá yé yajñīyāsaḥ.

10.53.5^b (Agni Saucika; to Devāḥ)

pāñca jánā máma hotráṁ juṣantām gójātā utá yé yajñīyāsaḥ,
pṛthivī naḥ párvhivāt pátv ánhaso 'ntárikṣam divyāt pátv asmán.

Ludwig, 1, renders 7.35.14^{ab}, 'hören sollen uns die himmlischen, die irdischen, die rindgeborenen, welche opferwürdig.' He does not explain 'rindgeboren'. Grassmann, 'erhören uns die Luft-geborenen Götter und die im Himmel und auf Erden wohnen.' Bergaigne, *Quarante Hymnes*, p. 56: 'Qu'ils nous écoutent, ceux qui sont dignes du sacrifice, ceux du ciel, ceux de la terre, et ceux qui sont nés de la vache.' In his note he explains vache as 'cloud', thus, apparently, referring to the well-known threefold division of the gods into terrestrial, atmospheric, and heavenly gods. In 1.139.11 there are mentioned eleven gods in heaven (divi), eleven upon earth (pṛthivyām), and eleven dwelling in the waters (apsukṣitāḥ); cf. 6.52.13; 7.35.11; 10.49.2; 10.65.9. It would seem natural to identify this statement with that of 7.35.14. The affair is, however, not quite as simple as that: in 6.50.11 we have a list of divyāḥ párvhivāso gójātā āpyāḥ, which would seem to show that

gójāta is something different and additional to āpya=apsukṣit. Ludwig, 217, renders consistently 'rindgeboren', but here Grassmann, i. 281, takes a jump from 'luftgeboren' (7.35.14) to 'licht-geboren'. In 10.63.2 the gods are divided in, yé sthā jātā āditer adbhyaś pári yé prthivyaś. Since āditi takes the place here of dyū we may assume the usual partition (cf. Bergaigne, iii. 90), and we must forego the obvious temptation to identify gó with āditi; cf. Oldenberg, Religion des Veda, p. 206. Hillebrandt, Vedische Mythologie, iii. 98, note 2, concludes that the expression gójāta āpyāś means tautologically 'born from the waters'. In 4.40.5 the mystic haṁsāś cūcīśāt has a long list of epithets among which figure in succession abjā gójāś. Bergaigne, i. 231, seems to render the expression abjā gójāś as a whole—I do not know whether intentionally or not—by 'né des eaux'. This would seem to show that he had in this instance arrived at a conclusion similar to Hillebrandt's. But there is no reason for depriving the two expressions each of their individual meaning: gójāta āpyāś are 'water divinities born of the atmospheric clouds', epithet of the atmospheric gods (āntarikṣā, āntarikṣya, antarikṣasā, or antarikṣasthāna); cf. AV. 10.9.12; Nirukta 7.5. Similarly ābjā gójāś in 4.40.5, 'water-born, cloud-born'.

As regards 10.53.5, Ludwig, 986, renders, 'die fünf geschlechter sollen gefallen an meinem hotram haben, auch die vom rinde geborenen, die götter des opfers,' &c. Grassmann, ii. 340, offers a third translation for gójāta: 'Die fünf Geschlechter, die Gestirn-entsprossen, die heil'gen mögen meinen Trank geniessen.' Bergaigne, ii. 139, has shown that the Veda is well acquainted with the conception of five races of gods, on the top of the more familiar five races of men. In st. 10.53.4 we have similarly ūrjāda utā yajñīyāśaś pāñca jānā māma hotrām juṣadhvam. The word yajñīyāśaś in both stanzas shows that the pāñca jānāś are fitted out with attributes of the gods, are in fact the gods. Hence I do not doubt that gójāta utā yé yajñīyāśaś in 10.53.5^b is a fragment derived from 7.35.14, whose gójāta figures, in a system, as the epithet of the atmospheric gods in connexion with the celestial and terrestrial gods. For the history of Rig-Veda interpretation it is interesting to note that Grassmann in his fine note on 7.35.14, vol. i, p. 583, remarks: 'gójātās bedeutet hier die aus den Wassern der Atmosphäre (he should have said, more precisely, 'clouds of the atmosphere') geborenen Götter, was daraus erhellt, dass den divyāś und pārthivāśas sonst immer die āpyāś, apsukṣitāś, adbhyaś pári jātāś u.s.w. parallel gestellt werden.' Yet in 6.50.11 he renders gójāta by 'Lichtgeboren', without comment; and in 10.53.5 which repeats the very pāda of 7.35.14 he has 'Gestirn-entsprossen', again without comment. Nevertheless, Grassmann was a truly great interpreter of the Rig-Veda, led astray in this instance by his inadequate apparatus, rather than by deficient insight into Vedic thought and expression.

7.35.15^{b+c} (Vasiṣṭha; to Viṣve Devāḥ)

yé devānām yajñīya yajñīyanām mánor yájatrā amftā ṛtajñāś,
té no rāsantām urugāyám adyā yuyám pāta svastibhiḥ sādā naḥ.]

67^a refrain, 7.1.20^d ff.

10.65.14^b (Vasukarṇa Vāsukra; to Viṣve Devāḥ)

viṣve devāḥ sahā dhībhiḥ pūramdhyā mánor yájatrā amftā ṛtajñāś,
rātiśāco abhiśācaḥ svarīdāḥ svā giro bráhma sūktām juṣerata.

10.65.15^c = 10.66.15^c (The same)

devān vasiṣṭho amftān vavande yé viṣvā bhūvanābhi pratasthūḥ,

té no rāsantām urugāyám adyā yuyám pāta svastibhiḥ sādā naḥ.]

67^a refrain, 7.1.20^d ff.

Translate 7.35.15, 'The reverend gods who are to be revered, worshipped by man (or Manu), immortal, knowing the ṛta, shall to-day give us wide scope;—do ye ever with well-being protect us.' And 10.65.14, 'May all the gods together with the (goddesses) Dhī ('Pious Thought') and Pūramdhi, (the gods) worshipped by man, immortal, knowing the

ṛta; they who attend to gifts, who visit (the sacrificer), who find heaven, may they enjoy heaven, songs, prayer and hymn.' We are left in no doubt as to the relative chronology of the two stanzas, because the entire second distich of 7.35.15 is repeated in the next stanza (15) of 10.65 under peculiar circumstances; here the direct reference to Vasistha, the author of 7.35.15, and the refrain pāda d (yūyām pāta, &c.) which belongs to the Vasisthas, leave no doubt that 10.65.14, 15 are sheer imitations of that stanza. Note that 10.65.14^b also = 7.35.15^b, and that the words dhībhiḥ, rātiṣācaḥ, and abhiṣācaḥ occur together also in 7.35.11, and not again together in any other place.

[7.36.2^d, jānaṁ ca mitrō yatati bruvāṇāḥ: 3.59.1^a, mitrō jānān yatayati bruvāṇāḥ.]

7.37.5^d (Vasistha; to Viṣve Devāḥ)

sānitāsi pravāto dācūse cid yābhir vīveṣo haryaṣva dhībhiḥ,
vavanmā nū te yūjyābhir ūtī kadā na indra rāyā ā daṣasyeh.

8.97.15^c (Rebha Kācyapa; to Indra)

tān ma ṛtām indra cūra citra pātva apō nā vajrin duriṭātī parśi bhūri,
kadā na indra rāyā ā daṣasyer viṣvāpsnyasya sprhayāyyasya rājan.

Pāda 8.97.15^b is freakish, bhūri at the end being a gloss; cf. Oldenberg, Prol. 77 ff.; Grassmann, i. 566; Arnold, VM. p. 208. We may assume the priority of 7.37-5.

7.38.1^a, ūd u syā devāḥ savitā yayāma: 2.38.1^a, ūd u syā devāḥ savitā sāvāya;
6.71.1^a, ūd u syā devāḥ savitā hiraṇyāyā; 6.71.4^a, ūd u syā devāḥ
savitā dāmūnāḥ.

7.38.1^b (Vasistha; to Savitar)

ūd u syā devāḥ savitā yayāma, hiraṇyāyīm amātiṁ yām āciṣret, 2.38.1^a
nūnām bhāgo havyo mānuṣebhir vī yō rātnā puruvāsura dādhati.

3.38.8^b (Prajāpatir Vaiṣvāmitra, or others; to Indra [?])

tād in nv āsya savitūr nākir me hiraṇyāyīm amātiṁ yām āciṣret,
ā suṣṭutī rōdasi viṣvaminvā āpīva yōsā jānimāni vavre.

7.38.6^b (Vasistha; to Savitar (6^{ab}), and Savitar or Bhaga (6^{cd}))

ānu tān no jūspātir mānsiṣṭa rātnaṁ devāsya savitūr iyānāḥ,
bhāgam ugrō 'vase jōhavati bhāgam ānugro ādha yāti rātnam.

7.52.3^b (Vasistha; to Adityas)

turanyāvō 'ṅgiraso naksanta, rātnaṁ devāsya savitūr iyānāḥ,

pitā ca tān no mahān yājatro viṣve devāḥ sāmānaso juṣanta. cf. 7.42.1^a

Ludwig, 138, renders 7.38.6^{ab}, 'das möge für uns der herr der geschlechter gönnen angefleht, [nämlich] des gottes Savitar freude'; the same author, 123, renders 7.52.3^{ab}, 'die stürmischen Aṅgiras erlangten freude flehend von Savitar dem gotte.' There is no good reason for taking iyānāḥ in 7.38.6^b passively; see Grassmann, i. 335, 342.

[7.38.8^d, trptā yāta pathībhir devayānāḥ: 4.37.1^b, devā yāta, &c.; cf. under 1.183.6.]

7.39.4^a (Vasiṣṭha ; to Viṣve Devāḥ)

té hí yajñēṣu yajñīyāsa ūmāḥ sadhāsthaṁ viṣve abhī santi devāḥ,
tān adhvarā ucató yakṣy agne çruṣṭī bhāgaṁ nāsatya pūramdhim.

10.77.8^a (Syūmaracmi Bhārgava ; to Maruts)

té hí yajñēṣu yajñīyāsa ūmā adityēna nāmnā çāmbhaviṣṭhāḥ,
té no 'vantu rathatūr manīṣām mahāç ca yāmann adhvaré cakānāḥ.

For ūmāḥ see Pischel, Ved. Stud. i. 223 ff. In the çrāuta ritual ūmāḥ is a designation of a class of Fathers, AB. 7.34.1 ; ÇÇ. 7.5.22 ; Vait. 20.7. Some texts have avamāḥ in its place, PB. 1.5.9 ; LÇ. 2.5.14 ; 3.2.11. These ūmāḥ-avamāḥ pitarāḥ are contrasted with ūrvāḥ-āurvāḥ pitarāḥ, and kavyāḥ pitarāḥ in the sequel of these texts. For 10.77.8 cf. Hillebrandt, Ved. Myth. iii. 322.

7.39.7^{bc} = 7.40.7^{bc} (Vasiṣṭha ; to Viṣve Devāḥ)

nū ródasī abhiṣṭute vasiṣṭhāir ṛtāvāno vāruṇo mitró agniḥ,
yāchantu candrá upamām no arkām yūyām pāta svastībhiḥ sādā naḥ.]
627 refrain, 7.1.20^d ff.

7.62.3^{bc} (Vasiṣṭha ; to Mitra and Varuṇa)

vī naḥ sahāsrām çurúdhō radantv ṛtāvāno vāruṇo mitró agniḥ,
yāchantu candrá upamām no arkām á naḥ kāmāṁ pūpurantu stāvānāḥ.

For pāda b cf. suksatráso vāruṇo mitró agniḥ, under 6.47.1, and, tūn na indro vāruṇo mitró agniḥ, under 7.34.25 ; also 1.3.38 ; 3.4.2 ; 5.49.3.

[7.40.1^c, yád adyá devāḥ savitá suvāti : 5.42.3^d, candráṇi devāḥ savitá suvāti.]

[7.40.4^c, suháva devy áditir anarvá : 2.40.6^c, ávatu devy, &c.]

Cf. TB. 3.1.1.4.

7.40.5^b, viṣṇor eśásya prabhṛthé havírbhiḥ : 2.34.11^b, viṣṇor eśásya prabhṛthé havāmahe.

7.40.7 = 7.39.7.

[7.41.5^b, téna vayām bhāgavantāḥ syāma : 1.164.40^b, átho vayām, &c.]

7.41.7 = 7.80.3 (Vasiṣṭha ; to Uṣas)

áçvāvatir gómatir na uṣāso virávatīḥ sádām uchantu bhadráḥ,
ghṛtām duhānā viçvátāḥ prápīta yūyām pāta svastībhiḥ sādā naḥ.]
628 refrain, 7.1.20^d ff.

[7.42.1^a, prá brahmāṇo āṅgirasō naksanta ; 7.52.3^a, turāṇyāvó 'ṅgirasō naksanta.]

7.42.3^a (Vasiṣṭha ; to Viṣve Devāḥ, here Agni)

sám u vo yajñám mahayan námobhiḥ prá hótā mandró ririca upaké,
yájasva sú purvanika devān á yajñīyām arāmatim vavrītyāḥ.

7.61.6^a (Vasiṣṭha; to Mitra and Varuṇa)

sám u vām yajñám mahayám námobhir huvévām mitrávaruṇā sabádhaḥ,
prá vām mánmāny ṛcāse návāni kṛtāni bráhma juṣasann imāni.

For 7.61.6 cf. Pischel, *Ved. Stud.* i. 43.

7.42.5^a, imám no agne adhvarám juṣasva: 5.4.8^a, asmákam agne adhvarám
juṣasva; 6.52.12^a, imám no agne adhvarám.

7.44.1^c, indrañ víṣṇuñ puṣāṇaṁ bráhmaṇas pátim: 5.46.3^c, huvé víṣṇuñ, &c.

7.44.1^d (Vasiṣṭha; to Liṅgoktadevatāḥ)

dadhikráñ vaḥ prathamám aṇvinóṣasam agnīm sámiddham bhágam útāye huve,
[indrañ víṣṇuñ puṣāṇaṁ bráhmaṇas pátim] ādityān dyāvāpṛthivī apāḥ
svāḥ. 6^a 5.46.3^c

10.36.1^d (Luça Dhānaka; to Viṣve Devāḥ)

uśāsānaktā bṛhatī supéçasā dyāvāksāmā varuṇo mitró aryamā,
indrañ huve marutaḥ párvatāñ apā ādityān dyāvāpṛthivī apāḥ svāḥ.

Very neatly the tautological and senseless repetition of apāḥ in 10.36.1^d betrays that stanza as secondary; the last páda is obviously borrowed from 7.44.1; the cadence, marutaḥ párvatāñ apāḥ is from 5.46.3^b. The three stanzas involved are related; see under 5.46.3. Cf. Max Müller, *SBE.* xxxii. 250.

7.44.2^b: 4.39.5^b, udírāṇa yajñám upaprayántaḥ.

[7.44.5^b, ṛtasya pánthām ánvetaṁ u: 1.24.8^b, sūryāya pánthām, &c.]

7.45.1^c: 1.72.1^b, háste dádhāno náryā purúṇi.

[7.45.3^d, martabhójanam ádha rāsate naḥ: 1.114.6^c, rāsva ca no amṛta marta-
bhójanam.]

7.46.1^c: 2.21.2^b, áṣālhāya sáhamānāya vedhāse.

7.46.4^a, má no vadhī rudra má párá daḥ: 1.104.8^a, má no vadhīr indra má párá
daḥ.

7.47.3^b, devír devānām api yanti páthaḥ: 3.8.9^d, devá devānām, &c.

[7.47.3^c, tá indrasya ná minanti vratāni: 7.76.5^c, té devānām ná, &c.]

[7.47.3^d, sindhubhyo havyám ghṛtāvaj juhota: 3.59.1^d, mitráya havyám, &c.]

7.49.1^d–4^d, tá ápo devír ihá mām avantu.

7.50.1^d–3^d, má mām pádyena rāpasā vidat tsáruḥ.

7.52.2^{cd}, má vo bhujemānyájātam éno má tát karma vasavo yác cayadhve:
6.51.7^{ab}, mā va éno anyákṛtañ bhujema má tát, &c.

[7.52.3^a, turanyávo 'ngiraso nakṣanta : 7.42.1^a, prā brahmāṇo āngiraso nakṣanta.]

7.52.3^b, rátanaṁ devásya savitúr iyanāḥ : 7.38.6^b, rátanaṁ devásya savitúr iyanāḥ.

7.53.1^a prā dyáva yajñāḥ prthiví námobhiḥ : 1.159.1^a, prā dyáva yajñāḥ prthiví ṛtāvīdha.

7.54.1^d : 10.85.43^d, 44^d, çám no bhava dvipáde çám cátuṣpade ; 6.74.1^d, çám no bhūtaṁ, &c. ; 10.165.1^d, çám no astu, &c.

7.55.1^b (Vasiṣṭha ; to Vāstospati)
amivahá vāstospate víçvā rūpāṇy āviçán,
sákhā suçéva edhi naḥ.

8.15.13^b (Goṣūktin Kāṇvāyana ; to Indra, here Soma)

āraṁ kṣáyāya no mahé víçvā rūpāṇy āviçán,

īndraṁ jáitrāya harṣayā çácpátim.]

8.15.13^c

9.25.4^a (Dṛīhacyuta Āgastya ; to Soma Pavamāna)

víçvā rūpāṇy āviçán punāno yāti haryatāḥ,

yātrāmṛtāsa āsate.

Translate 7.55.1, 'O Vāstospati (Lord of the home), that destroyest disease, entering all forms, be thou our very kind friend.' And 9.25.4, 'Entering all forms, purifying himself, delightful, he goes where the immortals sit.' In both stanzas the expression 'entering all forms' means 'assuming all (beautiful) forms', and there is no possibility of deciding where a thing so simple and natural originated. Cf. Bergaigne, i. 176, 191 ; ii. 161 ; Hillebrandt, Ved. Myth. i. 211. The páda in its third recurrence, at 8.15.13, is not so simple. Ludwig, 593, 'bereit in unsere hohe wohnung sind alle gestalten eingegangen, Indra will ich den herrn der kraft erfreuen zum sige'. Ludwig renders āviçán the participle, as though it were āviçan, the imperfect third plural in a principal clause ; cf. his note. Grassmann, i. 559, relegates the stanza to the appendix, because it interferes with the strophic arrangement of the hymn ; he translates : 'Zum Heile für unsern grossen Wohnsitz dich in alle Gestalten kleidend, begeistere den Indra, den Herrn der Kraft, zum Siege.' He does not tell to whom the stanza is addressed, nor undertake to say how such a stanza happens to be addressed to Indra, or, at least, to figure in an Indra hymn. Bergaigne, ii. 161, note 3, thinks that the stanza is addressed to Indra, but he notes the anacoluthon of the third páda which is inevitable under that construction. But why to Indra ? The stanza is plainly addressed to Soma : 'Assuming all (beautiful) forms, prepared for our great dwelling (i.e. fit to make our dwelling great), do thou inspire the Lord of Strength to victory.' Just as víçvā rūpāṇy āviçán belongs to Soma, and figures fittingly in the Soma stanza 9.25.4 (cf. also 9.28.2), so also, as it should, does indraṁ jáitrāya harṣayā çácpátim recur in the form, apparently simpler and more primary, indraṁ jáitrāya harṣayan, in the Soma stanza 9.111.3. For mahé kṣáyāya see 9.109.3. There is not the slightest flaw to the theory that 8.15.13 is a Soma stanza, and it seems indeed to have been soldered together from familiar Soma motifs by a later hand, but by no means necessarily a hand later than that of the poet of 8.15 as a whole.

7.55.2^d (Vasiṣṭha ; Prāvāpinyah [sc. ṛcaḥ], an Upaniṣad)
yád arjuna sārameya datāḥ piçāṅga yáchase,
vīva bhrājanta ṛṣṭāya úpa srákveṣu bāpsato ní ṣu svapa.

8.72.15^a (Haryata Prāgātha; to Agni, or Haviṣm stutiḥ)
 ūpa srākveṣu bāpsataḥ kṛṇvaté dharūṇaṁ divī,
 indre agnā nāmaḥ svāḥ.

Translate 7.55.2, 'When, O white-brown Sārameya (dog), thou doest show thy teeth, then, as it were, spears shine in the maw of thee biting—sleep thou deeply.' Cf. Pischel, Ved. Stud. ii. 55 ff.; Foy, KZ. xxxiv. 257; Oldenberg, ZDMG. lxi. 823. Pischel, p. 58, renders bāpsataḥ here by 'knurrend', though admitting 'verzehrend', 'fressend', as meaning of the word on p. 63. On p. 58, he regards this repetition as an instructive example, showing that the same words do not have the same sense everywhere. The same words, taken singly, of course not, though even in this matter we may remember Bergaigne's warning against splitting up too much. But the same pāda, that is a more ticklish matter. My investigations in repeated pādas show that they have, as a rule, the same value, wherever they occur. He translates 8.72.5 (p. 59), 'Wenn ihn (die Presssteine) im Maule zermalmmt haben, machen sie ihn (that is, Soma) zum Tragepfeiler am Himmel. Verehrung sei Indra, Agni, Svar.' In the line of Pischel's own thought we could but translate: 'They that eat him in their maws make (or build) support in heaven.' But I see no reason to take it for granted that bāpsataḥ are the ādayaḥ, or press-stones, because the verb in question is used of things other than the press-stones as well; see Pischel, *ibid.* p. 63; Aufrecht, KZ. xxxiv. 459. The subject of kṛṇvaté seems to be the same as that of the preceding stanza, 8.72.14, namely the substances added to soma (milk, &c.), of which it is there said that they know their own belongings as a calf its mother; that is, they know that they belong to Soma: té jānata svām okyām sām vatsāso nā mātṛbhiḥ. The hymn 8.72, as a whole, is obscure and mystically ritualistic, but it will be safe to translate 8.72.15 verbally: 'in the maw of consuming (soma) they (the ingredients of the soma mixture) create support in heaven.—To Indra, Agni obeisance, light.' Now in 9.73.1 it seems to me we have the true parallel to the pāda 8.72.15^a. The first distich of the former stanza reads: srākve drapsāsya dhāmataḥ sām asvarann ṛtāsyā yonā sām aranta nābhayah. Grassmann renders aptly, though not literally: 'Im Schlund des Tropfens welcher gährt, in Opfers Schoos vereinten strömend jetzt verwandte Tränke sich.' One thing is certain, it is a question in this stanza, as well as in 8.72.14, 15, of soma and his admixtures (cf. Grassmann's introductions to the two hymns); bāpsataḥ as well as dhāmataḥ is genitive singular, applied to soma as consuming, or amalgamating with himself his admixtures. In this way ūpa srākveṣu bāpsataḥ means 'in the maw of him that bites', in both of its occurrences (cf. e.g. bhāsmanā datā, 10.115.2). I can discover no conclusive criterion which points out the relative dates of the two stanzas, but the metaphoric character of the repeated pāda in 8.72.15 rather points to its secondary origin.

7.55.3^{cd}, 4^{cd}, stotīṇ indrasya rāyasi kīm asmān duchunāyasi nī ṣu svapa.

[7.55.7^a, sahasraçrṅgo vṛsabhāḥ: 5.1.8^c, sahasraçrṅgo vṛsabhās tādojāḥ.]

7.56.11^a, svāyūdhāsa iṣmīṇaḥ suniṣkāḥ: 5.87.5^e, svāyudhāsa iṣmīṇaḥ.

7.56.23^d, marūdbhir it sánitā vājam árvā: 6.33.2^d, tvóta it sánitā vājam árvā.

7.56.25 = 7.34.25.

7.56.25^b = 7.34.25^b, āpa oṣadhīr vanīno juṣanta: 10.66.9^b, āpa oṣadhīr vanīnāni yajñīya.

7.57.4^{b+d} (Vasiṣṭha; to Maruts)

ḥdhak sá vo maruto didyúd astu yád va ágaḥ puruṣatā kárāma,
 mā vas tasyām āpi bhūmā yajatrā asmé vo astu sumatīç cāniṣṭhā.

10.15.6^d (Çaṅkha Yāmāyana; to Pitarah)

ācyā jānu daksinaṭo niṣādyemām yaññām abhi grṇita viçve,
mā hiṁsiṣṭa pitarah kēna cin no yād va āgaḥ puruṣātā kārāma.

7.70.5^d (Vasiṣṭha; to Aṇvins)

çuçruvāṁsā cid aṇvinā puruṇy abhi brāhmaṇi cakṣathe fṣṇām,
prāti prā yātaṁ vāram ā jānāyāsmé vām astu sumatiḥ cāniṣṭhā.

cf. 7.65.4^c

Cf. 4.12.4; Oldenberg, SBE. xlii. 305; Geldner, Ved. Stud. iii. 106.

[7.57.7^a, ā stutāso maruto viçva utī : 5.43.10^d, viçve ganta maruto viçva utī ;
10.35.13^a, viçve adyā maruto viçva utī.]

7.58.3^d (Vasiṣṭha; to Maruts)

brhād vāyo maghāvadbhyo dadhāta jūjoṣann in marutaḥ suṣṭutim naḥ,
gatō nādhvā vī tirati jantūm prā na spārhābhir utībhis tireta.

7.84.3^d (Vasiṣṭha; to Indra and Varuṇa)

kṛtām no yaññām vidātheṣu cāruṁ kṛtām brāhmaṇi sūriṣu praçastā,
ūpo rayir devājūto na etu prā na spārhābhir utībhis tiretam.

For 7.58.3 cf. Oldenberg, RV. Noten, p. 402.

7.58.6^c, ārac cid dvēṣo vṛṣaṇo yuyota : 6.47.13^d = 10.131.7^d, ārac cid dvēṣaḥ
sanutār yuyotu : 10.77.6^d, ārac cid dvēṣaḥ sanatār yuyota.

7.59.2^a : 1.110.7^c, yuṣmākam devā āvasāhani priyé.

7.59.2^{cd} (Vasiṣṭha; to Maruts)

yuṣmākam devā āvasāhani priyā, ijanās tarati dviṣaḥ,
prā sā kṣāyam tirate vī mahīr iṣo yó vo vārāya dāçati.

1.110.7^c

8.27.16^{ab} (Manu Vaivasvata; to Viçve Devāḥ)

prā sā kṣāyam tirate vī mahīr iṣo yó vo vārāya dāçati,
prā prajābhir jāyate dhármaṇas páry, āriṣṭaḥ sárva edhate.

c : 6.70.3^o; d : 1.41.2^c

7.60.2^c, viçvasya sthātūr jágataç ca gopāḥ; 6.50.7^d, viçvasya sthātūr jágato
jānitrīḥ; 10.63.8^d, viçvasya sthātūr jágataç ca mántavaḥ.

7.60.2^d : 4.1.17^d; 6.51.2^c, rjū márteṣu vrjinā ca páçyan.

[7.60.3^a, áyukta saptā haritāḥ sadhāsthāt : 1.115.4^c, yadéd áyukta haritāḥ, &c.]

[7.60.3^d : see under 4.2.18^{ab}.]

7.60.4^a, úd vām prkṣāso mādhumanta asthuh : 4.45.2^a, úd vām prkṣāso mādhu-
manta irate.

7.60.4—] *Part 1: Repeated Passages belonging to Book VII* [324

7.60.4^b: 5.45.10^a, á súryo aruhac chukráṃ árṇaḥ.

7.60.4^d: 1.186.2^b, mitró aryamá várūṇaḥ sajósāḥ.

[7.60.5^d, çagmāsāḥ putrá áditer ádabdhāḥ: 2.28.3^c, yüyám naḥ putrá aditer adabdhāḥ.]

7.60.6^c, ápi krátum sucétasaṃ vátantaḥ: 7.3.10^b = 7.4.10^b, . . . vatema.

[7.60.11^b, vājasya sātáu paramásya rāyāḥ: 4.12.3^b, agnir vājasya paramásya rāyāḥ.]

7.60.11^d, urú kṣáyāya cakrire sudhātu: 1.36.8^b, urú kṣáyāya cakrire.

7.60.12 = 7.61.7 (Vasiṣṭha; to Mitra and Varuṇa)

iyám deva puróhitir yuvábhyām yajñēṣu mitrávaruṇāv akāri,
viçvāni durgā pipṭam tīro no yüyám pāta svastibhiḥ sādā naḥ.]

☞ refrain, 7.1.20^d ff.

7.61.1^c, abhi yó viçvā bhūvanāni caṣṭe: 1.108.1^c, abhi viçvāni bhūvanāni caṣṭe.

[7.61.4^a, çānsā mitrásya várūṇasya dhāma: see under 1.152.4^d.]

7.61.6^a, sám u vām yajñám mahayam námobhiḥ: 7.42.3^a, sám u vo yajñám mahayan námobhiḥ.

7.61.7 = 7.60.12.

7.62.1^d, krátvā krtāḥ súkṛtaḥ kartṛbhir bhūt: 6.19.1^d, urúḥ pṛthúḥ súkṛtaḥ kartṛbhir bhūt.

7.62.3^{be} = 7.39.7^{be} = 7.40.7^{be}, ṛtāvāno várūṇo mitró agniḥ, yáchantu candrā upamām no arkám.

7.62.4^a: 4.55.1^b, dyāvabhūmī adite trāsthām naḥ.

7.62.5^d: 1.122.6^a, çrutām me mitrávaruṇā hávemā.

7.62.6 = 7.63.6 (Vasiṣṭha; to Mitra and Varuṇa)

nú mitró várūṇo aryamá nas tmāne tokāya várivo dadhantu,
sugā no viçvā supáthāni santu yüyám pāta svastibhiḥ sādā naḥ.]

☞ refrain, 7.1.20^d ff.

[7.63.4^b, dūrēarthas tarāṇir bhrájamānaḥ: 10.88.16^d, áprayuchan tarāṇir, &c.]

7.63.5^c (Vasiṣṭha, to Sūrya (5^a), and to Mitra and Varuṇa (5^b))

yátra cakrúr amṛta gātum asmāi çyenó na díyann anv eti páthaḥ,
práti vām sūra údite vidhema námobhir mitrávaruṇotá havyāiḥ.] ☞ cf. 6.1.10^b

7.65.1^a (Vasiṣṭha ; to Mitra and Varuṇa)

prāti vām sūra údite sūktāir [mitrām huve vāruṇam putādakṣam,]

⁶⁸ 1.2.7^a

yāyor asuryam ākṣitam jyēṣṭham viçvasya yāmann acitā jigatnú.

7.66.7^a (Vasiṣṭha ; to Adityas)

prāti vām sūra údite mitrām gr̥ṇiṣe vāruṇam,

aryamānam riçādasam.

From the point of view of metre 7.66.7^a would seem to be afterborn, as also indeed 7.66.7^b. But see Oldenberg, Prol. p. 11. Note also, in the same stanza, the discrepancy between dual vām and the three Ādityas, as a type of irregular ekaçeṣa, which, however, has its parallels in the Rig-Veda. In 7.65.1 vām refers, as it should, to two Ādityas, which makes it seem that 7.66.7^{ab} is a *tour de force* version of 7.65.1^{ab}.—Cf. under 7.66.4.

[7.63.5^d, námobhir mitrāvaruṇotā havyāih : 6.1.10^b, námobhir agne samidhotā havyāih.]

7.63.6 = 7.62.6

[7.64.1^d, rájá suksatró vāruṇo juṣanta : 2.27.2^b, mitró aryamá vāruṇo juṣanta.]

7.64.5 = 7.65.5 (Vasiṣṭha ; to Mitra and Varuṇa)

eṣā stómo varuṇa mitra túbhyaṃ sómaḥ çukró ná vāyāve 'yāmi,

[aviṣṭám dhiyo jigrtám púramdhīr,] [yūyám pāta svastibhiḥ sádā naḥ.]

⁶⁹ c : 4.50.11^c ; d : refrain, 7.1.20^d ff.

7.64.5^c = 7.65.5^c : 4.50.11^c ; 7.97.9^c, aviṣṭám dhiyo jigrtám púramdhīh.

7.65.1^a, prāti vām sūra údite sūktāih : 7.63.5^c, prāti vām sūra úдите vidhema ;
7.66.7^a, prāti vām sūra úдите.

7.65.1^b, mitrām huve vāruṇam putādakṣam : 1.2.7^a, mitrām huve putādakṣam.

7.65.3^d : 6.68.8^d, apó ná nāvā duritā tarema.

7.65.4^{ab}, á no mitrāvaruṇā havyājuṣtīm ghṛtāir gavyūtim ukṣatam ilābhiḥ :
3.62.16^{ab}, á no mitrāvaruṇā ghṛtāir gavyūtim ukṣatam ; 8.5.6^c, ghṛtāir
gavyūtim ukṣatam.

[7.65.4^c, prāti vām átra vāram á jánāya : 7.70.5^c, prāti prá yātam vāram á jánāya.]

7.65.5 = 7.64.5.

7.65.5^c : see 7.64.5^c.

7.66.2^c (Vasiṣṭha ; to Mitra and Varuṇa)

yá dhārāyanta devāḥ sudákṣā dákṣapitarā,

asuryāya prāmahasā.

8.25.3^b (Viçvamanas Vāiyaçva ; to Mitra and Varuṇa)
tā matā viçvāvedasāsuryāya prāmahasā,
mahī jajānādītir ṛtāvart.

7.66.4^a (Vasiṣṭha ; to Uṣas)
yād adyā sūra ūdite 'nagā mitrō aryamā,
suvāti savitā bhāgaḥ.]

5.82.3^b

8.27.19^a (Manu Vāivasvata ; to Viçve Devāḥ)
yād adyā sūrya udyati prīyaksatrā ṛtām dadhā,
yān nimrūci prabūdhi viçvavedaso yād vā madhyāmdine divāḥ.
8.27.21^a (The same)
yād adyā sūra ūdite yān madhyāmdina ātūci,
vāmām dhattā mánave viçvavedaso jūhvānāya prācetase.

For this type of repeated pāda cf. the metrically perfect type under 7.63.5^c, prāti vām sūra ūdite vidhema, and the like.

7.66.4^c: 5.82.3^b, suvāti savitā bhāgaḥ.

7.66.6^a (Vasiṣṭha ; to Ādityas)
utā svarājo āditir ādabdhasya vratāsya yé,
mahó rājāna ṛcate.

8.12.14^a (Parvata Kāṇva ; to Indra)
utā svarāje āditi stómam índrāya jījanat,
purupracastām ūtāye ṛtāsya yāt.]

8.12.14^c

Ludwig, 117, renders 7.66.6, 'und die selbstherrscher, die aditi, deren wege unvereitelt, über grosses herrschen die könige'. Grassmann, 'Denn die Ādityas, deren Recht niemand versehrt, die mächtigen, sind Herrscher über grosses Gut'. Cf. Bergaigne, iii. 108, 198, 258. Though these translations are not far from the truth, they are grammatically incorrect. The odd word āditi shows that we have here the σχῆμα καθ' ἑλόν και μέπος. The word does not contain any plural idea: svarājo āditir, with plural verb, means 'the self-rulers (Mitra, Varuṇa, and Aryaman), (and) Aditi'. In 4.39.3 (cf. also 8.67.10, 11) we have another approach to the present situation: ānāgasam tām āditiḥ kṛnotu sá (masculine!) mitrēṇa vāruṇēṇa sajósāḥ. I do not believe that the masculine sá is to be changed to feminine sá (the Gordian knot), but that sá refers either to Aryaman or Dadhikrāvan. Cf. Grassmann, i. 583; Bergaigne, iii. 156; Hillebrandt, Aditi, p. 8; Oldenberg, RV. Noten, p. 300: 'May Aditi render this (pious man) guiltless, and he (Aryaman or Dadhikrāvan) co-operating with Mitra and Varuṇa.' Both passages refer to Aditi and three other gods, two of them at least Ādityas.

The pāda 7.66.6^a seems to be echoed in 8.12.14^a, to wit, 'And Aditi has aroused for self-ruler (Indra) a song of praise, chanted by many in order to (obtain) help, belonging to the ṛta.' Cf. 10.120.8, and see Ludwig, 590. It is possible, of course, that the repeated pādas are accidentally assonant; still we may imagine that 8.12.14 imitates in a vague fashion the sound, though not the contents, of 7.66.6, because the latter is too canny not to be intentional and primary.

7.66.7^a, prāti vām sūra ūdite : 7.63.5^c, prāti vām sūra ūdite vidhema ; 7.65.1^a
prāti vām sūra ūdite suktāih.

7.66.10^b: 1.44.14^b, agnijihvá ṛtāvḍhaḥ; 10.65.7^a, divákṣaso agnijihvá ṛtāvḍhaḥ.

7.66.12^d (Vasiṣṭha; to Adityas)

tád vo adyá manāmahe sūktāiḥ sūra ūdite,

yád óhate várūṇo mitró aryamá yūyám ṛtásya rathyaḥ.

8.83.3^c (Kusidin Kāṇva; to Viṣve Devāḥ)

āti no viṣpitá purú nāubhír apó ná paṛsatha,

yūyám ṛtásya rathyaḥ.

Cf. the pāda, syáméd ṛtásya rathyaḥ, 8.19.35^d.—For óhate in 7.66.12^c see Th. Baunack, KZ. xxxv. 501 ff.; Geldner, Ved. Stud. iii. 59, and the references there given.

7.66.16^c (Vasiṣṭha; to Sūrya)

tác cáksur deváhitam çukráṁ uccárat,

páçyema çarádaḥ çatám jívema çarádaḥ çatám.

10.85.39^d (Suryā Sāvitrī; to Sāvitrī)

pūnaḥ pātnīm agnir adād āyusā sahā várcasā,

dirghāyur asyā yāḥ pātir jīvāti çarádaḥ çatám.

For masses of similar formulas see my Vedic Concordance under asāu jīva and paçyema çaradaḥ çatam; cf. also RV. 10.18.4; 161.4.

7.66.19^c: 1.47.3^b; 47.5^d; 3.62.18^c; 8.87.5^d, pātām sómam ṛtāvḍhā.

7.67.6^{cd} (Vasiṣṭha; to Açvins)

aviṣtām dhiṣv açvinā na asū prajāvad réto áhrayam no astu,

á vām toké tánaye tútūjānāḥ surátnāso devāvītiṁ gamema.

7.84.5^{bc} = 7.85.5^{bc} (Vasiṣṭha; to Indra and Varuṇa)

ḷiyám índram várūṇam aṣṭa me gíḥ, právat toké tánaye tútūjānā,

7.84.5ⁿ

surátnāso devāvītiṁ gamema ḷyūyám pāta svastibhiḥ sádā naḥ.]

refrain, 7.1.20^d ff.

Grassmann, i. 366, renders 7.84.5^b = 7.85.5^b, '(dies Lied) helfe schnell zu Kindern mir und Enkeln'; at i. 354 he renders 7.67.6^{cd}, 'nach Kind und Enkeln eifrig strebend mögen mit Schatz versehn zu eurem Mahl wir kommen'. Ludwig, 51, also renders tútūjānāḥ in 7.67.6^d intransitively by 'stark'; but, at 739, he renders tútūjānā in 7.84.5^b transitively, taking it as dual, '(das lied) stimme günstig zu samen zu kundschaft die [dazu] kräftig treibenden (sc. Indra and Varuṇa)'. There is no reason for taking the word in any other but the intransitive sense of 'swelling' in either passage; in 7.67.6 it agrees with the subject of gamema; in 7.84.5 with gíḥ, 'song'.

7.67.10 = 7.69.8 (Vasiṣṭha; to Açvins)

nú me hávam á çṛṇutam yuvānā yāsiṣtām vartir açvināv irāvat,

dhattām rátnāni járataṁ ca sūrín ḷyūyám pāta svastibhiḥ sádā naḥ.]

refrain, 7.1.20^d ff.

7.68.3^a, prá vām rátho mánojavā iyarti : 6.63.7^c, prá vām rátho mánojavā asarji.

7.69.2^c (Vasiṣṭha ; to Aṇvins)

sá paprathāno abhí páñca bhūmā trivandhuró manasā yatu yuktāḥ,
viço yéna gáchatho devayántiḥ kútrā cid yámam aṇvinā dádhanā.

10.41.2^c (Suhastya Ghāuseya ; to Aṇvins)

prātaryūjam nāsatyádhi tiṣṭhataḥ prātaryāvānam madhuvāhanam rátham,
viço yéna gáchatho yáñvārīr narā kréç cid yajñām hótṛmantam aṇvinā.

For kīri in 10.41.2^d see Pischel, Ved. Stud. i. 218, and my criticism under 6.23.3. For páñca bhūmā in 7.69.2^a, Muir, OST. i. 176.

7.69.6^d : 4.44.5^c, má vām anyé ní yaman devayántaḥ.

7.69.8 = 7.67.10.

[7.70.5^c, práti prá yātam vāram á jánāya : 7.65.4^c, práti vām átra vāram á jánāya.]

7.70.5^d, asmé vām astu sumatiç cāniṣṭhā : 7.57.4^d, asmé vo astu sumatiç cāniṣṭhā.

7.70.7^b = 7.71.6^b (Vasiṣṭha ; to Aṇvins)

iyám manisā iyám aṇvinā gir imám suvr̥ktiṁ vṛṣaṇā juṣethām,
imá bráhmāṇi yuvayūny agman yūyám pāta svastibhiḥ sádā nah.]

☞ refrain, 7.1.20^d ff.

7.73.3^b (The same)

áhema yajñām pathām urāṇá imám suvr̥ktiṁ vṛṣaṇā juṣethām,
gruṣṭivéva présito vām abodhi práti stómāir járamāṇo vásiṣṭhaḥ.

7.71.5^b : 1.117.9^b, ní pedáva ūhathur aṇúm aṇvam.

7.71.6 = 7.70.7.

7.71.6^b = 7.70.7^b : 7.73.3^b, imám suvr̥ktiṁ vṛṣaṇā juṣethām.

[7.72.4^b, prá vām bráhmāṇi kārāvo bharante : 6.67.10^a, ví yád vácam kistáso
bhárante.]

7.72.4^c : 4.13.2^a, urdhvám bhānūm savitá devó aṇret ; 4.6.2^c, urdhvám bhānūm
savitévāṇret ; 4.14.2^a, urdhvám ketúm savitá devó aṇret.

7.72.5 = 7.73.5 (Vasiṣṭha ; to Aṇvins)

á paçcātān nāsatyá purástād aṇvinā yātam adharád údaktāt,
á viçvataḥ páñcajanyaena rāyá yūyám pāta svastibhiḥ sádā nah.]

☞ refrain, 7.1.20^d ff.

Cf. under 7.104.19.

7.73.1^a : 1.93.6^a ; 1.183.6^a = 1.184.6^a, átariṣma támasas pāram asyá.

7.78.3^b : 7.70.7^b = 7.71.6^b, imām suvr̥ktīm vṛṣaṇā juṣethām.

7.78.4^d (Vasiṣṭha ; to Aṣvins)

úpa tyá váhni gamato vícam no raksoháṇa sám̐bhṛta vílúpāni,
sám ándhaṇsy agmata matsaráṇi má no mardhiṣtam á gataṁ çivéna.

7.74.3^d (The same)

á yatam úpa bhuṣataṁ mádhvaḥ píbatam aṣvinā,
dugdhām páyo vṛṣaṇā jenyāvasū má no mardhiṣtam á gataṁ.

Cf. Neisser, Bezz. Beitr. vii. 219.

7.78.5 = 7.72.5.

7.74.2^c : 1.92.16^c, arvág rátham sámanasā ní yachataṁ ; 8.35.22^a, arvág rátham ní yachataṁ.

7.74.2^d : 6.60.15^d ; 8.5.11^c ; 8.1^d ; 35.22^b, píbatam somyām mádhu ; 8.24.13^b, píbatī somyām mádhu.

7.74.8^d, má no mardhiṣtam á gataṁ : 7.73.4^d, má no mardhiṣtam á gataṁ çivéna.

7.75.6^d, dádhāti rátnaṁ vidhaté jánāya : 4.44.4^d, dádhatho rátnaṁ vidhaté jánāya.

7.75.7^b, deví devébhir yajatá yájatrāiḥ : 4.56.2^a, deví devébhir yajaté yájatrāiḥ ; 10.11.8^b, deví devéṣu yajatá yajatra.

[7.76.5^c, té devánām ná minanti vratāni : 7.47.3^c, tá índrasya ná, &c.]

7.76.6^d, úṣaḥ sujáte prathamá jarasva : 1.123.5^b, úṣaḥ sūnṛte prathamá jarasva.

7.77.4^b (Vasiṣṭha ; to Uṣas)

ántivāmā dūrē amítam uchorvīm gávyūtim ábhayaṁ kṛdhi naḥ,
yāvāya dvéṣa á bharā vásūni codāya rádho gr̥ṇatē maghoni.

9.78.5^d (Kavi Bhārgava ; to Pavamāna Soma)

etāni soma pávamāno asmayúḥ satyāni kṛvān dráviṇāny arṣasi,
jahí çástrum antiké dūraké ca yá urvīm gávyūtim ábhayaṁ ca nas
kṛdhi.

A peculiar, subtle similarity pervades the two stanzas ; I have indicated it, to some extent, by marking the parallel words. See Part 2, chapter 1, class 5 (p. 501). The matter attracts the more attention as the two hymns share no other pádas.

7.78.3^a, etá u tyáh práty adṛṇan purástāt : 1.191.5^a, etá u tyé práty adṛṇan.

7.78.3^c (Vasiṣṭha ; to Uṣas)

[etá u tyáh práty adṛṇan purástaj, jyótir yáchantīr úṣaso vibhatīḥ, 1.191.5^a
ájijanan sūryam yajñám agním apácinaṁ támō agād ájuṣtam.

7.80.2^d (The same)

ṛeṣā syā návyam áyur dádhanā, gñdhvī támo jyótiṣoṣā abodhi, 3.53.16^c
ágra eti yuvatír áhrayāṇa prācikitat sūryam yajñām agním.

Cf. Bloomfield, *Religion of the Veda*, p. 69, note.

7.80.3 = 7.41.7.

[7.81.1^a, prāty u adarçy áyatí: 8.101.13^c, citréva prāty adarçy áyatí.]

7.81.6^d: 1.48.8^b, jyótiṣ kṛṇoti sūnári.

7.81.6^a (Vasiṣṭha; to Uṣas)

grávaḥ sūribhyo amṛtaṁ vasutvanám vājān asmábhyam gómataḥ,
codayitrí maghónaḥ sūñtāvaty ṛuṣā uchad ápa sridhaḥ. 1.48.8^d

8.13.12^c (Nārada Kaṇva; to Indra)

índra çaviṣṭha satpate, rayim grñatsu dhāraya, 8.13.12^a; b: 5.86.6^e
grávaḥ sūribhyo amṛtaṁ vasutvanám.

7.81.6^d: 1.48.8^d, ṛuṣā uchad ápa sridhaḥ.

7.82.1^b: 1.93.8^d, viçe jánāya máhi çárma yachatam.

[7.82.7^a, ná tám áñho ná duritāni mártiyam: 2.23.5^a, ná tám áñho ná duritām
kútaç caná.]

7.82.9^d, náras tokásya tánayasya sātīṣu: 4.24.3^d, náras tokásya tánayasya sātāu.

7.82.10 = 7.83.10 (Vasiṣṭha; to Indra and Varuṇa)

asmé indrováruṇo mitrórāyamā dyumnám yachantu máhi çárma sapráthaḥ,
avadhrām jyótiṣ áditer ṛtāvṛdho devásya çlókam savitúr mánāmahe.

For the first pāda cf. under 1.36.4^a.

7.84.1^b: 4.42.9^b, havyébhir indrávaruṇā námobhiḥ; 1.153.1^b, havyébhir mitrá-
varuṇā námobhiḥ.

7.84.1^d, pári tmánā viṣurūpā jigāti: 5.15.4^d, pári tmánā viṣurūpo jigāsi.

7.84.2^c, pári ño hélo varuṇasya vṛjyāḥ: 2.33.14^a, pári ño hetí rudrásya vṛjyāḥ;
6.28.7^d, pári vo hetí rudrásya vṛjyāḥ.

7.84.3^d, prá ṇa spārhábhir utibhis tīretam: 7.58.3^d, prá ṇa spārhábhir utibhis
tīreta.

7.84.4^b, rayim dhattam vāsumantam puruṣsum: 4.34.10^b, rayim dhathā, &c.;
6.68.6^b, rayim dhathó, &c.; 1.159.5^d, rayim dhattam vāsumantam
çatagvinam; 4.49.4^b, rayim dhattam çatagvinam.

7.84.5 = 7.85.5 (Vasistha; to Indra and Varuṇa)

iyám indram várūṇam aṣṭa me giḥ právat toké tánaye tútujānā,
surátnāso devávitīm gamema [yūyám pāta svastibhiḥ sádā naḥ.]

☞ refrain, 7.1.20^d ff.

7.84.5^{bc} = 7.85.5^{bc}, právat toké tánaye tútujānā, surátnāso devávitīm gamema :
7.67.6^{cd}, á vām toké tánaye tútujānāḥ surátnāso devávitīm gamema.

7.86.1^b (Vasistha; to Varuṇa)

dhíra tv āśya mahinā janūṁsi ví yás tastámbha ródasī cid urvī,
prá nákam ṛṣvám nunude brhántam dvitā náksatraṁ papráthac ca bhúma.

9.101.15^b (Prajapati; to Pavamāna Soma)

sá víró dakṣasádhano ví yás tastámbha ródasī,
háriḥ pavitre avyata vedhá ná yónim āśadam.

It is surely not going too far to say that the repeated pāda originated in the sphere of Varuṇa, rather than that of Soma Pavamāna, especially as the connexion in 9.101.15 is loose and insipid.—For dvitā in 7.86.1^d cf. Bergaigne, Quarante Hymnes, p. 79; Geldner, Ved. Stud. iii. 4.

[7.87.3^d, prácetaso yá iśáyanta mánma : 1.77.4^d, vājaprasūtā iśáyanta mánma.]

7.89.1^c—4^c, mṛlā suksatra mṛlāya.

7.89.5^b (Vasistha; to Varuṇa)

yát kim cedám varuṇa dáivye jáne 'bhidrohám manuṣyāc cārāmasi,
ácitti yát táva dhármā yuyopimā má nas tasmād énaso deva rriṣaḥ.

10.164.4^b (Pracetas Āṅgīrasa; Duḥsvapnaghnām)

yád indra brahmaṇas pate 'bhidrohám cārāmasi,
prácetā na āṅgīraso dviṣatām pātv ānhasaḥ.

For 7.89.5 cf. 4.54.3^a, ácitti yac cakṛmá dáivye jáne.

7.90.1^c, váha váyo niyúto yāhy ácha : 1.135.2^f, váha váyo niyúto yāhy asmayūḥ.

7.90.1^d, píḇa sūtásyāndhaso mādāya : 5.51.5^c, píḇa sūtásyāndhaso abhí práyaḥ.

[7.90.4^c, gávyaṁ cid urvám uṣṭjo ví vavruḥ : 4.1.15^d; 16.6^d, vrajám goman-
tam uṣṭjo, &c.]

7.90.6^b (Vasistha; to Indra and Vāyu)

iṣānāso yé dádhate svār ṇo góbhir ácvebhir vásubhir hiraṇyāiḥ,
indravāyu sūrāyo vícvaṁ áyur árvadbhir víráiḥ pñtanāsu sahyuḥ.

10.108.7^b (Paṇayo Asurāḥ; to Saramā)

ayám nidhíḥ sarame ádribudhno góbhir ácvebhir vásubhir nyṣṭaḥ,
ráksanti tám paṇāyo yé sugopá réku padám álakam á jagantha.

For 10.108.7 cf. Brunnhofer, Bezz. Beitr. xxvi. 107.

7.90.7 = 7.91.7 (Vasiṣṭha; to Indra and Vāyu)

ārvanto ná çrávaso bhíkṣamāṇā indravāyū suṣṭutibhir vásiṣṭhāḥ,
vājayántaḥ sv ávase huvema [yūyám pāta svastíbhiḥ sádá naḥ.]

☞ refrain, 7.1.20^d ff.

[7.91.3^d, víçvén náraḥ svapatyáni cakruḥ : 4.34.9^d, víbhvo náraḥ svapatyáni cakruḥ.]

7.91.4^a, yávat táras tanvó yávad ójah : 1.33.12^c, yávat táro maghavan yávad ójah.

7.91.7 = 7.90.7.

7.92.5^{ab}, á no niyúdbhiḥ çatínrbhir adhvarám sahasrírbhir úpa yāhi yajñám :
1.135.3^{ab}, á no niyúdbhiḥ çatínrbhir adhvarám sahasrírbhir úpa yāhi
vitāye.

[7.92.5^c, váyo asmín sávane mādayasva : 2.18.7^d; 7.23.5^d, asmíñ chūra
sávane, &c. ; 7.29.2^c, asmínn ū śú sávane, &c.]

[7.93.2^a, tá sánasí çavasānā hí bhutám : 6.68.2^b, çúrāṇām çaviṣṭhā tá hí bhutám.]

7.93.6^b : 1.108.4^d, éndrāgni sāmānasīya yātām.

7.93.7^c, yát sim ágaç cakrmá tát sú mṛṇa : 1.179.5^c, yát sim ágaç cakrmá tát sú
mṛṇatu.

[7.93.8^c, méndro no víṣṇur marútaḥ pári khyan : 1.162.1^{ab}, má no mitró várūṇo
aryamāyúr indra ṛbhukṣá marútaḥ pári khyan.]

7.94.2^a (Vasiṣṭha; to Indra and Agni)

çṛṇutám jaritúr hávam indrāgni vánataṁ girāḥ,

[içāná pipyataṁ dhīyaḥ.]

☞ 5.71.2^c

8.13.7^b (Nārada Kāṇva; to Indra)

pratnaváj janayā girāḥ çṛṇudhí jaritúr hávam,
māde-made vavakṣithā sukṛtvane.

8.85.4^a (Kṛṣṇa Āṅgīrasa; to Açvins)

çṛṇutám jaritúr hávam kṛṣṇasya stuvató narā,

[mādhvaḥ sómasya pitāye.] ☞ refrain, 8.85.1^c–9^c; also 1.47.9^d

7.94.2^c : 5.71.2^c, 9.19.2^c, içāná pipyataṁ dhīyaḥ.

7.94.3^c (Vasiṣṭha; to Indra and Agni)

má pápatváya no naréndrāgni mábhíçastaye,

má no riradhataṁ nidé.

8.8.13^d (Sadhvaṇsa Kāṇva; to Açvins)

á no víçvāny açvinā dhattám rádhānsy áhraya,
kṛtám na ṛtvīyāvato má no riradhataṁ nidé.

7.94.5^a, tá hí çáçvanta ílate : 5.14.3^a, tám hí çáçvanta ílate.

7.94.5^c (Vasiṣṭha ; to Indra and Agni)

ṭá hí çáçvanta ílata, itthá víprasa utáye,

sabádho vājasātaye.

8.74.12^b (Gopavana Ātreya ; to Agni)

yám tvā jánāsa ílate sabádho vājasātaye,

sá bodhi vṛtratūrye.

7.94.6^b : 5.20.3^d ; 8.65.6^b, prāyasvanto havāmahe.

7.94.7^b, asmábhyañ carṣaṇísahā : 5.35.1^c, asmábhyañ carṣaṇísáham.

9.94.7^c : 1.23.9^c, má no duhçánsa 1çata ; 2.23.10^c, má no duhçánsa abhidipsúr
1çata ; 10.25.7^d, má no duhçánsa 1çatā vívakṣase.

7.94.8^b : 1.18.3^b, dhūrṭiḥ práṇaṇ mārtyasya.

7.94.8^c : 1.21.6^c, índrāgni çárma yachatam.

7.95.4^a, utá syá naḥ sárasvatī juṣāṇā : 6.61.7^a, utá syá naḥ sárasvatī.

7.96.2^d : 1.48.2^d, cōda rádho maghónām.

7.96.3^c, grṇāná jamadagnivát : 3.62.18^a ; 8.101.8^d, grṇāná jamádagninā ;
9.62.24^c ; 65.25^b, grṇāno jamádagninā.

[7.96.5^c, tébhīr no 'vitá bhava : 1.91.9^c, tábhīr no 'vitá bhava.]

Cf. 1.81.8^c, áthā no, &c.

7.96.6^c (Vasiṣṭha ; to Sarasvant)

pīpivānsaṁ sárasvata stānaṁ yó viçvadarçataḥ,

bhakṣimáhi prajám iṣam.

9.8.9^c (Asita Kāçyapa, or Devala Kāçyapa ; to Soma Pavamāna)

nṛcákṣasaṁ tvā vayám índrapitām svarvidam,

bhakṣimáhi prajám iṣam.

For 7.96.6 cf. Hillebrandt, Ved. Myth. i. 382.

7.97.1^b : 1.154.5^b, náro yátra devayávo mādanti.

7.97.9^c : 4.50.11^c : 7.64.5^c = 7.65.5^c, aviṣṭám dhiyo jigṛtám púramdhīḥ.

7.97.9^d : 4.50.11^d, jajastám aryó vanúṣām árātīḥ.

7.97.10 = 7.98.10 (Vasiṣṭha ; to Indra and Bṛhaspati)

bṛhaspate yuvám índraç ca vásvo divyásyeçāthe utá páṛthivasya,

ḍhattám rayīm stuvaté kíráye cid, yūyám pāta svastībhiḥ sádā naḥ.]

~~65~~ c : cf. 6.23.3^d ; d : refrain, 7.1.20^d ff.

For kíri see Pischel, Ved. Stud. i. 217, and my criticism under 6.23.3.

7.97.10—] *Part 1: Repeated Passages belonging to Book VII* [334

[7.97.10^c, dhattām rayīm stuvaté kirāye cit : 6.23.3^d, dāta vāsu stuvaté, &c.]

[7.98.1^b, juhótana vṛṣabhāya kṣitnām : 10.187.1^b, vṛṣabhāya kṣitnām.]

7.98.3^d : 1.59.5^d, yudhā devébhyo várivaç cakārtha.

7.98.5^{ab}, prēdrasya vocām prathamā kṛtāni prā nūtānā maghāvā yā cakāra :
5.31.6^{ab}, prā te pūrvāni kāraṇāni vocām prā nūtānā maghavan yā
cakārtha.

7.98.10 = 7.97.10.

7.99.4^a : 1.93.6^d, urūm yajñāya cakrathur u lokām.

7.99.7 = 7.100.7 (Vasiṣṭha ; to Viṣṇu)

vāsaṭ te viṣṇav āsā ā kṛṇomi tām me juṣasva çipiviṣṭa havyām,
vārdhantu tvā suṣṭutāyo giro me yūyām pāta svastībhiḥ sādā nah.

☞ refrain, 7.1.20^d ff.

7.100.7 = 7.99.7.

[7.101.1^a, tisor vācaḥ prā vada jyótiragrāḥ : 7.33.7^b, tisorāḥ prajā āryā jyótiragrāḥ.]

7.101.3^b : 3.48.4^b, yathavaçām tanvām cakra eṣāḥ.

7.101.4^a (Kumāra Āgneya, or Vasiṣṭha ; to Parjanya)

yāsmiṇ viçvāni bhūvanāni tasthūḥ tisor dyāvas tredhā sasrūr āpaḥ,
trāyaḥ kōçasa upasēcanāso mādharma çcotanty abhito virapçām.] ☞ 4.50.3^d

10.82.6^d (Viçvakarman Bhāuvana ; to Viçvakarman)

tām id gārbhaṁ prathamām dadhra ūpo yātra devāḥ samāgachanta viçve,
ajāśya nābhāv ādhy ekam ārpitaṁ yāsmiṇ viçvāni bhūvanāni tasthūḥ.

7.101.4^d : 4.50.3^d, mādharma çcotanty abhito virapçām.

7.101.6^a : 3.56.3^d, sā retodhā vṛṣabhāḥ çaçvatnām.

7.101.6^b, tāsminn ātmā jāgatas tasthūṣaḥ ca : 1.115.1^c, sūrya ātmā, &c.

7.103.10^d : 3.53.7^d, sahasrasāvē prā tiranta āyuh.

[7.104.1^a, indrāsomā tāpataṁ rākṣa ubjātam : 1.21.5^b, indrāgni rākṣa ubjatam.]

7.104.3^b, anārambhaṇē tāmasi prā vidhyatam : 1.182.6^b, . . . tāmasi prā-
viddham.

[7.104.7^b, hatām druho rakṣāso bhaṅgurāvataḥ : 10.76.4^a, āpa hata rakṣāso, &c.]

[7.104.7^c, indrasomā duṣkṛte mā sugām bhūt: 10.86.5^d, nā sugām duṣkṛte bhuvam.]

7.104.18^d, viṣvasya jantōr adhamās padīṣṭa: 5.32.7^d, viṣvasya jantōr adhamām cakāra.

7.104.19^c (Vasiṣṭha; to Indra)

prā vartaya divō ācmanam indra sōmaçitām maghavan sām çicādhī,
prāktād āpāktād adharād ūdaktād abhī jahi rakṣāsah pārvatenā.

10.87.21^a (Payu Bharadvāja; to Agni Rakṣoḥan)

paçcāt purāstād adharād ūdaktāt kavīḥ kūvyena pāri pāhi rājan,
sākhe sākḥāyam ajāro jarimṇé 'gne mātān āmartyas tvām naḥ.

Cf. 7.72.5; 10.36.14; 42.11, and also 10.87.20. Still other variations of the words for directions in the repeated pādas may be found in the AV. versions of the repeated pādas, 8.3.20^a and 8.4.19^c.

7.104.20^d, nūnām srjad aṇīm yātumādbhyaḥ: 7.104.25^d, aṇīm yātumādbhyaḥ.

7.104.23^{cd} (Vasiṣṭha; to Pṛthivī and Antarikṣa)

mā no rākṣo abhī naḍ yātumāvatām āpochatu mithunā yū kimīdina,
pṛthivī naḥ pāṛthivāt pātv ānhaso 'ntārikṣam divyāt pātv asmān.

10.53.5^{cd} (Agni Sāucika; to Devāḥ)

pāñca jānā māma hotrām juṣantām ḡojātā utā yé yajñīyāsah, 7.35.14^d
pṛthivī naḥ pāṛthivāt pātv ānhaso 'ntārikṣam divyāt pātv asmān.

7.104.24^d, mā té dṛçan sūryam uccārantam: 4.25.5^b, jyók paçyāt sūryam uccārantam; 6.52.5^b; 10.59.4^b, pāçyema nū sūryam uccārantam; 10.59.6^c, jyók paçyema sūryam uccārantam.

REPEATED PASSAGES BELONGING TO BOOK VIII

8.1.3^b (Medhātithi Kāṇva, and Medhyātithi Kāṇva ; to Indra)

yác cid dhi tvā jānā imé **nānā hávanta útáye,**

asmákam bráhmédam indra bhutu té 'hā viçvā ca vārdhanam.

8.15.12^b (Goṣūktin Kāṇvāyana, and Açvasūktin Kāṇvāyana ; to Indra)

yád indra manmaçás tvā **nānā hávanta útáye,**

asmákebhīr nřbhīr átrā svār jaya.

8.68.5^c (Priyamedha Āṅgīrasa ; to Indra)

abhīṣṭāye sadāvřdham **svārmīheṣu yām nārah,**

nānā hávanta útáye.

For the idea of the repeated pāda see p. viii, line 6 from bottom.

8.1.4^d (Medhātithi Kāṇva, and Medhyātithi Kāṇva ; to Indra)

vī tarturānte maghavan vipaçeito 'ryó vīpo jānānam,

ūpa kramasva pururūpam ā bhara vājam nédiṣṭham útáye.

8.60.18^d (Bhargha Prāgātha ; to Agni)

kétena çárman sacate sušāmāny āgne túbhyañ cikitvánā,

iṣaṇyáyā naḥ pururūpam ā bhara vājam nédiṣṭham útáye.

For 8.1.4 see Geldner, Ved. Stud. iii. 104.

8.1.12^d (Medhātithi Kāṇva, and Medhyātithi Kāṇva ; to Indra)

yá řté cid abhiçriṣaḥ purá jatrúbhya átřdah,

sāmdhātā sañdhīm maghávā puruvásur **iṣkartā víhrutañ pūnaḥ.**

8.20.26^d (Sobhari Kāṇva ; to Maruts)

viçvām paçyānto bibhřthā tanúsv á **ténā no ádhi vocata,**

kṣamá rápo maruta áturasya na iṣkartā víhrutañ pūnaḥ.

8.20.26^b

The repeated pāda is not of the same grammatical value in both ; iṣkartā in 8.1.12 is nomen agentis governing the accusative ; in 8.20.26 it is imperative aorist sec. plur. The distich 8.1.12^{ab} is obscure ; Ludwig, Kritik, p. 38, discusses the readings of the parallel texts. For 8.20.26 cf. AV. 6.57.3.

[8.1.17^a, sotá hí sómam ádribhiḥ : 9.34.3^b, sunvānti sómam ádribhiḥ.]

[8.1.22^b, devó mártāya dāçūṣe : 1.45.8^d, āgne mártāya dāçūṣe : 1.84.7^b ; 9.98.4^b, vāsu mártāya dāçūṣe.]

8.1.24^d : 4.46.3^c, vāhantu sōmapitaye.

8.1.25^d (Medhātithi Kāṇva, and Medhyātithi Kāṇva ; to Indra)

ā tvā rāthe hiraṇyāye hāri mayūraṇṇya,
 citiprsthā vahatām mādho andhaso vivākṣaṇasya pītāye.

8.35.23^b (Çyāvaṇva Ātreya ; to Aṇvins)

namovāké prāsthite adhvaré narā vivākṣaṇasya pītāye,

ā yātam aṇvinā gatam āvasyūr vām ahām huve dhattām rātnāni dāṇuṣe.]

☞ refrain, 8.25.22^{cd}—24^{cd}

8.1.26^a : 3.51.10^c, pibā tv āsyā girvaṇaḥ.

[8.1.30^b, mānhiṣṭhaso maghōnām : 5.39.4^a, mānhiṣṭham vo maghōnām.]

[8.1.33^b, āsāṅgō agne daṇābhiḥ saḥsraṇiḥ : 5.27.1^c, trāivṛṣṇō agne, &c.]

8.2.15^c, ṣikṣā ṣacivaḥ ṣacibhiḥ : 1.62.12^d, ṣikṣā ṣacivas tāva naḥ ṣacibhiḥ.

8.2.32^{bc} (Medhātithi Kāṇva, and Priyamedha Āṅgirasa ; to Indra)

hantā vṛtrām dākṣiṇēndraḥ purū puruhūtāḥ,

mahān mahībhiḥ ṣacibhiḥ.

8.16.7^{bc} (Irimbiṭhi Kāṇva ; to Indra)

indro brahmēndra fṣir indraḥ purū puruhūtāḥ,

mahān mahībhiḥ ṣacibhiḥ.

Both Ludwig and Grassmann render purū inconsistently. At 8.2.32, Ludwig, 586, 'mit seiner rechten hand tötet den Vṛtra Indra vilfach, der vilfach gerufene'; Grassmann, 1. 390, 'Indra schlägt, der vielgerufne, oft den Feind mit seiner Rechten'. At 8.16.7, Ludwig, 594, 'Indra ist vilfach von vilen gerufen'; Grassmann, i. 419, 'Indra vielfach vielgepriesen'. No doubt the construction of purū with puruhūtāḥ is the same in both passages: either, 'in many places (Sāyana, puruṣa deṇṇu) called by many', or, 'insistently called by many'. For the idea underlying the repeated pāda see p. viii, line 6 from bottom.

[8.2.41^b, catvāry ayūtā dādat : 8.21.18^d, saḥsram ayūtā dādat.]

8.3.1^c (Medhyātithi Kāṇva ; to Indra)

pibā sūtāsyā rasīno mātṣvā na indra gómataḥ,

āpīr no bodhi sadhamādyo vṛdhē 'smān avantu te dhīyaḥ.

8.54(Val. 6).5^c (Mātariṇvan Kāṇva ; to Indra)

yād indra rādho āsti te māghonām maghavattama,

tēna no bodhi sadhamādyo vṛdhē bhāgo dānāya vṛtrahan.

[8.3.4^b, samudrā iva paprathe : 10.62.9^d, vī sīndhur iva paprathe.]

8.3.5^b : 1.16.3^b, indram prayaty adhvaré.

[8.3.6^c, indre ha víçvā bhūvanāni yemire : 8.12.28^c–30^c; ād it te víçvā bhūvanāni yemire ; 9.86.30^d, túbhyemā víçvā bhūvanāni yemire ; 10.56.5^e, tanūsu víçvā bhūvanā ní yemire.]

8.3.7^a : 1.19.9^a, abhí tvā pūrvāpītaye.

8.3.7^c (Medhyatithi Kāṇva ; to Indra)

abhí tvā pūrvāpītaya, indra stómebhīr āyávaḥ,

9.1.19.1^a

samicínāsa řbhávaḥ sám asvaran rudrá gṛṇanta pūrvyam.

8.12.32^b (Parvata Kāṇva ; to Indra)

yád asya dhāmani priyé samicínāso āsvaran,

nābhā yajñāśya dohanā prādhvaré.

For 8.3.7 cf. Neisser, Bezz. Beitr. xx. 68 ; for 8.12.32 cf. Oldenberg, SBE. xlv. 161.

8.3.8^d (Medhyatithi Kāṇva ; to Indra)

asyéd indro vāvṛdhe vīṣṇyaṁ çávo máde sutásya vīṣṇavi,

adyú tám asya mahimānam āyávó 'nu ṣṭuvanti pūrváthā.

8.15.6^b (Goṣūktin Kāṇvāyana, and Açvasūktin Kāṇvāyana ; to Indra)

tád adyú cit ta ukthínó 'nu ṣṭuvanti pūrváthā,

vīṣapatnīr apó jayā divé-dive.

8.3.12^a, çagdhí no asyá yád dha pāurám ávitha : 2.13.9^b, ékasya çruṣṭáu yád dha codām ávitha.

8.3.15^{b+d} (Medhyatithi Kāṇva ; to Indra)

úd u tyé mádhumattamā gíra stómāsa irate,

satrājito dhanasá ákṣitotayo vājayánto ráthā iva.

8.43.1^c (Virūpa Āṅgīrasa ; to Agni)

imé víprasya vedhāso 'gnér ástṛtayajvanah,

gíra stómāsa irate.

9.67.17^b (Jamadagni ; to Pavamāna Soma)

ásṛgran devávitaye, vājayánto ráthā iva.

9.46.1^a

8.3.17^d (Medhyatithi Kāṇva ; to Indra)

yukṣvā hí vṛtrahantama hārī indra parāvátah,

arvācInó maghavan sómapītaya ugrá řṣvébhīr á gahi.

8.49 (Val. 1).7^{abd} (Praskāṇva Kāṇva ; to Indra)

yád dha nūnám yád vā yajñé yád vā pṛthivyām ádhi,

áto no yajñám açúbhir mahemata ugrá ugrébhīr á gahi.

8.50(Vāl. 2).7^{abd} (Puṣṭigu Kāṇva ; to Indra)
yád dha nūnám parāvāti yád vā prthiviyám diví,
yujāná indra háribhir mahemata řavá řavébhir á gahi.

8.50.7 seems decidedly the better of the two Vāḷakhilya stanzas ; the parallel between parāvāti and prthiviyám is well balanced, whereas the relation of the first two pādas in 8.49.7 is, to say the least, awkward ; more properly we may say that it is senseless.—For pāda b of both stanzas cf. 5.83.9^d, yát kiṁ ca prthiviyám ádhi, which is metrically inferior (cadence — — ∪ ∪).

8.3.20^d (Medhyātithi Kāṇva ; to Indra)
nír agnáyo rurucur nír u sūryo níḥ sóma indriyó rásāḥ,
nír antárikṣād adhamo mahám áhiṁ kṛsé tát indra páuṇsyam.

8.32.3^c (Medhātithi Kāṇva ; to Indra)
ny árbudasya viṣṭāpaṁ varṣmāṇaṁ brhatás tira,
kṛsé tát indra páuṇsyam.

Cf. Neisser, Bezz. Beitr. xxvii. 268.—For the repeated pāda cf. 4.30.23^b, kariṣyá indra páuṇsyam.

[8.3.23^c, ástaṁ váyo ná tūgryam : 8.74.14^d, vākṣan váyo ná tūgryam.]

8.4.1^{ab} (Devātithi Kāṇva ; to Indra)
yád indra práḡ ápāḡ údañ nyāḡ vā hūyāse nṛbhiḥ,
símā purú nṛsūto asy ánavé 'si praçardha turváçe.

8.65.1^{ab} (Pragātha Kāṇva ; to Indra)
yád indra práḡ ápāḡ údañ nyāḡ vā hūyāse nṛbhiḥ,
á yahi túyam açúbhiḥ.

For 8.4.1 see Geldner, Ved. Stud. ii. 190 ; Oldenberg, RV. Noten, p. 95.—Note the correspondence of 8.4.12^d with 8.64.10^c (next item but one).

[8.4.2^b, indra mādayase sácā : 8.52(Vāl. 4).1^d, áyáu mādayase sácā.]

8.4.12^{b+d} (Devātithi Kāṇva ; to Indra)
svayám cit sá manyate dáçurir jáno yátrā sómasya tṛmpási,
idám te ánnam yújyam sámukṣitam tásyéhi prá dravā píba.

8.53(Vāl. 5).4^d (Medhya Kāṇva ; to Indra)
vīçvā dvēsāñsi jahi cáva cú kṛdhi vīçve sanvantv á vásu,
çīṣṭeṣu cit te madiráso añçavo yátrā sómasya tṛmpási.

8.64.10^c (Pragātha Kāṇva ; to Indra)
ayám te mánuṣe jáne sómaḥ pūrúṣu suyate,
tásyéhi prá dravā píba.

Ludwig, 588, renders 8.4.12^{ab}, 'von selbst halten die leute sich geehrt wo am soma du dich sättigst' ; Grassmann, 'der mann erscheint sich selber auch als frommgesinnt, bei dem, am Soma, du dich labst'. I would take manyate passively and render, 'of himself

that man is regarded as pious with whom (yātrā) thou doest partake of the soma'. In 8.53 (Vā. 5).4^{ed} the connexion of the two pādas is tolerable if we take tṛpāsī in subjunctive (future) sense; we should really expect tātrā sōmasya tṛpāsī in pāda d, 'with the Cīetas are the (soma-)plants which delight thee; there thou shalt drink of the soma'. These indications suffice, perhaps, to mark 8.4.12 as the original source of pāda b.—Cf. Hillebrandt, *Ved. Myth.* i. 48.

8.4.14^{ed}, arvāñcam tvā sāptayo 'dhvaraçriyo vāhantu sāvanéd ūpa: 1.47.8^{ab},
arvāñcā vām sāptayo 'dhvaraçriyo vāhantu sāvanéd ūpa.

8.4.18^d: 8.88.6^d, mánhiṣṭho vājasātaye: 1.130.1^g, mánhiṣṭham vājasātaye.

8.5.2^b: 4.46.5^a, ráthena prthupájasa.

8.5.4^b (Brahmātithi Kāṇva; to Açvins)
purupriyā na ūtāye purumandrā purūvāsū,
stuṣé kāṇvāso açvina.

8.8.12^a (Sadhvāṇsa Kāṇva; to Açvins)

purumandrā purūvāsū [manotārā rayīñām,

1.46.2^b

stóman me açvínāv imām abhí váhni anuṣātam.

Note the correspondences of 8.5.11^{bc} with 8.8.1^{ed}, and 8.5.30^c with 8.8.6^d.

8.5.5^c (Brahmātithi Kāṇva; to Açvins)
mánhiṣṭhā vājasūtamesāyanta çubhās páti,
gántārā dāçūṣo gṛhām.

8.13.10^c (Nārada Kāṇva; to Indra, here his Hart)

stuhí çrutām vipaççitam hāri yasya prasakṣiñā,

gántārā dāçūṣo gṛhām namasvinaḥ.

8.22.3^d (Sobhari Kāṇva; to Açvins)

iḥā tyā purubhūtamaḥ devā nāmobhir açvina,

5.73.2^a

arvāñcā sv āvase karāmahe, gántārā dāçūṣo gṛhām.

cf. 8.22.3^c

The extra iambic dipody, namasvinaḥ, marks 8.13.10^c as composite and secondary; namasvinaḥ is frequent cadence elsewhere, e.g. 1.36.7; 7.14.1; 8.64.17; 10.48.6.—Note that the two hymns repeat 8.5.28^{ab}=8.22.5^{ab}. For the repeated pāda cf. 8.85.6^a, gáchataṁ dāçūṣo gṛhām.

8.5.6^c, ghṛtāir gāvyyūtim ukṣatam: 3.62.16^{ab}, á no mitrāvaruṇā ghṛtāir gāvyyūtim
ukṣatam; 7.65.4^{ab}, á no mitrāvaruṇā havyájusṭim ghṛtāir gāvyyūtim
ukṣatam iḥabhiḥ.

8.5.7^a (Brahmātithi Kāṇva; to Açvins)
á na stóman ūpa dravát túyam çyenébhir açtūbhīḥ,
yātām açvebhīr açvina.

8.49(Vāl. 1).5^a (Praskaṇva Kāṇva ; to Indra)

ā na stómam ūpa draṇád dhīyānó āçvo ná sotr̥bhīh,

yām te svadhāvan svadāyanti dhenāva, indra kāṇveṣu rātāyaḥ.

8.50(Vāl. 2).5^c

Translate 8.5.7, 'To our song of praise do ye, on the run, come swiftly with your fast falcon steeds, O ye Aṇvins'. The stanza is faultless; not so its Vāḷakhilya mate: 'To our song of praise (come thou) on the run, as a horse let loose by the pressers (of the soma); (to the song of praise) O Indra, who enjoyest thyself according to thy wont, which (sc. the song) the milk (mixed with the soma) sweetens, and the gifts that are with the Kāṇvas'. The ellipsis of the principal verb and the general tone of the stanza make it pretty clear that the repeated pāda is borrowed from 8.5.7. Again, 8.49(Vāl. 1).5 (q. v.) in its turn is repeated in an inferior version at 8.50(Vāl. 2).5.—Cf. Geldner, Ved. Stud. iii. 40.

8.5.9^a: 5.79.8^a; 9.62.24^a, utā no gómatīr īṣaḥ.

8.5.11^b: 1.92.18^b; 5.75.2^c; 8.8.1^c, dāsra hiraṇyavartani; 8.87.5^a, dāsra hiraṇyavartani çubhas pati.

8.5.11^c: 6.60.15^d; 7.74.2^d; 8.8.1^d; 35.22^b, pibataṁ sómyaṁ mādhu; 8.24.13^b, pibāti sómyaṁ mādhu.

8.5.12^c (Brahmatīthi Kāṇva ; to Aṇvins)

asmābhyāṁ vājinvasu maghāvadbhyaç ca sapráthaḥ,

chardīr yantam ādābhyam.

8.85.5^a (Kṛṣṇa Āṅgirasa ; to Aṇvins)

chardīr yantam ādābhyāṁ víprāya stuvaté narā,

mādhvaḥ sómasya pītāye. refrain, 8.85.1^c—9^c; also 1.47.9^d

8.5.15^c (Brahmatīthi Kāṇva ; to Aṇvins)

asmé ā vahataṁ rayīm çatāvantaṁ sahasrīṇam,

purukṣúm viçvādhāyasam.

8.7.13^b (Puruṇvatsa Kāṇva ; to Maruts)

ā no rayīm madacyūtaṁ purukṣúm viçvādhāyasam,

iyarta maruto divāḥ.

8.5.17^a: 5.23.3^b; 35.6^b; 8.6.37^b, jānāso vṛktābarhiṣaḥ; 3.59.9^b, jānāya vṛktābarhiṣe.

8.5.17^b: 1.14.5^c, haviṣmanto aram̐kftaḥ.

8.5.17^c: 1.47.4^d, yuvām havante aṇvinā.

8.5.18^b: 6.45.30^b, stómo váhiṣtho ántamaḥ.

8.5.18^c (Brahmatīthi Kāṇva ; to Aṇvins)

asmákam adyá vām ayām stómo váhiṣtho ántamaḥ,

yuvābhyām bhūtv aṇvinā.

6.45.30^b

8.5.18—] *Part 1: Repeated Passages belonging to Book VIII* [342

8.26.16^c (Viçvamanas Vāiṣyaṣva, or Vyaṣva Āṅgīrasa; to Aṣvins)
vāhiṣṭho vām hāvanām stōmo dutó huvan narā,
yuvābhyam bhūtv aṣvinā.

See under 6.45.30^b.—For 8.26.16 cf. Neisser, Bezz. Beitr. xviii. 321.

8.5.20^a, 30^a, téna no vājīnivasu.

8.5.22^c: 1.46.3^c, yád vām rátho vibhiṣ pátāt.

8.5.28^a: 4.46.4^a, rátham hiraṇyavandhuram.

8.5.28^b (Brahmatithi Kāṇva; to Aṣvins)

└rátham hiraṇyavandhuram┐ hiraṇyābhiṣum aṣvinā,
á hí stháttho divispṛcam.

4.46.4^a

4.46.4^c

8.22.5^b (Sobhari Kāṇva; to Aṣvins)

rátho yó vām trivandhuró hiraṇyābhiṣur aṣvinā,

pāri dyāvāprthivī bhūṣati ṣrutás └téna nāsatyá gatam.

1.47.9^a

Almost identical. Note that 8.5.5^c = 8.22.3^d.—For 8.5.28 as a whole see under 4.46.4.

8.5.28^c: 4.46.4^c, á hí stháttho divispṛcam.

8.5.30^c (Brahmatithi Kāṇva; to Aṣvins)

└téna no vājīnivasu┐ parāvataṣ cid á gatam,
úpemām suṣṭutīm máma.

8.5.20^a

8.8.6^d (Sadhvaṇsa Kāṇva; to Aṣvins)

└yác cid dhī vām purá řsayo juhūré 'vase narā,

1.48.14^{ab}

á yātam aṣviná gatam úpemām suṣṭutīm máma.

[8.5.35^a, hiraṇyáyena ráthena: 1.35.2^c, hiraṇyáyena savitá ráthena; 4.44.5^b,
hiraṇyáyena suvṛtá ráthena.]

8.5.37^e (Kaṣoṣ Caidyasya dānastutiḥ)

tá me aṣvinā saninám vidyátam návānām,

yáthā cic caidyáḥ kaṣúḥ ṣatám uṣṭraṇām dádat sahásrā dáṣa gónām.

8.6.47^b (Tirindirasya Parṣavyasya dānastutiḥ)

trīṇi ṣatāny árvatām sahásrā dáṣa gónām,

dadúṣ pajráya sámne.

8.6.1^b (Vatsa Kāṇva; to Indra)

mahán indro yá ójasā parjánýo vṛṣṭimān iva,

stómāir vatsáya vāvṛdhe.

9.2.9^b (Medhatithi Kāṇva; to Soma Pavamāna)

asmābhyam indav indrayúr mádhvaḥ pavasva dháraya,

parjánýo vṛṣṭimān iva.

Translate 8.6.1, 'Great is Indra who in strength is like Parjanya that controls the rain; he hath been made strong by Vatsa's songs of praise'. For Vatsa cf. Bergaigne, ii. 450; iii. 26,

note. A comparison of Indra with Parjanya would pass unquestioned because of the general loose syncretism in Vedic attributes and descriptions. But the connexion in which the pāda is repeated is very different: 'For us, O Indu (Soma) that art devoted to Indra, purify thyself with a stream of honey, like Parjanya that controls the rain.' The comparison here of Soma with Parjanya, the god of rain, is elementary and natural; see 9.22.2; 57.1; 62.28; 88.6; 89.1. On the other hand the relation of Parjanya to Indra is very slight, a fact that has gained new significance since Hillebrandt's investigations have unsettled Indra's character as a rain-god (Ved. Myth. iii. 163 ff., especially 165). We may safely conclude that the almost unreasonable use of the repeated pāda in 8.6.1 is secondary.

8.6.3^b, stómāir yajñāsya sādhanam : 1.44.11^a, ní tvā yajñāsya sādhanam; 3.27.2^b, girā yajñāsya sādhanam; 8.23.9^b, yajñāsya sādhanam girā.

8.6.4^c (Vatsa Kāṇva; to Indra)

sám asya manyāve víṣo víṣvā namanta kṛṣṭáyah,
samudráyeva síndhavaḥ.

8.44.25^b (Virūpa Āṅgīrasa; to Agni)

āgne dhrtávratāya te samudráyeva síndhavaḥ, giro vāṇṛāsa Irate.

For the repeated pāda cf. samudrām iva síndhavaḥ under 8.6.35^b, and see p. ix, line 9.

8.6.8^b : 1.80.6^b; 8.76.2^c; 89.3^d, vājreṇa ṣatáparvaṇā.

8.6.9^b (Vatsa Kāṇva; to Indra)

prá tām indra naṣṭmahi rayīm gómantam açvīnam,
prá bráhma pūrvácittaye.

9.62.12^b (Jamadagni Bhārgava; to Soma Pavamāna)

ṛ́ pavaśva sahasríṇam rayīm gómantam açvīnam,
puruṣcandrām puruṣpṣham.

9.40.3^c

9.63.12^b (Nidhruvi Kāṣyapa; to Soma Pavamāna)

abhy āṛṣa sahasríṇam rayīm gómantam açvīnam,

ṛ́ abhí vājam utá ṣrávaḥ.]

9.1.4^c

Cf. 10.156.3^b, (rayīm) prthúm gómantam açvīnam.

8.6.13^b (Vatsa Kāṇva; to Indra)

yád asya manyúr ádhvanīd ví vṛtrám parvaṣó ruján,
apāḥ samudrám úrayat.

8.7.23^a (Punarvatsa Kāṇva; to Maruts)

ví vṛtrám parvaṣó yayur ví párvatān arājīnaḥ,
cakrāṇā víṣṇi pūṇṣyam.

For 8.7.23 cf. Hillebrandt, Ved. Myth. iii. 181.—Note the correspondence of 8.6.26^a with 8.7.2^a.

8.6.14^c (Vatsa Kāṇva; to Indra)

ní ṣúsṇa indra dharmasīm vājram jaghantha dásyavi,
vṛṣā hy àgra ṣṛṇviṣé.

8.33.10^c (Medhyatithi Kāṇva ; to Indra)
 satyám itthá vṛśéd asi vṛśajntir nó 'vṛtah,
 vṛśā hy ūgra ṛṇviśé parāvāti vṛśo arvāvāti ṛutah.

See Part 2, chapter 2, class B 6. Only an after-poet could have developed the pāda vṛśā hy ūgra ṛṇviśé into the insipid distich 8.33.10^c. Cf. 5.73.1 ; 8.13.15 ; 97.4. For 3.33.10^a cf. 9.64.2^c ; 10.153.2^c.

8.6.15^b (Vatsa Kāṇva ; to Indra)
 ná dyáva índram ójasā nántárikṣāṇi vajrīṇam,
 ná vivyacanta bhūmayah.

8.12.24^b (Parvata Kāṇva ; to Indra)
 ná yám viviktó ródasī nántárikṣāṇi vajrīṇam,
 āmād id asya titviśe sám ójasaḥ.

8.6.17^a : 9.18.5^a, yá imé ródasī mahí ; 3.53.12^a, yá imé ródasī ubhé.

8.6.19^b, ghṛtām duhata āçiram : 1.134.6^g, ghṛtām duhrata āçiram.

8.6.21^b, 43^c, kāṇvā ukthéna vāvṛdhuḥ.

8.6.23^a (Vatsa Kāṇva ; to Indra)
 á na indra māhīm íṣam púram ná darsi gómatim,
 utá prajāṁ suvīryam.

9.65.13^a (Bhrgu Vāruṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)
 á na indo mahīm íṣam [pávasva viçvadarçataḥ,] 9.65.13^b
 [asmábhyaṁ soma gātuvít.] 9.46.5^c

Interesting modulation of the Indra-Indu idea ; indra : indo = darsi : pávasva ; see p. xi, middle ('Indra and Soma').

8.6.24^a : 5.6.10^d ; 8.31.18^b, utá tyád āçvácvyam.

8.6.24^b : 6.46.7^a, yád indra náhuṣīṣv á.

8.6.25^c (Vatsa Kāṇva ; to Indra)
 abhí vrajám ná tatniṣe súra upākacakṣasam,
 yád indra mṛṇáyāsi nah.

8.45.33^c (Triçoka Kāṇva ; to Indra)
 távéd u táḥ sukīrtáyó 'sann utá prāçastayah,
 yád indra mṛṇáyāsi nah.

We may translate 8.6.25, following in part Geldner's suggestion, *Ved. Stud.* ii. 284 : 'Thou hast unfolded, as (one opens) a stable, (thy brilliance) which shines even by the side of the sun, when, O Indra, thou showest us kindness.'—The repeated pāda also as refrain in 8.93.28^c–30^c.

8.6.26^a (Vatsa Kāṇva ; to Indra)

yád aṅgá taviṣīyāsa indra prarājasi kṣitīḥ,
mahān apārā ójasā.

8.7.2^a (Punarvatsa Kāṇva ; to Maruts)

yád aṅgá taviṣīyavo yámanā çubhrā ácidhvam,
ní párvatā ahāsata.

8.7.2^b

For 8.7.2 cf. 5.55.7, and Geldner, Ved. Stud. iii. 46.

8.6.29^b, cikitvān áva paçyati : 7.25.11^b, cikitvān abhí paçyati.

[8.6.32^a, imām ma indra suṣṭutīm : 8.12.31^a, imām ta indra suṣṭutīm.]

8.6.34^b (Vatsa Kāṇva ; to Indra)

abhí káṇvā anūsatāpo ná pravātā yatīḥ,
indram vānanvatī mathī.

8.13.8^b (Nārada Kāṇva ; to Indra)

krīlanty asya sūnītā āpo ná pravātā yatīḥ,
ayá dhiyá yá ucyáte pátir divāḥ.

9.24.2^b (Asita Kāçyapa, or Devala Kāçyapa ; to Soma Pavamāna)

abhí gāvo adhanviṣur āpo ná pravātā yatīḥ,
punānā indram āçata.

9.6.4^c

Ludwig, 589, renders 8.6.34, 'Die Kāṇva haben zugesungen wie abwärts schliessend wasser dem Indra, das ihn verlangende lied.' Grassmann, 'Die Kāṇva's haben laut gejauchzt wie Wasser, das vom Berge strömt; den Indra hat ihr Lied gerühmt'. These translations scarcely betray the nature of the comparison which is implied in the first couplet. The word girah, 'songs', implied in anūsatā, is compared with water going down an incline, because the Kāṇvas are indeed prolific in songs; the suggestion is developed more clearly in the next stanza; see also above, under 4.47.2^d. In pāda c, 'the prayer longing for Indra', brings out anacoluthically the same idea as the implied girah. The plain sense of this lumbering stanza is: The Kāṇvas have sung songs as freely as waters go down a fall; their prayers yearn for Indra. Now there can be no doubt that the repeated pāda is more original in 9.24.2, to wit: 'Streams of milk have poured (into soma), as waters down a fall; purifying themselves they have reached Indra'. Cf. 9.6.4, ānu drapsāsa indava āpo ná pravātāsan, punānā indram āçata; see also 9.17.1. Not less certain is the relative date of the same pāda in 8.13.8; here also it is employed in a secondary comparison, emphasizing the fact that it belongs primarily to the sphere of flowing sacrificial substances. Ludwig, 591: 'seine vortrefflichkeiten zeigen sich spielend, wie wasser auf abschüssiger ban gehnd, er der in disem liede der herr des himels wird genannt'. Grassmann, 'Es tummeln seine Lieder sich, wie Wasser stürzen von der Höh, zu ihm, den preiset dies Gebet als Himmelsherrn'. Neither translation is correct. The notion is, that Indra's liberal gifts fairly tumble over each other to get to the worshipper; this is implied, but not expressed, in the verb krīlanti. Of course this implication is secondary to the standard statement that sacrificial fluids (and prayers) are poured out as freely as waters down a fall. The repeated pāda most likely originated in 9.24.2.—Cf. nimnām ná yanti síndhavaḥ, 5.51.7^e, in sense if not in form, a repetition of the pāda here treated.

8.6.35^{a+b} (Vatsa Kāṇva ; to Indra)

indram ukthāni vāvṛdhuḥ samudrām iva síndhavaḥ,
ánuttamanyum ajāram.

8.95.6^b (Tiraçer Āṅgīrasa ; to Indra)

tām u śṭavāma yām gīra indram ukthāni vāvṛdhuh,

purūṇy asya pāuṇsya śisāsanto vanāmahe.]

8.95.6^d8.92.22^b (Ṛṣṭakakṣa Āṅgīrasa, or Sukakṣa Āṅgīrasa ; to Indra)

ā tvā viçantv indavaḥ samudrām iva sindhavaḥ,

8.1.15.1^b

nā tvām indrāti ricyate.

9.108.16^b (Çakti Vāsiṣṭha ; to Pavamāna Soma)

indrasya hārdi somadhānam ā viçā samudrām iva sindhavaḥ,

9.70.9^bjuṣṭo mitrāya vāruṇāya vāyāve divo viṣṭambhā uttamāḥ.] 9.86.35^d

The sense of 8.6.35^{ab} is rather awkward as compared with 8.92.22 ; the two pādas seem patchwork ; and, again, the first distich of 8.95.6 seems even more awkward as compared with 8.6.35.—For samudrām iva sindhavaḥ cf. samudrāyeva sindavaḥ, under 8.6.4^c ; for indram ukthāni vāvṛdhuh cf. agnim ukthāni vāvṛdhuh, 2.8.5^b.

8.6.36^c : 1.84.4^a, imām indra sutām piba.8.6.37^a : 5.35.6^a, tvām id vṛtrahantama.8.6.37^b : 5.23.3^b ; 35.6^b ; 8.5.17^a, jánāso vṛktābarhiṣaḥ ; 3.59.9^b, jánāya vṛktā-barhiṣe.8.6.37^c : 5.35.6^d ; 8.34.4^b, hāvante vājasātaye ; 6.57.1^c, huvéma vājasātaye ; 8.9.13^b, huvéya vājasātaye.8.6.38^a (Vatsa Kāṇva ; to Indra)

ānu tvā ródasī ubhé cakráṁ ná varty étaçam,

ānu suvānása indavaḥ.

8.76.11^a (Kurusuti Kāṇva ; to Indra)

ānu tvā ródasī ubhé krákṣamāṇam akrpetām,

indra yád dasyuhābhavaḥ.

For ānu . . . akrpetām in 8.76.11 see Bloomfield, JAOS. xx. 182 ff. ; Johns Hopkins University Circulars, 1906, p. 1058 ; Geldner, Glossar s. v. kṛp ; Oldenberg, RV. Noten, pp. 105, 267. The parallel stanza 8.6.38 seems to me to make in favour of 'pattern after' for ānu kṛp : 'Heaven and earth both (roll) after thee as a wheel after the (sun-)steed ; after thee go the pressed soma-drops.' Cf. also 8.99.6, and Bergaigne, ii. 163.—Note the correspondence of 8.6.6^b with 8.76.2^b.

[8.6.39^a, mándasvā sú svāṇṇare : 8.65.2^b, mādāyāse svāṇṇare ; 8.103.14^d, mādā-yasva svāṇṇare.][8.6.41^b, éka íçāna ójasaḥ : 8.40.5^e, indra íçāna ójasaḥ.]8.6.45^c (Vatsa Kāṇva ; to Indra) =8.32.30^c (Medhatithi Kāṇva ; to Indra)

arvāñcam tvā puruṣṭuta priyāmedhastutā hāri,

somapéyāya vakṣataḥ.

8.14.12^b (Goṣūktin Kāṇvāyana and Aṇvasūktin Kāṇvāyana ; to Indra)
 indram it kecinā hārī somapēyāya vakṣataḥ,
 ūpa yajñān surādhasam.

8.6.47^b : 8.5.37^e, sahasrā dāṇa gōnām.

[8.7.1^a, prā yād vas triṣṭūbham iṣam : 8.69.1^a, prā-pṛa vas, &c.]

8.7.2^a, yād aṅgā taviṣṭyavaḥ : 8.6.26^a, yād aṅgā taviṣṭyāse.

8.7.2^b, 14^b, yāmanā cūbhā ācidhvam.

8.7.3^c (Punarvatsa Kāṇva ; to Maruts)
 ūd irayanta vāyūbhir vācrāsaḥ pṛcṇimātaraḥ,
 dhukṣānta pipyūṣim iṣam.

8.13.25^c (Nārada Kāṇva ; to Indra)
 vārdhasvā sū puruṣtuta ṛṣiṣṭutābhiḥ utībhiḥ,
 dhukṣāsava pipyūṣim iṣam āvā ca naḥ.
 8.54 (Vāl. 6). 7^d (Mātariṣvan Kāṇva ; to Indra)
 sānti hy āryā ācīsa indra āyur jānānām,
 asmān nakṣasva maghavann ūpāvase dhukṣāsava pipyūṣim iṣam.
 9.61.15^b (Amahyu Āṅgirasa ; to Soma Pavamāna)
 ārsā naḥ soma cām gāve dhukṣāsava pipyūṣim iṣam,
 vārdhā samudrām ukthyam.]

9.29.3^c

Though the iambic dipody cadence āvā ca naḥ does not occur elsewhere in the RV., pāda 8.13.25^c is nevertheless obviously composite and secondary.—For 8.54 (Vāl. 6). 7^d see Geldner, Ved. Stud. iii. 95.—Cf. also ādhukṣat pipyūṣim iṣam, 8.72.16^a.

8.7.4^b : 1.39.5^a, prā vepayanti pārvatān.

8.7.8^c, 36^c, té bhānūbhir ví tasthire.

8.7.10^b (Punarvatsa Kāṇva ; to Maruts)
 trīṇi sārāṇsi pṛcṇayo duduhré vajriṇe mādhu,
 ūtsam kāvandham udriṇam.

8.69.6^b (Priyamedha Āṅgirasa ; to Indra)
 indrāya gāva ācīraṁ duduhré vajriṇe mādhu,
 yāt sm upahvaré vidāt.

Cf. Geldner, Ved. Stud. iii. 49.

8.7.11^a, māruto yād dha vo divāḥ ; 1.37.12^a, māruto yād dha vo bālam.

8.7.12^a : 1.15.2^c ; 6.51.15^a ; 8.83.9^b, yuyān hí ṣṭhā sudanavaḥ.

8.7.13^b: 8.5.15^c, puruksūm viçvādhayasam.

8.7.15^b (Punarvatsa Āṅgīrasa ; to Maruts)
etāvataç cid eṣām sumnām bhikṣeta mārtyaḥ,
ādābhyasya māmabhiḥ.

8.18.1^b (Irimbiṭhi Kāṇva ; to Adityas)
idām ha nūnām eṣām sumnām bhikṣeta mārtyaḥ,
ādityānām āpturvyām sāvīmani.

Ludwig, 701, renders 8.7.15, 'selbst um dises ihres so grossen, unaufhaltsamen [marsches] glück möge der sterbliche in seinen liedern flehen'. Grassmann, i. 403, no more plausibly, 'von ihrer so gewaltigen Schar erlebe Huld der Sterbliche, erbittend die Untrüglichen'. I would render, 'Of that so great kindness of theirs, which is unerring, may the mortal through his prayers ask a share'. This is indicated in 8.49(Vāl. 1).9, etāvatas ta imaha indra sumnāsyā gómataḥ.

8.7.20^c (Punarvatsa Kāṇva ; to Maruts)
kvā nūnām sudānavo mādathā vṛktabarhiṣaḥ,
brahmā kó vaḥ saparyati.

8.64.7^c (Pragātha Kāṇva ; to Indra)
kvā syā vṛṣabhó yūvā tuvigrīvo ānānataḥ,
brahmā kās tām saparyati.

8.7.22^b (Punarvatsa Kāṇva ; to Maruts)
sām u tyé mahatīr apāḥ sām kṣoṇī sām u sūryam,
sām vājraṁ parvaçó dadhuḥ.

8.52(Vāl. 4).10^b (Āyu Kāṇva ; to Indra)
sām indro rāyo brhatīr adhūnuta sām kṣoṇī sām u sūryam,
sām cukrásah çucayaḥ sām gāvāçiraḥ sōmā indram amandiṣuḥ.

For kṣoṇī cf. Geldner, Bezz. Beitr. xi. 327 ; Ved. Stud. i. 276 ff. ; Max Müller, SBE. xxxii. 308 ff. ; Ludwig, Neueste Arbeiten, p. 30 ; Charpentier, Le Monde Oriental, i. 30 ff. As compared with 8.7.22 the Vāḷakhilya stanza is tessellated and secondary.

8.7.23^a, ví vṛtrām parvaçó yayuḥ : 8.6.13^b, ví vṛtrām parvaçó rujān.

8.7.25^b, çiprah çirśān hiraṇyáyīḥ : 5.54.11^d, çiprah çirśāsu vītata hiraṇyáyīḥ.

8.7.26^a: 1.130.9^d, uçānā yāt parāvātāḥ.

8.7.28^b, prāṣṭir vāhati rōhitaḥ : 1.39.6^b, prāṣṭir vahati rōhitaḥ.

8.7.31^a: 1.38.1^a, kād dha nūnām kadhapiyaḥ.

8.7.35^b, antārikṣeṇa pātataḥ : 1.25.7^b, antārikṣeṇa pātātām ; 10.136.4^a, antārikṣeṇa patati.

8.8.1^a, á no viçvābhīr utībhiḥ : 8.8.18^a; 87.3^a, á vām viçvābhīr utībhiḥ ; 7.24.4^a,
á no viçvābhīr utībhiḥ sajósāḥ.]

8.8.1^b : 5.75.3^b ; 8.85.1^b, áçvinā gáchataṁ yuvám.

8.8.1^c : 1.92.18^b ; 5.75.2^c ; 8.5.11^b, dásrā hiraṇyavartanī ; 8.87.5^c, dásrā hiraṇ-
yavartanī çubhas patī.

8.8.1^d : 6.60.15^d ; 7.74.2^d ; 8.5.11^c ; 35.22^b, píbataṁ somyám mādhu ; 8.24.13^b,
píbāti somyám mādhu.

8.8.2^a (Sadhvaṁsa Kāṇva ; to Açvins)

á nūnám yātam açvinā [ráthena sūryatvacā,]

☞ 1.47.9^b

bhují hiraṇyapeçasā kávi gāmbhīracetasā.

8.9.14^a (Çacakarṇa Kāṇva ; to Açvins)

á nūnám yātam açvinemá havyáni vām hitá,

imé sómāso ádhi turváçe yádāv imé káṇveṣu vām átha.

8.87.5^a (Dyumnika Vasiṣṭha, or others ; to Açvins)

á nūnám yātam açvinā [çvebhiḥ prūṣitápsubhiḥ,]

☞ 8.13.11^b

[dásrā hiraṇyavartanī çubhas patī,] [pātām sómam rtāvṛdha.]

☞ c : 1.92.18^b ; d : 1.47.3^b

8.8.2^b : 1.47.9^b, ráthena sūryatvacā.

8.8.4^c, 8c, putráḥ káṇvasya vām ihá (8^c, řṣiḥ).

8.8.5^a (Sadhvaṁsa Kāṇva ; to Açvins)

á no yātam úpaçruty [áçvinā sómapítaye,]

☞ cf. 8.8.5^b

svāhá stómasya vardhanā prā kavi dhítibhir narā.

8.34.11^a (Nīpātithi Kāṇva ; to Indra)

á no yāhy úpaçruty ukthéṣu raṇayā ihá,

[divó amūṣya çāsato divám yayá divāvaso.]

☞ refrain, 8.34.10^d—15^d

[8.8.5^b, áçvinā sómapítaye : 8.42.6^c, násatyā sómapítaye (see 8.38.9).]

8.8.6^{ab}, yác cid dhí vām purá řṣayo juhūró 'vase narā : 1.48.14^{ab}, yé cid dhí tvám
řṣayah pūrva útaye juhūró 'vase mahi.

8.8.6^c, á yātam açvinā gatam = refrain, 8.35.22^c—24^c.

8.8.6^d : 8.5.30^c, úpemám suṣtutím máma.

8.8.7^a : 1.49.1^b ; 5.56.1^d, diváç cid rocanád ádhi.

8.8.7^d : 6.59.10^b, stómebhir havanaçrutā : 8.12.23^b, stómebhir havanaçrutām.

8.8.8^d, 15^b, 19^d, gīrbhīr vatsó avīvṛdhat (15^b, 19^d, ávīvṛdhat).

8.8.10—] *Part 1: Repeated Passages belonging to Book VIII* [350

8.8.10^a, á yád vām yōsaṇā rātham : 5.73.5^a, á yád vām sūryā rātham.

8.8.11^{ab}: 8.8.14^{cd}, átaḥ sahásranirñija ráthenā yātam açvinā : 1.47.2^b, ráthenā yātam açvinā. See under 1.47.2^b.

8.8.12^a: 8.5.4^b, purumandrā purūvāsū.

8.8.12^b: 1.46.2^b, manotārā rayñām.

8.8.13^d: 7.94.3^c, má no riradhatam nidé.

8.8.14^{ab}, yán nāsatyā parāvátī yád vā sthó ádhy ámbare : 1.47.7^{ab}, yán nāsatyā parāvátī yád vā sthó ádhi turváçe.

8.8.14^{cd}: 8.8.11^{ab}, átaḥ sahásranirñija ráthenā yātam açvinā : 1.47.2^b, ráthenā yātam açvinā. See under 1.47.2^b.

[8.8.16^d, vasūyád dánunas patī : 1.136.3^e ; 2.41.6^b, ádityá dánunas páti.]

8.8.17^a: 5.71.1^a, á no gantam riçādasā.

8.8.18^a: 8.87.3^a, á vām viçvābhir ūtibhiḥ ; 7.24.4^a, á no viçvābhir ūtibhiḥ sajōṣaḥ ; 8.8.1^a, á no viçvābhir ūtibhiḥ.

8.8.18^b: 1.45.4^b ; 8.87.3^b, priyāmedhā ahūsata.

8.8.18^c, rájantāv adhvarāṇām : 1.1.8^a ; 45.4^c, rájantam adhvarāṇām ; 1.27.1^c, samrájantam adhvarāṇām.

8.9.1^c, prásmāi yachatam avrkām prthū chardīḥ : 1.48.15^c, prá ṇo yachatād avrkām, &c.

8.9.3^c (Çaçakarna Kaṇva ; to Açvins)

yé vām dānsānsy açvinā viprāsaḥ parimāmṛçūḥ,
evét kāṇvāsya bodhatam.

8.9.9^d (The same)

yád adyá vām nāsatyoktháir acucyavimáhi,
yád vā vāṇibhir açvinevét kāṇvāsya bodhatam.

8.10.2^b (Pragātha Kaṇva ; to Açvins)

yád vā yajñām mánave saṁmimikṣáthur evét kāṇvāsya bodhatam,
bḥhaspátim viçvān devān ahām huva índrāviṣṇu açvināv açuhésasā.

For the saṁdhi of açvinevét in 8.9.9 see Oldenberg, Prol., p. 392, note.

8.9.13^b: huvéya vájasātaye : 5.35.6^d ; 8.6.37^c ; 34.4^b, hávante vájasātaye ; 6.57.1^a, huvéma vájasātaye.

8.9.14^a: 8.8.2^a; 87.5^a, ā nunām yātam aṇvinā.

8.9.18^b (Çaçakarṇa Kāṇva; to Aṇvins)
yād uṣo yāsi bhānūnā sām sūryeṇa rocace,
ā hayām aṇvino rātho vartir yāti nrpāyāyā.

9.2.6^c (Asita Kācyapa, or Devala Kācyapa; to Soma Pavamāna)

lācakraḍad vīṣā hārīr mahān mitrō nā darçatāh,
sām sūryeṇa rocate.

cf. 9.2.6^c

Of course the repeated pāda fits best in 8.9.18. But see Hillebrandt, Ved. Myth. i. 466 note.

8.10.2^b: 8.9.3^c, 9^d, evēt kāṇvāsya bodhatam.

8.10.3^d, devēṣv ādhy āpyam: 1.105.13^b, devēṣv asty āpyam.

[8.11.1^c, tvām yajñēṣv īdyah: 10.21.6^a, tvām yajñēṣv ilet.]

8.11.2^c: 1.44.2^b, āgne rathīr adhvarāṇām.

8.11.5^c: 3.11.8^c, viprāso jātāvedasaḥ.

8.11.6^b: 3.9.1^b; 5.22.3^b, devām mātāsa utāye; 1.144.5^b, devām mātāsa utāye
havāmahe.

8.11.6^c (Vatsa Kāṇva; to Agni)

vīpraṁ viprāsō 'vase ldevām mātāsa utāye,

cf. 1.144.5^b

agnīm gīrbhīr havāmahe.

10.141.3^b (Agni Tāpasa; to Viçve Devāḥ)

sōmam rājanam āvase 'gnīm gīrbhīr havāmahe,

ādityān viṣṇuṁ sūryam brahmāṇam ca bṛhaspātim.

Stanza 10.141.3 is after-born clap-trap. Especially its fourth pāda belongs to the ritualistic sphere in which Bṛhaspati is Brahmān or Purohita.

8.11.8 (Vatsa Kāṇva; to Agni) =

8.43.21 (Virūpa Āṅgirasa; to Agni)

purutrā hī sadṛññ āsi vīço vīçvā ānu prabhūh,

samātsv tvā havāmahe.

For the wording of the first two pādas of this stanza cf. 1.94.7^a.

8.11.9^b (Vatsa Kāṇva; to Agni)

samātsv agnīm āvase vājayānto havāmahe,

vājeṣu citrārāḍhasam.

8.53 (Vāl. 5).2^d (Medhya Kāṇva; to Indra)

yā āyūm kūtsam atithigvām ārdayo lāvrdhānō divē-dive,

cf. 8.12.28^b

tām tvā vayām hāryaṇvām çatākratum vājayānto havāmahe.

8.12.4^b ghṛtām ná pūtām adrivaḥ : 5.86.6^c, ghṛtām ná pūtām ádribhiḥ.

8.12.5^b : 1.8.7^b, samudrá iva pinvate.

8.12.5^c (Parvata Kāṇva ; to Indra)

imám juṣasva girvanāḥ [samudrá iva pinvate,]
indra víçvābhīr ūtibhir vavākṣitha.

65 1.8.7^b

8.32.12^c (Medhatithi Kāṇva ; to Indra)

sá naḥ çakráç cid á çakad dánavān antarābharāḥ,
índro víçvābhīr ūtibhiḥ.

8.61.5^b (Pragātha Kāṇva ; to Indra)

çagdhī ū sú çacipata indra víçvābhīr ūtibhiḥ,
bhāgaṁ ná hí tvā yaçāsaṁ vasuvídān ānu çūra carāmasi.

10.134.3^d (Māndhātara Yāuvanaçva ; to Indra)

avā tyā bhratīr īso víçvāçcandrā amitrahan,

çácibhiḥ çakra dhūnuhīndra víçvābhīr ūtibhir [devī jānītry ajījanad
bhadrā jānītry ajījanat.]

66 refrain, 10.134.1^{de}–6^{de}

The pāda, indra víçvābhīr ūtibhiḥ, is refrain in 8.37.1^c, 2^b, 6^c. Cf. under 1.8.7^b.

[8.12.8^a, yādi pravṛddha satpate : 8.93.5^a, yād vā pravṛddha satpate.]

8.12.9^b : 1.130.8^c, ny ārcasānām oṣati.

[8.12.10^a, iyām ta ṛtvīyāvati (dhīḥ) : 8.80.7^c, iyām dhīr ṛtvīyāvati.]

8.12.11^b (Parvata Kāṇva ; to Indra)

gārbho yajñāsya devayūḥ krātuṁ punīta ānuṣāk,
stómāir indrasya vāvṛdhe mīmīta it.

8.53(Vāl.5).6^d (Medhya Kāṇva ; to Indra)

ajitūraṁ sātpatīm víçvācarsaṇīm kṛdhi prajāsv ābhagam,
pra sū tirā çacrbhir yé ta ukthīnaḥ krātuṁ punatā ānuṣāk.

Cf. krātuṁ punīta ukthīyām, 8.13.1^b.—Note the correspondence of 8.12.28^b with 8.53(Vāl.5).2^b.

8.12.12^b, indrah sómasya pītāye : 1.55.2^c, indrah sómasya pītāye vṛṣāyate.

8.12.14^a, utā svarāje áditih : 7.66.6^a, utā svarājo áditih.

8.12.14^c (Parvata Kāṇva ; to Indra)

[utā svarāje áditi] stómam indrāya jījanat,
purupraçastām ūtāya ṛtāsya yāt.

67 7.66.6^a

8.71.10^d (Suditi Āṅgīrasa, and Purumīḥa Āṅgīrasa ; to Agni)

āchā naḥ çīrāçociṣāṁ gīro yantu darçatām,

āchā yajñāso nāmasā purūvāsuṁ purupraçastām ūtāye.

The longer pāda is extended by the refrain dipody ṛtāsya yāt, 8.12.13–15, but without prejudice to the sense as far as 8.12.14^a is concerned; see under 7.66.6^a, and cf. Part 2, chapter 2, class B 3.

8.12.19^{ab} (Parvata Kāṇva ; to Indra)
devām-devam vó 'vasa indram-indram gr̥ṇīṣāni,
ādhā yajñāya turvāne vy ānaçuḥ.

8.27.13^{ab} (Manu Vāivasvata ; to Viṣve Devāḥ)
devām-devam vó 'vase devām-devam abhiṣṭaye,
[devām-devam huvema vājasātaye] gr̥ṇānto devyā dhiyā. ~~cf.~~ cf. 5.35.6^d

Cf. Ludwig, 590, and the note to the stanza.

8.12.20^b : 6.42.2^b, sómehbhiḥ somapátamam.

8.12.21^{ab} : 6.45.3^{ab}, mahír asya prāṇitayaḥ pūrṁvīr utá prāçastayaḥ ; 8.40.9^b,
pūrṁvīr utá prāçastayaḥ.

8.12.22^a : 3.37.5^a ; 9.61.22^b, indram vṛtrāya hāntave.

[8.12.22^b : 1.131.1^e, devāso dadhire purāḥ ; 5.16.1^d, mártāso dadhiré purāḥ ;
8.12.25^b, devās tvā dadhiré purāḥ.]

8.12.22^c, indram vāṇīr anūṣatā sám ūjase : 7.31.12^a, indram vāṇīr ānuttā-
manyum evā.

8.12.23^b, stómebhir havanaçrutam : 6.59.10^b ; 8.8.7^d, stómebhir havanaçrutā.

8.12.24^b : 8.6.15^b, nāntárikṣāni vajrinam.

[8.12.25^b : see under 8.12.22^b.]

8.12.25^{c-27}, ād it te haryatā hāri vavakṣatuḥ.

[8.12.26^{ab}, yadā vṛtrám nadivṛtam çávasā vajrinn ávadhīḥ : 1.52.2^o, indro yád
vṛtrám ávadhīn nadivṛtam.]

8.12.27^b : 1.22.18^a, trīṇi padā ví cakrame (8.12.27^b, vicakramé).

8.12.28^b (Parvata Kāṇva ; to Indra)
yadā te haryatā hāri vāvṛdhāte divé-dive,
[ād it te viçvā bhūvanāni yemire.]

~~cf.~~ refrain, 8.12.28^{c-30}^c

8.53 (Val. 5).2^b (Medhya Kāṇva ; to Indra)
yá ayúṁ kútsam atithigvām árdayo vāvṛdhānó divé-dive,
tām tvā vayām háryaçvam çatákratum [vājayānto havāmahe.] ~~cf.~~ 8.11.9^b

8.12.28^{c-30}, ād it te viçvā bhūvanāni yemire.

Cf. under 8.3.6^a.

[8.12.31^a, imām ta indra suṣṭutīm : 8.6.32^a, imām ma indra suṣṭutim.]

8.12.32^b, samicInāso ásvaran : 8.3.7^c, samicInāsa ṛbhávaḥ sám asvaran.

[8.12.33^a, *suvíryam svácvyam* : 3.26.3^e, *sá no agniḥ suvíryam svácvyam*.]

[8.13.1^b, *krátum punita ukthyām* : 8.12.11^b, *krátum punita ānuśák* ; 8.53(Val.5).6^d, *krátum punata ānuśák*.]

8.13.4^e (Nārada Kāṇva ; to Indra)
iyām ta indra girvaṇo rātiḥ kṣarati sunvatāḥ,
mandāno asyā barhiṣo ví rājasi.

8.15.5^e (Goṣuktin Kāṇvāyana and Aṇvasuktin Kāṇvāyana ; to Indra)
yēna jyótiṣy āyāve mánave ca vivéditha,
mandāno asyā barhiṣo ví rājasi.

8.13.6^e, *vayá ivānu rohate juśanta yát* : 2.5.4^d, *vayá ivānu rohate*.

8.13.7^b, *ṛṇudhí jaritúr hávam* : 7.94.2^a ; 8.85.4^a, *ṛṇutām jaritúr hávam*.

8.13.8^b : 8.6.34^b ; 9.24.2^b, *āpo ná pravátā yatíḥ*.

8.13.10^e, *gántārā dācūṣo gr̥hām namasvīnaḥ* : 8.5.5^e ; 22.3^d, *gántārā dācūṣo gr̥hām*.

8.13.11^b (Nārada Kāṇva ; to Indra)
tutujanó mahematé 'ṣvebhiḥ pr̥ṣitāpsubhiḥ,
á yāhi yajñām aṇubhiḥ cām id dhi te.

8.87.5^b (Dyumnika Vasiṣṭha ; to Aṇvins)
ū nūnām yātam aṇvin āṇvebhiḥ pr̥ṣitāpsubhiḥ,
ū dāsra hīraṇyavartani ṣubhas patiḥ pātām sómam ṛtāvrdhaḥ.
 8.8.2^a
 c : 1.92.18^b ; d : 1.47.3^b

The repeated páda is probably secondary in the hackneyed stanza 8.87.5 ; see under 1.92.18^b.—For 8.13.11 cf. Th. Baunack, KZ. xxxv. 525.

8.13.12^a (Nārada Kāṇva ; to Indra)
indra ṇaviṣṭha satpate rayīm gr̥ṇatsu dhāraya,
ū ṇrávaḥ sūribhyo amṛtām vasutvanām.
 5.86.6^e
 7.81.6^c

8.68.1^d (Priyamedha Āṅgīrasa ; to Indra)
á tvā ráthanā yáthotāye sumnāya vartayamasi,
tuvikurmim ṛtiśāham indra ṇaviṣṭha sátpate.

8.13.12^b, *rayīm gr̥ṇatsu dhāraya* : 5.86.6^e, *rayīm gr̥ṇatsu didhṛtam*.

8.13.12^c : 7.81.6^c, *ṇrávaḥ sūribhyo amṛtām vasutvanām*.

8.13.13^c, *juśāná indra sáptibhir na á gahi* : 3.44.1^e, *juśāná indra hāribhir na á gahi*.

8.13.14^b (Nārada Kāṇva ; to Indra)

ā́ tú gahi prá tú drava mátsvā́ sutásya gómataḥ,
tántum tanuṣva pūrvyām yáthā vidé.]

☞ 1.142.1^c

8.92.30^c (Ṣrutakakṣa Āṅgirasa, or Sukakṣa Āṅgirasa ; to Indra)
mó śú brahméva tandrayūr bhúvo vājanām pate,
mátsvā́ sutásya gómataḥ.

For 8.92.30 cf. Fischel, Ved. Stud. i. 95.—The cadence sutásya gómataḥ also at 8.82.6 ; 94.6.

8.13.14^c, tántum tanuṣva pūrvyām yáthā vidé: 1.142.1^c, tántum tanuṣva
pūrvyām.

8.13.15^{ab} (Nārada Kāṇva ; to Indra)

yác chakrási parāvátí yád arvāvátí vṛtrahan,
yád vā samudré ándhaso 'vitéd asi.

8.97.4^{ab} (Rebha Kāçyapa ; to Indra)
yác chakrási parāvátí yád arvāvátí vṛtrahan,
átas tvā́ gīrbhír dyugád indra keçibhiḥ sutávān ā́ vivāsati.]

☞ 1.84.9^b

Cf. the very similar distich, 5.73.1^{ab}, yád adyá sthāḥ parāvátí yád arvāvátí açvinā, and
8.12.17. See also under 3.37.11.

[8.13.17^a, tám id viprā́ avasyávaḥ: 9.17.7^b ; 63.20^b, dhīrbhír viprā́, &c.]

8.13.18^c (Parvata Kāṇva ; to Indra) =

8.92.21^c (Ṣrutakakṣa Āṅgirasa, or Sukakṣa Āṅgirasa ; to Indra)
trikadrukeṣu cétanaṁ devāso yajñám atnata,
tám id vardhantu no girāḥ sadávṛdham.

9.61.14^a (Amahyu Āṅgirasa ; to Soma Pavamāna)
tám id vardhantu no giro vatsám samçivārír iva,
yá indrasya hṛdamsániḥ.

☞ 8.69.1^c

For the repeated páda see under 1.5.8, and cf. also 8.13.16^a.—Note the correspondence of
8.13.14^b with 8.92.30^c.

8.13.19^c, çúciḥ pávaká ucyate só ádbhutaḥ: 1.142.3^a ; 9.24.6^a, çúciḥ pávaká
ádbhutaḥ ; 9.24.7^a, çúciḥ pávaká ucyate.

8.13.25^c dhuksásva pipyúṣim íṣam ávā ca naḥ: 8.7.3^c, dhuksánta pipyúṣim íṣam ;
8.54 (Val. 6).7^d ; 9.61.15^b, dhuksásva pipyúṣim íṣam.

8.13.27^a (Nārada Kāṇva ; to Indra)

ihá tyá́ sadhamádyā́ yujánāḥ sómapítaye,
hári indra pratádvasū abhí svara.

8.32.29^a (Medhatithi Kāṇva; to Indra) =8.93.24^a (Sukakṣa Āṅgīrasa; to Indra)

ihā tyā sadhamādyā hāri hiraṇyakecyā,

|volhām abhī prāyo hitām.

8.32.29^b8.32.9^o8.18.81^{abc} (Nārada Kāṇva; to Indra)

vṛṣāyām indra te rātha utō te vṛṣaṇā hāri,

vṛṣā tvām çatakrato vṛṣā hāvaḥ.

8.33.11^{cd} (Medhyatithi Kāṇva; to Indra)

vṛṣaṇas te abhīçavo vṛṣā kāçā hiraṇyāyi,

vṛṣā rātho maghavan vṛṣaṇā hāri vṛṣā tvām çatakrato.

Either stanza 8.13.31 in relation to 8.33.11^{cd} is an extension, or, vice versa, 8.33.11^{cd} is a contraction of 8.13.31. The development of the theme in 8.33.11—abhīçavaḥ, kāçā, rāthaḥ, hāri—is not unartistic. Add to this, that vṛṣā hāvaḥ in 8.13.31^o is a dipody refrain pāda in the three stanzas 8.13.31–33, and it would seem as though 8.33.11^{cd} were the two mother pādas from which is descended 8.13.31. A course of converse reasoning would not be as convincing, in my opinion.

8.13.32^{ab}: 5.40.2^{ab}, vṛṣā grāvā vṛṣā mado vṛṣā sómo ayām sutāḥ.8.13.33^{ab}: 5.40.3^{ab}, vṛṣā tvā vṛṣaṇām huve vājriṁ citrābhir utībhiḥ.8.14.3^b: 5.26.5^a; 8.17.10^c; 10.175.4^c, yājamānāya sunvaté.8.14.4^c: 4.32.8^b, yād ditsasi stutō maghām.8.14.6^b (Goṣūktin Kāṇvāyana and Açvasūktin Kāṇvāyana; to Indra)

vāvṛdhānāsyā te vayām viçvā dhānāni jigyuṣaḥ,

ūtīm indrā vṛṇīmahe.

9.65.9^b (Bhrgu Vāruṇi, or Jamadagni Bhārgava; to Soma Pavamāna)

tāsyā te vājīno vayām viçvā dhānāni jigyuṣaḥ,

|sakhitvām ā vṛṇīmahe.

9.61.4^c

The mythic language of Indu-Soma is often related closely to that of Indra; see p. xi, middle ('Indra and Soma'). The general principle in such cases would seem to be that soma stanzas which record heroic deeds are patterned after Indra stanzas. But the fusion of the two spheres is very complete. As regards the present case, words like dhana-jit, dhanam-jayā are hackneyed epithets of both divinities.

8.14.7^a (Goṣūktin Kāṇvāyana and Açvasūktin Kāṇvāyana; to Indra)

vy āntāriḥṣam atiran mado sōmasya rocanā,

indro yād ābhinad valām.

10.153.3^b (Devajāmayā Indramātarāḥ; to Indra)

tvām indrāsi vṛtrahā vy āntāriḥṣam atirah,

ud dyām astabhñā ojasā.

The repeated pāda is certainly loose and secondary in 10.153.3, as indeed that hymn represents the last dregs of ineptitude in the manufacture of hieratic ṛks.—Geldner's comment on 8.14.7^a (Rigveda Komm., p. 124), 'die himmelstürmenden Dämonen', is not supported by the repetition in 10.153.3^b.

8.14.12^b: 8.6.45^c = 8.32.30^c, somapēyāya vakṣataḥ.

8.15.1^{a+b} (Goṣuktin Kāṇvāyana and Aṇvasuktin Kāṇvāyana; to Indra)
tām v abhī prā gāyata puruhūtām puruṣtūtām,
indram gṛbhīs taviṣām ā vivāsata.

8.92.5^a (Ḫrutakakṣa Āṅgirasa, or Sukakṣa Āṅgirasa; to Indra)
tām v abhī prārcaté, ndraṁ sómasya pītāye, 1.16.3^c
tād id dhy āsya vārdhanam.

8.92.2^a (Ḫrutakakṣa Āṅgirasa, or Sukakṣa Āṅgirasa; to Indra)
puruḥtūtām puruṣtūtām gāthānyām sānaçrutam, indra iti bravītana.

Note that the two pādas 8.15.1^{ab} are repeated in two stanzas of the same hymn (8.92).

[8.15.3^b, éko vṛtrāṇi jighnase: 8.95.9^c, çuddhó vṛtrāṇi jighnase.]

8.15.5^c: 8.13.4^c, mandānó asyá barhiṣo ví rājasi.

8.15.6^b: 8.3.8^d, ānu ṣṭuvanti pūrvāthā.

8.15.12^b: 8.1.3^b; 68.5^c, nānā hāvanta utāye.

8.15.13^b: 7.55.1^b; 9.25.4^a, víçvā rūpāny āviçān.

8.15.13^c (Goṣuktin Kāṇvāyana and Aṇvasuktin Kāṇvāyana; to Indra)
āram ksáyāya no mahé 1 víçvā rūpāny āviçān, 7.55.1^b
indraṁ jāitrāya harṣayā çácipātim.

9.111.3^e (Anānata Pāruccheṇi; to Pavamāna Soma)
pūrvām ānu pradīçam yāti cékitat sám raçmibhir yatate darçató rátho
dāivyo darçató ráthaḥ,
āgmān ukthāni páuṇsyéndraṁ jāitrāya harṣayan,
vājaç ca yád bhavátho ānapacyutā samātsv ānapacyuta.

For the relation of these two stanzas see under 7.55.1^b.—For 9.111.3 cf. Hillebrandt, Ved. Myth. i. 310; ii. 236; Geldner, Ved. Stud. iii. 13.

[8.16.1^a, prā samrājām carṣaṇinām: 3.10.1^b; 10.134.1^d, samrājām carṣaṇinām.]

8.16.7^{bc}: 8.2.32^{bc}, indraḥ purú puruhūtāḥ, mahān mahībhiḥ çacibhiḥ.

8.16.11^c (Irimbiṭhi Kāṇva; to Indra)
sá naḥ pápriḥ párayāti svastí nāvā puruhūtāḥ.
índro víçvā átí dvīṣaḥ.

8.69.14^b (Priyamedha Āṅgīrasa ; to Indra)
 átīd u çakrá ohata indro víçvā áti dvīṣaḥ,
 bhinát kanína odanām pacyámānaṁ paró girá.

The primary connexion of the repeated pāda ought to be with 8.16.11 : cf. 3.20.4 ; 5.25.9 ; 10.187.1-5.—For 8.69.14 cf. Neisser, *Bezz. Beitr.* xviii. 315 ; Hillebrandt, *Ved. Myth.* iii. 350 ; Geldner, *Ved. Stud.* iii. 65.

[8.17.1^b, indra sómam píḇā imám : 10.24.1^a, indra sómam imám píḇa.]

Cf. under 1.84.4.

8.17.1^c: 3.24.3^c, édām barhīḥ sado máma.

8.17.2^b: 3.41.9^b, váhatām indra keçínā.

8.17.3^c (Irimbiṭhi Kāṇva ; to Indra)
 brahmāṇas tvā vayām yujá somapám indra somínaḥ,
 sutávanto havāmahe.

8.51(Val.3).6^d (Çruṣṭigu Kāṇva ; to Indra)
 yásmāi tvām vaso dānāya çíkṣasi sá rāyās póṣam açnute,
 8.51(Val.3).6^{ab}
 tām tvā vayām maghavann indra girvaṇaḥ, sutávanto havāmahe.
 8.51(Val.3).6^c

8.61.14^d (Bhargha Pragātha ; to Indra)
 tvām hi rādhaspate rādhaso mahāḥ kṣāyasyāsi vidhatāḥ,
 tām tvā vayām maghavann indra girvaṇaḥ, sutávanto havāmahe.
 8.51(Val.3).6^c

8.93.30^b (Sukakṣa Āṅgīrasa ; to Indra)
 tvām id vṛtrahantama sutávanto havāmahe,
 yád indra mṛlāyāsi naḥ. 8.93.28^c–30^c ; see also under 8.6.25^c

In 8.17.3^a read, perhaps, yújam for yujá. The corruption might be due to brahmayújā in stanza 2. Translate : 'We Brahmans, rich in soma, rich in pressed drink, call thee, Indra, the soma-drinker as our ally.' Perhaps, however, yujá = sómena.

[8.17.4^b, asmākam suṣṭutír upa : 1.84.2^c, řṣṇām ca stutír upa.]

SV. 2.380 reads řṣṇām suṣṭutír upa, as its version of 1.84.2.

8.17.8^c: 6.56.2^c, indro vṛtrāṇi jighnate.

8.17.10^c: 5.26.5^a ; 8.14.3^b ; 10.175.4^c, yájamānāya sunvaté.

8.17.11^c (Irimbiṭhi Kāṇva ; to Indra)
 ayām ta indra sómo nípūto ádhi barhīṣi,
 éhīm asyá drāvā píḇa.

8.64.12^c (Pragātha Kāṇva ; to Indra)
 tām adyá rádhase mahé cārum mādāya ghṛṣvaye,
 éhīm indra drāvā píḇa.

8.17.15^d: 1.16.3^c; 3.42.4^a; 8.92.5^b; 97.11^b; 9.12.2^c, indram sómasya pitáye.

8.18.1^b: 8.7.15^b, sumnám bhikṣeta mártyaḥ.

8.18.3^{ab}: 4.55.10^{ab}, tát sú naḥ savitá bhágo váruṇo mitró aryamá.

8.18.3^b: 1.26.4^b; 4.1.1^b; 4.55.10^b; 5.67.3^b; 8.28.2^a; 83.2^b; 10.126.3^{b-7b},
váruṇo mitró aryamá.

8.18.3^c (Irimbiṭhi Kāṇva; to Ādityas)

└ tát sú naḥ savitá bhágo váruṇo mitró aryamá,┐

4.55.10^{ab}

ḡarma yachantu saprátho yád ímahe.

10.126.7^c (Kulmalabarhiṣa Çailuṣi, or Anhomuc Vāmadevya; to Viçve Devāḥ)

ḡunám asmábhyam útāye └ váruṇo mitró aryamá,┐

1.26.4^b

ḡarma yachantu saprátha ádityáso yád ímahe áti dvīṣaḥ.

Translate 8.18.3, 'May, pray, Savitar, Bhaga, Varuṇa, Mitra, and Aryaman furnish us broad protection when we pray for it'. The third pāda is metrically composite (Oldenberg, Prol., p. 111 ff., and our Part 2, chapter 2, class B 4); its first part in the form ḡarma yachātha sapráthaḥ (MSS. sapráthāḥ), occurs AV. 1.26.3^c. Curiously enough 8.18.3^c, itself composite, has been expanded, yet more secondarily, into two full pādas, by tacking on some rather indifferent words in 10.126.7^{cd}. Here áti dvīṣaḥ is a mechanical refrain cadence of stanzas 1-7, and ádityáso summarizes a second time váruṇo mitró aryamá of pāda b.

8.18.5^c, añhóç cid urucákrayo 'nehásah: 5.67.4^d, añhóç cid urucákrayaḥ.

8.18.10^b (Irimbiṭhi Kāṇva; to Ādityas)

ápāmivām ápa sridham ápa sedhata durmatim,

ádityaso yuyótanā no ánhasaḥ.

10.175.2^b (Ūrdhvagrāvan Ārbudi; to Press-stones)

grāvāṇo ápa duchúnām ápa sedhata durmatim,

usrāḥ kartana bheṣajām.

Presumably the repeated pāda is original in 8.18.10, rather than in connexion with the secondary personification of the Press-stones.

8.18.12^b (Irimbiṭhi Kāṇva; to Ādityas)

tát sú naḥ ḡarma yachatádyitā yán múmocati,

énasvantam cid énaṣaḥ sudānavaḥ.

8.67.18^b (Matsya Saṁmāda, or others; to Ādityās)

tát sú no návyam sányasa ádityā yán múmocati,

bandhād baddham ivādite.

Relationship between these two stanzas is obvious, yet perplexing, the difficulty nestling in návyam sányase (cf. 3.31.19; 8.27.25). Ludwig in his translations takes sányase in the sense of 'zum gewinne', which does not account for the suspicious parallelism with návyam. So

also Bergaigne, iii. 161, Grassmann, and Geldner, Glossar, take *sányas* in the sense of 'older, oldest'. Geldner, 'was dem allerältesten neu ist, d. h. etwas ganz neues, noch nie dagewesenes'. Aside from a certain artificiality, this explanation leaves problematic 3.31.19^b, *návyam kṛṇomi sányase purājām*. This contains, to my mind, a playful paradox: 'I make a new song that is (in reality) primordial (*purājām*) for the good old (*sányase*) god'. The new song is of ancient pattern. For *sányase* see 1.61.2, *asmāi . . . indrāya . . . pratnāya pātye dhiyo marjayanta*; and still more clearly 10.91.13, *imām pratnāya suṣṭutīm návyasiṁ vocēyam asmā ucaté ṛṇótu naḥ*. These passages show *pratnāya* (sc. *devāya*) as the true synonym of *sányase*. The expression *návyam sányase* means everywhere 'a new song for a right ancient god'. We may render 8.67.18: 'That is our new song in behalf of a god of yore, which, O *Ādityas*, shall release us, as one who is bound is released from a fetter, O *Aditi*.' It looks as though 8.67.18 were prior and better than 8.18.12. Certainly *návyam* (sc. *bráhma*) seems a fitter subject of *mumocati* than *çarma*; still the point, perhaps, is subjective.

8.18.14^b *duḥçānsam mártyaṁ ripúm : 2.41.8^c, duḥçānsa mártyo ripuḥ.*

8.18.16^a (*Irimbiṭhi Kāṇva*; to *Ādityas*)
ā çarma párvatānām ótápām vṛṇīmahe,
dyāvāksāmāré asmád rāpas kṛtam.

8.31.10^a (*Manu Vāivasvata*; *Dampatyor aṇṣaḥ*)
ā çarma párvatānām vṛṇīmahe nadínām,
ū viṣṇoḥ sacābhúvaḥ.

Obviously imitative stanzas, the priority being probably with 8.18.16.

[8.18.21^b, *nṛvād varuṇa çānsyam : 8.83.4^b, vāmām varuṇa çānsyam.*]

[8.18.22^c, *prá sú ná áyur jiváse tīretana : 10.59.5^b, jivátave sú prá tirā na áyuh.*]

Cf. under 4.12.6, and 10.14.14, and also 8.48.4^a.

8.19.1^c, *devatrā havyām óhire : 1.128.6^c, devatrā havyām óhiṣe.*

8.19.3^c : 1.12.1^c, *asyá yajñásya sukrátum.*

[8.19.4^{ab}, *urjó nápātaṁ subhágam sudíditiṁ agníṁ çréṣṭhaçociṣam : 8.44.13^{ab}, urjó nápātam ā huve 'gníṁ pávakāçociṣam.*]

8.19.6^c, *ná tám áṅho devákṛtaṁ kútaç caná : 2.23.5^a, ná tám áṅho ná dúritām kútaç caná ; 10.126.1^a, ná tám áṅho ná dúritám.*

8.19.7^c : 7.15.8^c, *suvíras tvám asmayúḥ.*

8.19.8^b (*Sobhari Kāṇva*; to *Agni*)
praçānsamāno átithir ná mitriyo 'gní rátho ná védyah,
tvé kṣémāso ápi santi sādhávas tvám rája rayiṇám.

8.84.1^c (Uṇasas Kāvya; to Agni)
 prēṣṭhaṁ vo ātithiṁ, stuṣé mitráṁ iva priyám, 1.186.3^a
 agníṁ ráthaṁ ná védyaṁ.

Cf. Pischel, Ved. Stud. i. 93, and see under 1.186.3.

8.19.9^c: 4.37.6^c, sá dhrībhir astu sánita.

[8.19.18^a, yéna cáṣṭe váruṇo mitró aryamá: see under 1.36.4^a.]

8.19.17^a (Sobhari Kāṇva; to Agni)
 té ghéd agne svādhyò yé tvā vipra nidadhiré nṛcákṣasaṁ,
 vipraṣo deva sukrátum.

8.43.30^a (Virūpa Āṅgirasa; to Agni)
 té ghéd agne svādhyò 'hā vícva nṛcákṣasaḥ,
 tárantaḥ syāma durgāhā.

Translate 8.19.17, 'They verily, O Agni, have planned with care, who, O sage, have set up thee, the man-beholding god; they, the sages, O god, thee, the very wise.' The thought is continued effectively in the next stanza; cf. Bergaigne, i. 102. The parallel is obviously imitative: 'May we verily, O Agni, who have planned with care, beholding men, on every day pass through difficulties.' The critical determinant is the stem nṛcákṣas, 'beholding men', in the two stanzas. If we find it used, on the one hand, as an epithet of Agni in 8.19.17, on the other, as an epithet of men in 8.43.30, there can be no question but that 8.19.17 is prior. The scope of this compound is fitly described by Grassmann in his Lexicon: 'von den Göttern, am häufigsten von der Sonne und ihren Göttern, von Soma und von Agni'; cf. the author, JAOS. xv. 170. In these circumstances it is rather remarkable that Grassmann, i. 463, translates: 'So mögen wir andächtige, O Agni, männerleitend stäts durchdringen alles Ungemach.' Here 'männerleitend' agrees with 'wir'. Ludwig 404 renders nṛcákṣasaḥ by, 'wir... als der menschen augenweide'. It seems barely possible to take nṛcákṣasaḥ as genitive singular dependent upon svādhyāḥ in the sense of 'taking good care of (Agni) the man-beholding god'. In any case the world belongs primarily to the gods.—Cf. the páda, tvām agne svādhyāḥ, 6.16.7^a.

8.19.20^a: 2.26.2^b, bhadráṁ mánah kṛṇuṣva vṛtrátūrye.

8.19.21^c, yájiṣṭhaṁ havyaváhanam: 1.36.10^b; 44.5^d, yájiṣṭhaṁ havyaváhana;
 7.15.6^c, yájiṣṭho havyaváhanah.

8.19.24^d: 3.27.7^a, hótā devó ámartyaḥ.

8.19.25^c: 3.24.3^b; 8.75.3^b, sáhasaḥ sūnav áhuta.

[8.19.32^c, samrājāṁ trāsadasyavam: 10.33.4^b, rájānaṁ trāsadasyavam.]

[8.19.35^d, syáméd ṛtasya rathyaḥ: 7.66.12^d; 8.83.3^c, yūyám ṛtasya, &c.]

[8.20.5^c, bhūmir yámesu rejate; 1.37.8^c, bhiyá yámesu réjate (sc. pṛthiví).]

8.20.8 (Sobhari Kāṇva ; to Maruts)

góbhir vāṇó ajyate sóbharīṇāṃ ráthe kóḥe hiraṇyáye,
góbāndhavaḥ sujātāsa iśe bhujé mahānto na spārāse nū.

8.22.9^b (Sobhari Kāṇva ; to Aṇvins)

á hi ruhátam aṇvīnā ráthe kóḥe hiraṇyáye vṛṣaṇvasū,
yuñjāthāṃ pīvarīr iśaḥ.

For the difficult stanza 8.20.8 see Ludwig, 702, and vi. 95 ; and Max Müller's elaborate but fanciful renderings with discussion, SBE. xxxii. 138, 404 I believe that the first pāda means, 'the flute of the Sobharis is anointed with milk' (cf. Nighaṇṭavas, i. 11, where both vāṇā and vāñi are synonyms for vāk, 'speech') ; góbāndhavaḥ is said of the Maruts, because they are the children of the cow, par excellence, namely Pr̥ṇi. The chariot is the chariot upon which the Maruts stand ; cf. 1.64.9 and more particularly 1.87.2. Beyond that the stanza is problematic especially as regards the appraisal of the repeated pāda in its obviously different connexions.

8.20.14^d : 5.87.2^d, dānā mahnā tād eṣāṃ.

8.20.26^b (Sobhari Kāṇva ; to Maruts)

viṣvaṃ pācyanto bibhr̥thā tanūṣv á tēnā no ádhi vocata,
kṣamā rápo maruta āturasya na iṣkartā víhrutaṃ pūnaḥ.]

8.1.12^d

8.67.6^c (Matsya Sāṃhita, or others ; to Ādityas)
yád vaḥ ṇr̥āntāya sunvaté várūtham āsti yác chardih̥,
tēnā no ádhi vocata.

Cf. tá u no ádhi vocata, 8.30.3^b.

8.20.26^d : 8.1.12^d, iṣkartā víhrutaṃ pūnaḥ.

8.21.3^c : 5.40.1^b, sómaṃ somapate piba.

8.21.4^d : 1.14.1^b, viṣvebhiḥ sómapitaye.

[**8.21.5^c**, abhí tvām indra nonumaḥ : 7.32.22^a, abhí tvā ṇura nonumaḥ.]

8.21.9^c : 1.30.7^c, sákhāya indram utāye.

8.21.11^a (Sobhari Kāṇva ; to Indra)

tváyā ha svid yujá vayám prāti ṇvāsantam vṛṣabha bruvīmahi,
saṃsthé jānasya gómataḥ.

8.102.3^a (Prayoga Bhārgava and others ; to Agni)
tváyā ha svid yujá vayám códiṣṭhena yaviṣṭhya,
abhí ṣmo vājasātaye.

Cf. 1.8.4^b, indra tváyā yujá vayám.

8.21.13^b, ānāpir indra janúsā sanād asi : 1.102.8^c, aṇatrúr indra janúsā sanād asi ;
10.133.2^c, aṇatrúr indra jajñīṣe.

[**8.21.18^d**, sahásram ayútā dādat : 8.2.41^b, catvāry ayútā dādat.]

8.22.1^c (Sobhari Kāṇva ; to Aṇvins)

ó tyám ahva á rátham adyá dánsiṣṭham utáye,

yám aṇvinā suhavā rudravartanī á súryāyai tasthāthuh.

10.39.11^c (Ghoṣā Kākṣivati ; to Aṇvins)

ná tám rājanāv adite kútaḥ caná náñho aṇoti duritám nákir bhayám,

yám aṇvinā suhavā rudravartanī purorathám kṛnutháh pátnyā sahá.

Cf. Neisser, Bezz. Beitr. vii. 218 ; Pischel, Ved. Stud. i. 15, 55. Prettily, it seems to me, 10.39.11^d coquets with the familiar myth of 8.22.1, so as to betray its secondary character. The king and his pátnī in 10.39.11^d symbolize the Aṇvins and Sūryā.

8.22.2^b (Sobhari Kāṇva ; to Aṇvins)

pūrvāpūsaṁ suhávam puruspṛham bhujyúm vājeṣu pūrvyam,

sacanāvantam sumatībhiḥ sobhare vídveṣasam anehásam.

8.46.20^d (Vaṇa Aṇvya ; to Indra)

sánitah súsanitar úgra cítra cétisṭha súṇṛta,

prāsáha samrāṭ sáhurim sáhantam bhujyúm vājeṣu pūrvyam.

An interesting comparison of translations of repeated pádas is furnished by Ludwig's rendering, 63, of 8.22.2^b, 'den legenden bei den kraitfatten ersten' (supply rátham); the same scholar, 604, renders 8.46.20^d, 'genussreichen, der [selbst] bei taten der kraft die erste bedingung' (supply rayim). Grassmann, 8.22.2^b, 'der lenksam ist voran im streit'; the same scholar, 8.46.20^d, 'den [sielegenden] Bhudschju, der in den Kämpfen der erste ist.' Of course bhujyúm, vague though it is, must mean the same thing in both places, probably 'prospering'; see vājáyanto ráthā iva 8.3.15 ; 9.67.17 (cf. 5.35-7). Cf. Pischel, Ved. Stud. i. 9 ; Ludwig, Ueber Methode, p. 21 ; Th. Baunack, KZ. xxxv. 5. 39.

8.22.3^a : 5.73.2^a, ihá tyá purubhūtām.

[8.22.3^c arvācínā sv ávase karāmahe : 10.38.4^d, arvāncam índram ávase, &c.]

8.22.3^d : 8.5.5^c, gántārā dācūṣo grhám ; 8.13.10^c, gántārā dācūṣo grhám namas-vínah.

8.22.5^{ab}, rátho yó vām trivandhuró hiraṇyābhīṣur aṇvinā : 8.5.28^{ab}, rátham hiraṇyavandhuraṁ hiraṇyābhīṣum aṇvinā.

8.22.5^d : 1.47.9^a, téna nāsatyá gatam.

8.22.8^c : 4.47.3^d, á yātaṁ sómapítaye.

8.22.8^d : 4.46.6^c ; 49.6^b, píbatam dācūṣo grhé.

8.22.9^b, ráthe kóce hiraṇyáye vṛṣaṇvasu : 8.20.8^b, ráthe kóce hiraṇyáye.

8.22.10^a, yābhiḥ pakthám ávatho yābhir ádhrigum : 1.112.20^b, bhujyúm yābhir ávatho yābhir ádhrigum.

8.22.14^c (Sobhari Kāṇva ; to Aṇvins)

tāv id doṣā tā uṣāsi ṣubhās pāti tā yūman rudrāvartanī,
mā no mār̥tāya ripāve vājīnivasū parō rudrāv āti khyatam.

8.60.8^a (Bhargha Prāgātha ; to Agni)

mā no mār̥tāya ripāve rakṣasvine māghāṇsāya rīradhaḥ,
āśredhadbhis tarāṇibhir yaviṣṭhya ṣivébhiḥ pāhi pāyūbhiḥ.

For 8.22.14 cf. Bartholomae, Bezz. Beitr. xv. 208 ; Geldner, Ved. Stud. ii. 31.—The metre of neither form of the repeated pāda is satisfactory ; cf. Oldenberg, Prol., p. 67.—For 8.60.8 cf. 1.25.2.

8.22.18^d : 5.82.6^c ; 8.103.5^d, viṣvā vāmāni dhīmahi.

8.23.4^a : 7.16.3^a, ūd asya ṣocir asthāt.

8.23.7^b : 1.127.2^e ; 8.60.17^d, hōtāraṁ carṣanīmām.

8.23.9^b, yajñāsya sādhanam girā : 1.44.11^a, nī tvā yajñāsya sādhanam ; 3.27.2^b, girā yajñāsya sādhanam ; 8.6.3^b, stómāir yajñāsya sādhanam.

[**8.23.12^b**, rayīm rāsva suvīryam : 5.13.5^c ; 8.98.12^c, sá no rāsva suvīryam ; 9.43.6^c, sóma rāsva suvīryam.]

8.23.18^a : 5.23.3^a, viṣve hí tvā sajóśasaḥ ; 5.21.3^b, tvām viṣve sajóśasaḥ.

8.23.18^b : 5.21.3^b, devāso dūtām akrata.

8.23.22^b (Viṣvamanas Vaiyaṇva ; to Agni)

prathamām jātávedasam agnīm yajñēṣu pūrvyām,
prāti srúg eti nāmasā haviṣmatī.

8.39.8^e (Nābhāka Kāṇva ; to Agni)

yó agnīḥ saptāmānuṣaḥ ṣritó viṣveṣu síndhuṣu,
tām āganma tripastýām mandhātūr dasyuhāntamam agnīm yajñēṣu
pūrvyām [nābhantām anyaké same.] ~~see~~ refrain, 8.39.1^f ff.

8.60.2^d (Bhargha Prāgātha ; to Agni)

āchá hí tvā sahasaḥ sūno āṅgiraḥ srúcaḥ óaranty adhvaré,
urjó nāpātām ghṛtákeṣam imahe 'gnīm yajñēṣu pūrvyām.

8.102.10^c (Prayoga Bhārgava, or others ; to Agni)

viṣveṣām ihā stuhi hōtṛñām yaṣāstamam,
agnīm yajñēṣu pūrvyām.

For 8.39.8 cf. Geldner, Ved. Stud. ii. 265.—Hymns 8.23 and 8.60 figure also in the next item but two ; cf. 8.23.7^b = 8.60.17^d ; and 8.60.19^b = 8.102.16^b.

[**8.23.23^a**, ābhir vidhemāgnāye : 8.43.11^c, stómāir vidhemāgnāye.]

8.23.25^a : 1.127.8^d, átithīm mānuṣāṇām.

8.23.27^a (Viçvamanas Vaiyaçva ; to Agni)
 váṁsvā no vāryā purū váṁsva rāyāḥ puruspfhah,
 suvīryasya prajāvato yāçasvataḥ.

8.60.14^d (Bharga Prāgātha ; to Agni)
 nahī te agne vṛṣabha pratidhīse jāmbhāso yād vitiṣṭhase,
 sā tvām no hotaḥ sūhutaṁ haviṣ kṛdhi váṁsvā no vāryā purū.

These two stanzas figure also in the preceding item but one and in 8.23.7^b = 8.60.17^d.—
 vāryā purū is frequent cadence : 4.55.9 ; 5.23.3 ; 6.16.5 ; 8.1.22.

[8.23.29^b, tvām no gómātīr īṣaḥ : 5.79.8^a ; 8.5.9^a ; 9.62.4^a, utā no, &c.]

[8.23.30^a, agne tvām yaçā asi : 8.90.5^a, tvām indra yaçā asi.]

8.23.30^c (Viçvamanas Vaiyaçva ; to Agni)
 āgne tvām yaçā asy, ā mitrávaruṇa vaha,
 ṛtāvānā samrājā pūtádakṣasā.

cf. 8.23.30^a

8.25.1^c (The same ; to Mitra and Varuṇa)
 tā vām viçvasya gopā devā devēṣu yajñīyā,
 ṛtāvānā yajase pūtádakṣasā.

8.24.1^b : 3.53.13^b, bráhméndrāya vajriṇe.

8.24.3^a : 1.12.11^a, sá na stāvāna ū bhara ; 9.40.5^a ; 61.6^a, sá nah punānā ū bhara.

8.24.8^b (Viçvamanas Vaiyaçva ; to Indra)
 vayām te asyā vṛtrahan vidyāma çūra návyasaḥ,
 vāso spārhāsya puruhūta rádhasaḥ.

8.50(Vāl. 2).9^b (Puṣṭigu Kāṇva ; to Indra)
 etāvatas te vaso vidyāma çūra návyasaḥ,
 yáthā práva étaçam kṛtvye dhāne, yáthā vaçam daçāvraje.

8.49(Vāl. 1).9^c

Ludwig, 597, renders 8.24.8, 'mögen wir finden, Vṛtratöter, held, dise deine neueste treffliche, ersente gewährung, vilgerufener'. Similarly Grassmann, both correctly. The Vālakhilya stanza is closely parallel. Ludwig, 666, with astonishing divergence from his interpretation of 8.24.8, 'als solchen, o trefflicher, möchten wir, o held, dich von neuem kennen lernen, wie in der entscheidenden schlacht du Etaça halfst, oder dem Vaça gegen Daçavraja'. Grassmann, ii. 437, does not forget his previous rendering, 'Als einen solchen zeige dich aufs Neue uns, o guter Held, wie im Entscheidungskampf dem Etaça du halfst, dem Vaça beim Daçavrad-scha'. Now 8.50(Vāl. 2).9 is, as usual, a variation of 8.49(Vāl. 1).9 :

etāvatas ta Imaha indra sumnāsya gómataḥ,
 yáthā právo maghavan médhyātithim yáthā nīpātithim dhāne.

This stanza can have but one meaning : 'We ask, O Indra, of thee so much of thy favour that results in the possession of cattle, as that with which thou didst help Medhyātithi and Nīpātithi in their contest (for cattle).' Therefore 8.50(Vāl. 2).9 must mean much the same thing : 'May we, O Vasu, hero, obtain so much of thy newest (favour, sc. sumnāsya), as that with which thou didst aid Etaça, or Vaça against Daçavraja in the deciding contest.' For etāvatas with sumnām see under 8.7.15^b. This item is a striking illustration of how two

stanzas, 8.24.8 and 8.49(Vāl. 1).9, may bear upon the meaning of a third, 8.50(Vāl. 2).9. I would remark that the interpretation on the part of the Padakāra of *vāso* in 8.24.8 as *vāsoḥ* is rendered doubtful by the parallel *vāso* in 8.50(Vāl. 2).9. In both places the word is probably vocative. Grassmann, in his *Lexicon*, s.v. *nāvyaś*, suggests, unnecessarily, the reading *te āvāso* for *te vāso* in 8.50(Vāl. 2).9^a, but ignores his own suggestion in his translation. Oldenberg, *Prol.*, p. 40, approves of his emendation on grounds metrical. But as he does not mention the parallel *vāso* in 8.24.8^a, we may doubt whether, in its light, he would insist upon the point. There is no technical proof, but it may be assumed that 8.24.8 is prior to 8.50(Vāl. 2).9, and again, on account of its more obvious construction, that 8.49(Vāl. 1).9 is the model after which 8.50(Vāl. 2).9 was patched up with the aid of 8.24.8^b.

8.24.13^b, *pibāti sōmyaṁ mādhu*: 6.60.15^d; 7.74.2^d; 8.5.11^c; 8.1^d; 35.22^b,
pibatam sōmyaṁ mādhu.

8.24.18^b: 6.45.10^c, *āhūmahī ṣṛavasyāvaḥ*.

8.24.19^a (Viṣvamanas Vaiyaṣva; to Indra)
ēto nv indraṁ stāvāma sakhāya stōmyaṁ nāram,
krṣṭīr yō viṣvā abhy āsty ēka it.

8.81.4^a (Kusidin Kāva; to Indra)
ēto nv indraṁ stāvāmēcānām vāsavaḥ svarājām,
nā rādhasā mardhiṣan naḥ.
8.95.7^a (Tiraçci Āṅgīrasa; to Indra)
ēto nv indraṁ stāvāma cūddhām cūddhēna sāmna,
cūddhāir ukthāir vāvṛdhvānsam cūddhā āçīrvan mamattu.

8.25.1^c, *ṛtāvānā yajase putādakṣasā*: 8.23.30^c, *ṛtāvānā samrājā putādakṣasā*.

8.25.3^b: 7.66.2^c, *asuryāya prāmahasā*.

8.25.4^c: 1.151.4^b, *ṛtāvānāv ṛtām ā ghoṣato* (1.151.4^b, *ghoṣatho*) *brhāt*.

[8.25.7^{ab}: see under 4.2.18^{ab}.]

8.25.8^b, *sāmrajaṣya sukrātu*: 1.25.10^c, *sāmrajaṣya sukrātuḥ*.

8.25.11^c, *āriṣyanto nī pāyūbhiḥ sacemahi*: 2.8.6^c, *āriṣyantaḥ sacemahi*.

8.25.18^c: 3.54.15^b; 4.16.5^b, *ubhé ā paprāu rōdasi mahitvā*.

8.25.24^b: 1.82.2^d, *vīprā nāvīṣṭhaya matī*.

8.26.9^a (Viṣvamanas Vaiyaṣva, or Vyaṣva Āṅgīrasa; to Aṣvins)
vayām hī vām hāvāmaha ukṣanyānto vyaṣvavāt,
sumatībhir upa vīprāv ihā gatam.

8.87.6^a (Dyumnika Vāsiṣṭha, or others; to Aṣvins)
vayām hī vām hāvāmaha vipanyāvo vīprāso vājasātaye,
tā valgū dasrā purudānsasā dhiyāṣvinā cṛuṣṭy ā gatam.

For *vyaṣvavāt* cf. p. 20, note 3.

[8.26.11^c, sajōṣasā vāruṇo mitrō a yamā: see under 1.36.4^a.]

8.26.16^c: 8.5.18^c, yuvābhyāṁ bhutv aṇvinā.

8.26.21^c (Viṣvamanas Vaiyaṇva, or Vyaṇva Āṅgirasa; to Vāyu)
tāva vāyav ṛaspate tvāṣtur jāmātar adbhuta,
āvāṇsy ā vṛṇīmahe.

8.67.4^c (Matsya Sāṁmadā, or others; to Ādityas)

ṁmāhi vo mahatām āvo₁ vāruṇa mitrāryaman,₁ 8.47.1^a; b: 5.67.1^c
āvāṇsy ā vṛṇīmahe.

Translate 8.26.21, 'Thy help we implore, O Vāyu, lord of the ṛta, Tvāṣtar's son-in-law, wonderful'. Cf. Hillebrandt, i. 520. Next there exists the following stanza addressed to the Ādityas (8.47.1):

māhi vo mahatām āvo vāruṇa mitra dācūṣe,
yām ādityā abhī druho rākṣathā nēm aghām naṇat, &c.

'Great is the help of you great (gods), O Varuṇa, Mitra, for the pious man, whom, O ye Adityas ye protect against the wily powers, lest misfortune attack him, &c.' Of materials contained in these two stanzas is composed 8.67.4, to wit: 'Great is the help of you great (gods) O Varuṇa, Mitra, and Aryaman; (your) helps do we implore.' The tautology of āvas and āvāṇsi, and the anacoluthon of the two distichs show that the stanza is patchwork made up from materials contained in the other two.—The pāda vāruṇa mitrāryaman occurs also in 5.67.1; 10.126.2.

8.26.22^b: 6.54.8^c; 8.46.6^c; 53(Val.5).1^d, īcānam rāyā imahe.

8.27.3^d: 4.1.3^c, marūtsu viṣvābhānuṣu.

[8.27.4^d, yāntā no 'vrkām chardih: see under 1.48.15^c.]

8.27.10^b, devāso āsty āpyam: 1.105.13^b, devēsu āsty āpyam.]

8.27.13^{ab}, devām-devam vō 'vase devām-devam abhīṣṭaye: 8.12.19^{ab}, devām-devam vō 'vasa indram-indram grṇīṣāṇi.

[8.27.13^c, devām-devam huvema vājasātaye: see under 5.35.6^a.]

8.27.16^{ab}: 7.59.2^{cd}, prā sā kṣāyam tirate vī mahīr īṣo yō vo vārāya dācāti.

8.27.16^c: 6.70.3^c; 10.63.13^b, prā prajābhir jāyate dhārmaṇas pāri.

8.27.16^d: 1.41.2^c, āriṣṭaḥ sārva edhate; 10.63.13^a, āriṣṭaḥ sā mārto viṇva edhate.

8.27.17^c, aryamā mitrō vāruṇaḥ sārātayaḥ: 1.79.3^c; 10.93.4^b, aryamā mitrō vāruṇaḥ pārijmā.

8.27.19^a, yād adyā sūrya udyatī: 7.66.4^a: 8.27.21^a, yād adyā sūra údite.

8.27.21^a: 7.66.4^a, yād adyā sūra údite; 8.27.19^a, yād adyā sūrya udyatī.

8.28.2—] *Part 1: Repeated Passages belonging to Book VIII* [368

8.28.2^a: 1.26.4^b; 41.1^b; 4.55.10^b; 5.67.3^b; 8.18.3^b; 83.2^b; 10.126.3^b-7^b,
várupo mitró aryamā.

[8.28.5^c, *saptó ádhi çriyo dhire*: see under 2.8.5^c.]

[8.29.2^b, *antár devēṣu médhiraḥ*: 1.105.14^d; 142.11^d, *devó devēṣu médhiraḥ*.]

[8.29.9^b, *samrájā sarpírāsuti*: 1.136.1^d; 2.41.6^a, *tā samrájā ghr̥tāsuti*.]

[8.30.1^b, (*arbhakó*) *dévāso ná kumārakāḥ*: 8.69.15^a, *arbhakó ná kumārakāḥ*.]

[8.30.3^b, *tā u no ádhi vocata*: 8.20.26^b; 67.6^a, *tēnā no ádhi*, &c.]

8.31.5^b, *sunutá ā ca dhāvataḥ*: 7.32.6^d, *sunóty ā ca dhāvati*.

8.31.8^b, *viçvam áyur vy açnutaḥ*: 1.93.3^c, *viçvam áyur vy açnavat*; 10.85.42^b,
viçvam áyur vy açnutam.

8.31.10^a: 8.18.16^a, *ā çarma párvatānām*.

8.31.11^a (*Manu Vāivasvata*; *Dāṁpatyor açiṣaḥ*)
āitu pūṣā rayir bhágaḥ svastī sarvadhātamaḥ,
urúr ádhvā svastáye.

9.101.7^a (*Nahuṣa Mānava*; *to Pavamāna Soma*)
ayám pūṣā rayir bhágaḥ sómaḥ punāno arṣati,
pátir viçvasya bhúmano vy ákhyatódasī ubhé.

The chronology of the repetition is evident. In 8.31.11 *Pūṣan* is the real subject of the stanza as shows the phrase, *urúr ádhvā svastáye*, and *rayir bhágaḥ* are his attributes. In 9.101.7 the entire expression *pūṣā rayir bhágaḥ* goes with *Soma* as an unexpressed comparison: *Soma*, (as) *Pūṣan*, *Wealth*, and *Bhaga*, shall flow abundantly. Grassmann renders 8.31.11^a, 'Komm Púshan, Rayi, Bhaga her'; but 9.101.7^a, 'Als Nährer, Spender, reicher Schatz.' Here Ludwig, 891, much better: 'als Púshan, als Rayi [reichtum], als Bhaga kommt dieser sich läuternde Soma.' Cf. Bergaigne, ii. 428; iii. 172, note. The point is that 9.101.7 echoes rhetorically 8.31.11.

8.31.15^{ode}-18^{ode}, *devānām yá in máno yájamāna iyakṣaty abhíd áyajvano bhuvat*.

8.31.17^a (*Manu Vāivasvata*; *Dāṁpatyor açiṣaḥ*)
nákṣi tām kármanā naçan ná prá yoṣan ná yoṣati,
[*devānām yá in máno yájamāna iyakṣaty abhíd áyajvano bhuvat*.]

☞ refrain, 8.31.15^{ode}-18^{ode}

8.70.3^a (*Puruhanman Āṅgira*; *to Indra*)
nákṣi tām kármanā naçad yác cakára sadāvrdham,
indram ná yajñáir viçvágurtam f̥bhvasam ádhr̥ṣtam dh̥r̥ṣṇvōjasam.

Grassmann, i. 445, to 8.31.17^a renders the repeated *pāda*, 'niemand verletzt durch sein Thun'; the same scholar, i. 487, to 8.70.3^a, 'ihm kommt an Werken keiner gleich'. In his Lexicon he follows, correctly, the latter tack, as does Ludwig, 766 and 613.

8.31.18^b : 5.6.10^d ; 8.6.24^a, utá tyád ācāvācavyam.

8.32.2^c (Medhatithi Kāṇva ; to Indra)

yāḥ sfbindam ānarāṇīm pīprum dāsām ahiçúvam,
vādhid ugró riṇānn apāḥ.

9.109.22^b (Agnayo Dhiṣṇyā Āiçvarayaḥ ; to Pavamāna Soma)
indur indrāya toçate ní toçate çriṇānn ugró riṇānn apāḥ.

There can be no more brilliant example of relative dates. In 9.109.22 there is play between the words indur indrāya : the poet is engaged in assimilating Indra and his inspirer (Indu). And he borrows the obvious Indra pāda, 8.32.2^c, substituting for vādhid the word çriṇān which belongs regularly to the diction of the Pavamānyaḥ ; cf. e.g. 9.46.4. Grassmann, ii. 464, relegating the stanza to the appendix, remarks that the stanza is late on account of its metre and its isolated position. The imitative *tour de force* of its second pāda is a welcome corroboration of his judgment. Note the mass of pādas shared by Indra and Soma, under the caption 'Indra and Soma', p. xi, middle.

8.32.3^c : 8.3.20^d, kṛṣé tād indra páuṇsyam.

8.32.7^b, stotāra indra girvaṇaḥ : 4.32.8^c, stotf̥bhya indra girvaṇaḥ.

8.32.12^c, indro viçvābhīr utībhiḥ : 8.12.5^c, indra viçvābhīr utībhiḥ vavākṣitha ;
8.61.5^b ; 10.134.3^d, indra viçvābhīr utībhiḥ. See also under 8.37.1.

8.32.13^{ab} : 1.4.10^{ab}, yó rāyō 'vánir mahān supārāḥ sunvatāḥ sákha.

8.32.13^c, tám indram abhī gāyata ; 1.4.10^c ; 5.4^c, tasmā indrāya gāyata.

8.32.18^b : 1.133.7^e, sahāsra vājy āvr̥taḥ.

[8.32.22^c, dhénā indravacākaçat : 10.43.6^b, jánānām dhénā avacākaçad v̥ṣā.]

8.32.23^c : 4.47.2^d, nimnām āpo ná sadhryāk.

8.32.24^b, sómam vīrāya çipriṇe : 6.44.14^d, sómam vīrāya çipriṇe pībadhyāi.

8.32.27^c : 1.37.4^c, devāttam brāhma gāyata.

8.32.29 (Medhatithi Kāṇva ; to Indra) =

8.93.24 (Sukakṣa Āṅgirasa ; to Indra)
ihá tyá sadhamádyā hārī hiraṇyakeçyā,
volhām abhī práyo hitám.

8.32.29^a = 8.93.24^a : 13.27^a, ihá tyá sadhamádyā.

8.32.30 = 8.6.45.

8.32.30^c = 8.6.45^c : 8.14.12^b, somapéyāya vaksataḥ.

8.33.3^d (Medhyātithi Kaṇva ; to Indra)
 kāṇvebhīr dhr̥ṣṇav ā dhr̥ṣād vājaṁ darṣi sahasrīṇaṁ,
 piçāṅgarūpaṁ maghavan vicarṣaṇe makṣū gōmantam imahe.

8.88.2^d (Nodhas Gāutama ; to Indra)
 dyukṣām sudānum tāviṣībhīr āvṛtaṁ girīm nā purubhōjasam,
 kṣumāntaṁ vājaṁ çatīnaṁ sahasrīṇaṁ makṣū gōmantam imahe.

For kṣumāntam, in 8.88.2, see the author, IF. xxv.185 ff. ; for piçāṅgarūpaṁ, in 8.33.3, Th. Baunack, KZ. xxxv. 548.

8.33.10^a (Medhyātithi Kaṇva ; to Indra)
 satyām itthā vṛṣéd asi vṛṣajūtir nó 'vṛtaḥ,
 ṽvṛṣa hy ūgra çṛṇviṣé parāvāti, ṽvṛṣo arvavāti çrutāḥ.

8.6.14^c

9.64.2^c (Kaçyapa Mārīca ; to Pavamāna Soma)
 vṛṣṇas te vṛṣṇyaṁ çāvo vṛṣā vānaṁ vṛṣā mādāḥ,
 satyām vṛṣan vṛṣéd asi.

Cf. 10.153.2^c, tvām vṛṣan vṛṣéd asi.

8.33.10^c, vṛṣa hy ūgra çṛṇviṣé parāvāti : 8.6.14^c, vṛṣā hy ūgra çṛṇviṣé.

8.33.11^{cd}, vṛṣā rátho maghavan vṛṣaṇā hárī vṛṣā tvām çatakrato : 8.13.31^{abc},
 vṛṣayām indra te rátha utó te vṛṣaṇā hárī, vṛṣā tvām çatakrato vṛṣā
 hávaḥ.

8.33.15^d (Medhyātithi Kaṇva ; to Indra)
 asmákam adyūntamaṁ stómaṁ dhiṣva mahāmaha,
 asmákam te sávanā santu çāntamā mādāya dyukṣa somapāḥ.

8.66.6 (Kali Prāgātha ; to Indra)
 sácā sómeṣu puruhūta vajrivo mādāya dyukṣa somapāḥ,
 tvām id dhī brahmakṛte kāmyaṁ vāsu dēṣṭhaḥ sunvaté bhúvaḥ.

Translate 8.33.15, 'Accept to-day *our* fervent song of praise, O most lofty (god) ; *our* soma-pressings shall be for thee most comforting to enjoy, O heaven-dweller, drinker of the soma.' We may contrast this well-knit stanza with 8.66.6, where we must supply part of the preceding stanza (5), vayām tát ta indra sám bhārāmasi yajñām ukthām turām vācaḥ, to wit : ('We prepare for thee sacrifice, &c.) at the soma feasts, O thou that art called by many, wielder of the bolt, for thy enjoyment, O heaven-dweller, drinker of the soma. For thou hast become the largest giver of desirable goods to him that composes prayer and presses soma (for thee).'
 The looser dependence of mādāya upon sómeṣu, as compared with asmákam te sávanā santu mādāya in 8.33.15, seems to show that the repeated pāda originated in the latter hymn.

8.34.1^{cd}–15^{cd}, divó amúṣya çūsato divām yayá divāvaso.

8.34.4^b : 5.35.6^d ; 8.6.37^c, hávante vājasātaye ; 6.57.1^c, huvéma vājasātaye ;
 8.9.13^b, huvéya vājasātaye.

8.34.7^b (Nīpātithi Kāṇva ; to Indra)

ā no yāhi mahemate sāhasrote çātāmagha,

ḷdivó amúšya çāsato divám yayá divāvaso.]

☞ refrain, 8.34.1^{cd}—15^{cd}

9.62.14^a (Jamadagni Bhārgava ; to Soma Pavamāna)

sahāsroti çātāmagho vimāno rájasah kavīḥ.

ḷindrāya pavate mādah.]

☞ 9.6.7^b

[8.34.8^a, ā tvā hótā mánurhitah : 1.13.4^c, āsi hótā mánurhitah ; 1.14.11^a ; 6.16.9^a,
tvám hótā mánurhitah.]

8.34.11^a, ā no yāhy úpaçruti : 8.8.5^a, ā no yātam úpaçruti.

8.34.13^b (Nīpātithi Kāṇva ; to Indra)

ā yāhi párvatebhyah samudrásyádhi viṣṭápaḥ,

ḷdivó amúšya çāsato divám yayá divāvaso.]

☞ refrain, 8.34.1^{cd}—15^{cd}

8.97.5^b (Rebha Kāçyapa ; to Indra)

yád vāsi rocané diváh samudrásyádhi viṣṭápi,

yát párthive sádane vṛtrahantama ḷyád antárikṣa ā gahi.]

☞ 5.73.1^d

9.12.6^b (Asita Kāçyapa, or Devala Kāçyapa ; to Soma Pavamāna)

ḷprá vūcam índur iṣyati] samudrásyádhi viṣṭápi,

☞ 9.12.6^a

jínvan kóçam madhuçútam.

9.107.14^c (Sapta Ṛṣayah ; to Soma Pavamāna)

ḷabhi sómāsa āyávaḥ pávante mádyam mādama.]

☞ 9.23.4^{ab}

samudrásyádhi viṣṭápi manīṣīno ḷmatsarásaḥ svarvidah.]

☞ 9.21.1^c

Note that 8.97.11^b = 9.12.2^c.

8.35.1^b : 2.31.1^b, ādityái rudráir vásubhiḥ sacābhuvā.

8.35.1^c—21^c, sajósasā usāsā sūryeṇa ca.

8.35.1^d—3^d, sómam píbatam açvinā.

[8.35.3^a, víçvair deváis tribhír ekadaçáir ihá : 1.34.11^a, ā nāsatyā tribhír, &c.]

8.35.4^b—6^b, víçvehá devāu sávanáva gachatam.

8.35.4^d—6^d, iṣam no voḷham açvinā.

8.35.7^b—9^b, sómam sutám mahiśévāva gachathah.

8.35.7^d—9^d, trír vartír yātam açvinā.

8.35.10^b—12^b, prajāṁ ca dhattám dráviṇam ca dhattam.

8.35.10^d—12^d, úrjam no dhattam açvinā.

8.35.13^b—15^b, marútvantá jaritúr gachatho hávam.

8.35.13^d–15^d, *adityáir yātam açvinā*.

8.35.16^b–18^b, *hatām rákṣāṁsi sédhatam ámrivāḥ*.

8.35.16^d–18^d, *sómaṁ sunvató açvinā*.

8.35.19^b–21^b, *çyāvāçvasya sunvató madacyutā*.

Cf. *çyāvāçvasya sunvatāḥ* 8.36.7^a; 38.8^a.

8.35.19^d–21^d, *áčvinā tiróahnyam*.

8.35.22^a, *arvág rátham ní yachatam*: 1.92.16^c; 7.74.2^c, *arvág rátham sámānasā ní yachatam*.

8.35.22^b: 6.60.15^d; 7.74.2^d; 8.8.1^d; 5.11^c, *pibatām sómyam mādhu*; 8.24.13^b, *pibāti sómyam mādhu*.

8.35.22^{ode}–24^{ode}, *á yātam açvinā gatam avasyúr vām ahám huve dhattām rátñāni dāçúṣe*.

The pāda, *á yātam açvinā gatam*, also at 8.8.6^c; the pāda, *dhattām rátñāni dāçúṣe*, also at 1.47.1^d.

8.35.23^b: 8.1.25^d, *vivákṣaṇasya pitāye*.

8.36.1^{b-e}–6^{b-e}, *pibā sómaṁ mādāya kām çatakrato, yām te bhāgām ádhārayan víçvāḥ sehānāḥ pñtanā urú jrāyaḥ sám apsujín marútvān indra satpate*.

Cf. 8.95.3^a, *pibā sómaṁ mādāya kām*.

8.36.4^a (*Çyāvāçva Ātreya*; to Indra)

janitā divó janitā prthivyāḥ [pibā sómaṁ mādāya kām çatakrato,]

☞ refrain: see prec. item

[yām te bhāgām ádhārayan víçvāḥ sehānāḥ pñtanā urú jrāyaḥ sám apsujín marútvān indra satpate,]

☞ refrain: see prec. item

9.96.5^b (*Pratardana Daivodāsi*; to Pavamāna Soma)

sómaḥ pavate janitā matínām janitā divó janitā prthivyāḥ,

janitāgnér janitā sūryasya janiténdrasya janitóta víṣṇoḥ.

Stanza 9.96.5 is clap-trap: Indra language transferred to Soma; cf. Hillebrandt, *Ved. Myth.* i. 415. For 8.36.4 cf. Geldner, *Ved. Stud.* ii. 262 ff. For the repeated pāda cf. 2.40.1^b, *jānanā divó jānanā prthivyāḥ*.

8.36.7^a = 8.37.7^a (*Çyāvāçva Ātreya*; to Indra)

çyāvāçvasya sunvatás (8.37.7, *rébhatas*) *táthā çṛṇu yáthāçṛṇor átreḥ kármāṇi kṛṇvatāḥ,*

prá trasádasyum āvitha tvám éka ín nṛṣáhya indra bráhmāṇi (8.37.7, *kṣa-trāṇi*) *vardhayán*.

8.38.8^a (Ḷyāvāḱva Ātreya ; to Indra and Agni)
 ḱyāvāḱvasya sunvatō 'trīṇāṃ ḱṇutām hāvam,
 indrāgni sōmapitaye.

Cf. the refrain, ḱyāvāḱvasya sunvatō madacyutā, 8.35.19^b-21^b.—On the relation between 8.36 and 37 see p. 16.

8.37.1^{ode}, 2^{bed}-6^{bed}, indra viḱvābhir ntībhiḥ, mādhyam̐dinasya sāvanasya vṛtra-
 hann anedya pibā sōmasya vajrivaḥ.

For the first of these pādas see also under 8.32.12^c.

8.37.7 = 8.36.7.

8.37.7^a = 8.36.7^a, ḱyāvāḱvasya rébhatas (8.36.7^a, sunvatās) tātā ḱṇu : 8.38.8^a,
 ḱyāvāḱvasya sunvatāḥ.

8.38.1^c-3^c, indrāgni tāsya bodhatam.

8.38.2^b, vṛtrahānāparājita : 3.12.4^b, sajítvanāparājita.

8.38.3^{ab} (Ḷyāvāḱva Ātreya ; to Indra and Agni)
 idām vām madirām mādhv ádhukṣann ádribhir nárah,
 [indrāgni tāsya bodhatām.] ☞ refrain, 8.38.1^c-3^c

8.65.8^{ab} (Pragātha Kāṇva ; to Indra)
 idām te somyām mādhv ádhukṣann ádribhir nárah,
 juṣānā indra tát piba.

The cadence, ádribhir nárah, also in 2.36.1^b.

8.38.4^a : 5.78.3^b, juṣéthām yajñām iṣṭāye ; 5.72.3^b, juṣétām yajñām iṣṭāye.

8.38.4^a-6^c, indrāgni á gatam narā.

Cf. 3.12.1^a, indrāgni á gatam sutām.

8.38.7^a, prātaryāvabhir á gatam : 5.51.3^b, prātaryāvabhir á gahi.

8.38.7^a-9^c : 6.60.9^c, indrāgni sōmapitaye.

8.38.8^a, ḱyāvāḱvasya sunvatāḥ : 8.36.7^a = 8.37.7^a, ḱyāvāḱvasya sunvatās (8.37.7^a,
 rébhatas) tātā ḱṇu.

8.38.9^{abc} (Ḷyāvāḱva Ātreya ; to Indra and Agni)
 evā vām ahva útāye yáthāhuvanta médhirāḥ,
 [indrāgni sōmapitaye.] ☞ refrain, 8.38.7^c-9^c

8.42.6^{abc} (Arcanānas, or Nābhāka Kāṇva ; to Aḱvins)
 evā vām ahva útāye yáthāhuvanta médhirāḥ,
 [nāsatyā sōmapitaye] [nābhantām anyaké same.]

☞ c : cf. 8.8.5^b ; d : refrain, 8.39.1^f ff.

Pāda 8.38.9^c is refrain in 8.38.7^c-9^c ; pāda 8.42.6^c in 8.42.4^c-6^c (cf. áḱvinā sōmapitaye, 8.8.5^b) ; pāda 8.42.6^a in 8.39.1^f ff. ; see the next item but one.

[8.38.10^b, *indrāṅnyór ávo vṛṇe*: 8.94.8^b, *devānām ávo vṛṇe*.]

8.39.1^f–40.11^f; 41.1^f–10^f; 42.4^d–6^d, *nābhantām anyaké same*.

8.39.6^d, *agnír dvārā vy ūṛṇute*: 1.128.6^g, *agnír dvārā vy ṛṇvati*.

8.39.8^e: 8.23.22^b; 60.2^d; 102.2^a, *agnīm yajñēsu pūrvyām*.

[8.40.5^e, *indra ícāna ójasā*: 1.11.8^a; 8.76.1^b, *indram ícānam ójasā*.]

Cf. also 8.6.41^b, *éka ícāna ójasā*.

[8.40.6^e, *ójo dāsāsya dambhaya*: 10.22.8^d, *vádhār dāsāsya dambhaya*.]

8.40.7^d: 1.8.4^e; 9.61.29^c, *sāsahyāma pṛtanyatāḥ*.

8.40.7^{de}, *sāsahyāma pṛtanyatō vanuyāma vanuṣyatāḥ*: 1.132.1^{bc}, *indrátvotāḥ sāsahyāma pṛtanyatō vanuyāma vanuṣyatāḥ*.

8.40.9^b, *pūrvír utá prācāstayāḥ*: 6.45.3^{ab}; 8.12.21^{ab}, *mahír asya prāṇítayāḥ pūrvír utá prācāstayāḥ*.

8.40.10^c, 11^c, *utó nú cid yá ójasā* (11^c, *óhate*).

Cf. under 1.10.8, and see p. 15.

8.40.10^d, *cuṣṇasyāṇḍāni bhédati*: 8.40.11^d, *āṇḍā cuṣṇasya bhédati*.

8.40.10^e, *jéṣat svārvatír apāḥ*: 8.40.11^e, *ájāiḥ svārvatír apāḥ*; 1.10.8^c, *jéṣaḥ svārvatír apāḥ*.

8.40.12^d: 4.50.6^d; 5.55.10^d; 8.48.13^d; 10.121.10^d, *vayām syāma pátayo rayñám*.

8.41.1^b (*Nābhaka Kāṇva*; to *Varuṇa*)

asmá ū śú prābhūtaye vāruṇāya marúdbhyó 'reā viduṣtarebhyaḥ,
yó dhítá mānuṣāṇām paçvó gá iva rákṣati [nābhantām anyaké same.]

☞ refrain, 8.39.1^f ff.

9.61.12^b (*Amahiyu Āṅgirasa*; to *Soma Pavamāna*)

sá na indrāya yājyave vāruṇāya marúdbhyaḥ,
varivovít pári srava.

This repeated páda also at 9.33.3^b; 34.2^b; 65.25^b: see under 5.51.7.

8.41.2^b (*Nābhaka Kāṇva*; to *Varuṇa*)

tám ū śú samanú girá pitṛñám ca mánmabhiḥ,

nābhakāsya prācātibhir yāḥ síndhunām úpodayé saptásvasā sá madhyamó
[nābhantām anyaké same.] ☞ refrain, 8.39.1^f ff.

10.57.3^c (Bandhu Gāupāyana and others; to Viṣve Devāḥ)
 māno nv ā huvāmahe nārācānsēna sōmena,
 pitṛṇām ca mánmabhiḥ.

For 10.57.3 cf. Hillebrandt, *Ved. Myth.* ii. 100.

8.42.4^c—6^c, nāsatyā sōmapīṭaye.

Cf. 8.8.5^b, ācvinā sōmapīṭaye.

8.42.6^{abc}: 8.38.9^{abc} (with the ūha, nāsatyā, in 8.4.2.6^c, for indragñi in 8.38.9^c).

8.43.1^c: 8.3.15^b, gīra stómāsa Irate.

8.43.2^b: 1.78.1^b; 6.16.29^b, 36^a, jātavedo vicarṣaṇe.

8.43.11^{b+c} (Virūpa Āṅgīrasa; to Agni)
 ukṣānnāya vaçānnāya sōmaprṣṭhāya vedhāse,
 stómāir vidhemāgnāye.

10.91.14^c (Aruṇa Vāitahavya; to Agni)
 yāsminn ācvinā ṛsabhāsa ukṣāno vaçā meṣā avasrṣṭāsa āhutah,
 kilālapé sōmaprṣṭhāya vedhāse hṛdā matīm janaye cārum agnāye.
 8.44.27^c (Virūpa Āṅgīrasa; to Agni)
 yajñānām rathye vayām tigmājambhāya vīlāve,
 stómāir iṣemāgnāye.

Cf. the correspondence of 8.43.24^c with 8.44.6^c.—Cf. 8.23.23^a, ābhīr vidhemāgnāye.

[**8.43.15^c**, āgne vīrāvatīm iṣam: 1.12.11^c; 9.61.6^b, rayīm vīrāvatīm iṣam.]

8.43.16^c: 1.12.12^c, imām stómaṁ juṣasva me: 1.12.12^c, imām stómaṁ juṣasva naḥ.

8.43.18^b, 29^b, víçvāḥ suksitāyāḥ pṛthak.

[**8.43.20^c**, vāhniṁ hótāram īlate: 6.14.2^c; agnīm hótāram īlate.]

Cf. 3.10.2^b, āgne hótāram īlate.

8.43.21 = 8.11.8.

8.43.22^c (Virūpa Āṅgīrasa; to Agni)
 tám īlisva yā āhuto 'gnīr vibhrājate ghṛtāih,
 imām naḥ çṛṇavad dhāvam.

10.26.9^d (Vimada Āindra, or others; to Pūṣan)
 asmākam ūrjā rātham puṣā aviṣṭu māhinaḥ,
 bhūvad vājanām vṛdhā imām naḥ çṛṇavad dhāvam.

Cf. çṛṇutā (and çṛṇutām) ma imām hāvam, under 2.41.13.

8.43.23^a: 4.32.13^c = 8.65.7^c, tám tvā vayām havāmahe.

8.43.24—] *Part 1: Repeated Passages belonging to Book VIII* [376

8.43.24^c (Virūpa Āṅgīrasa ; to Agni)
viçám rājānam ádbhutam ádhyakṣam dhármanam imám,
agním ile sá u çravat.

8.44.6^c (The same)
mandráṁ hótāram ṛtvijam citrábhānum vibhāvasum,
agním ile sá u çravat.

Cf. the correspondence of 8.43.11^c with 8.44.27^a.

8.43.30^a: 8.19.17^a, té ghéd agne svādhyāḥ.

8.43.31^b: 3.9.8^b; 8.102.11^a, çitrám pávakāçociṣam; 10.21.1^d, çitrám pávakāçociṣam
vívakṣase.

8.43.32^c (Virūpa Āṅgīrasa ; to Agni)
sá tvám agne vibhāvasuḥ sṛjān sūryo ná raçmíbhīḥ,
çárdhan támāṁsi jighnase.

9.100.8^c (Rebhasūnu Kāçyapāu ; to Pavamāna Soma)
pávamāna máhi çrávaç, citrébhīr yāsi raçmíbhīḥ, 68 9.4.1^b
çárdhan támāṁsi jighnase viçvāni daçúṣo gṛhé.

Cf. 9.66.24^c, kṛṣṇá támāṁsi jāṅghanat, and see Hillebrandt, *Ved. Myth.* i. 311. For the relation of the two stanzas see under 9.4.1^b.

8.44.6^c: 8.43.24^c, agním ile sá u çravat.

8.44.9^c: 6.52.12^c, cikítvān dáivyaṁ jānam.

8.44.10^a, vípraṁ hótāram adrúham: 6.15.7^c, vípraṁ hótāram puruvāram adrúham.

8.44.11^b: 7.15.13^b, prátī śma deva ríṣataḥ.

8.44.13^a: 7.16.1^b, urjó nápatam á huve.

8.44.14^b: 1.12.12^a; 10.21.8^a, ágne çukréṇa çociṣā.

8.44.14^c: 1.12.4^c; 5.26.5^c, deváir á satsi barhiṣi.

8.44.19^a: 3.10.1^a, tvám agne manīṣīṇaḥ.

8.44.19^c: 1.5.8^c, tvám vardhantu no girāḥ.

8.44.25^b: 8.6.4^c, samudráyeva síndhavaḥ.

8.44.27^c, stómāir iṣemāgnāye: 8.43.11^c, stómāir vidhemāgnāye.

8.44.28^a: 2.5.8^c, ayám agne tvé ápi.

8.44.28^c: 1.10.9^c, tasmāi pāvaka mṛṣaya.

8.45.1^b, str̥ṇānti barhīr anuśāk: 1.13.5^a, str̥ṇitā barhīr anuśāk; 3.41.2^b, tistirē barhīr anuśāk.

8.45.1^c—3^c, yēsām indro yūvā sākha.

8.45.4^{bc} (Triçoka Kāṇva; to Indra)
ā bundām vṛtrahā dade jātāḥ pṛchad vī mātāram,
kā ugrāḥ ké ha çṛṇvire.

8.77.1^{bc} (Kurusuti Kāṇva; to Indra)
jajñānó nū çatākratur vī pṛchad iti mātāram,
kā ugrāḥ ké ha çṛṇvire.

Two snatches from a legend of the heroic deeds of young Indra. Continued in 8.45.5^a with prāti tvā çavasī vadad: in 8.77.2^a with ād im çavasy ābravid. See Aufrecht in the Preface to his second edition of the Rig-Veda, p. xxiv.; Bergaigne, iii. 105; Pischel, Ved. Stud. i. 310 ff. (Cf. also ibid. ii. 246.)

8.45.7^c, rathītamo rathīnām: 1.11.1^c, rathītamañ rathīnām.

8.45.10^b (Triçoka Kāṇva; to Indra)
vr̥jyāma te pári dvísó 'rañ te çakra dāvāne,
gaméméd indra gómataḥ.

8.92.26^c (Çrutakakṣa Āṅgirasa, or Sukakṣa Āṅgirasa; to Indra)
ārañ hí śmā sutēsu ṇaḥ sómeṣv indra bhūṣasi,
ārañ te çakra dāvāne.

Translate 8.45.10, 'Let us escape thy hostilities; ready, O Çakra, for the gift of thee, that hast cattle (to give), would we come!' As regards 8.92.26 Ludwig, 623, renders, 'bereit stellst du, Indra, dich ein zu unsern gekelterten soma, zur hand, O Çakra, dass du gebest.' This translation makes Indra the subject of both distichs; unlikely, because the pāda ārañ te çakra dāvāne in 8.45.10 expresses the rather more natural idea that the sacrificers are ready for Indra's cattle-abounding gifts. Grassmann's rendering, i. 507, labours under the same difficulty: 'Denn passend, Indra, mühest du dich für uns bei dem gebrauten Trank, o Indra, deiner Gab' gemäss.' We must translate: 'Ready, forsooth, O Indra, thou dost attend our pressed soma drinks; ready (come we) for thy gifts.' Cf. 8.46.9. The third pāda is elliptical: supply the verb gáchāmaḥ, or the like, and observe 8.92.27^c, ārañ gamāma te vayām. The elliptical construction of the repeated pāda in 8.92.26^c is certainly secondary and after-born, as compared with its expressed construction in 8.45.10^b.

[8.45.11^a, çānāiç cid yānto adriyaḥ: 8.61.4^d, makṣú cid, &c.]

8.45.13^a: 3.42.6^a, vidmā hí tvā dhanamjayām.

8.45.15^c, tāsya no véda á bhara: 1.81.9^c, tēsām no véda á bhara.

[8.45.21^a, stotrām indrāya gāyata: 8.89.1^a, br̥hád indrāya gāyata.]

[8.45.21^b, puruṇrm̐ñāya sātване: 6.45.22^b, puruhutāya sātване.]

8.45.29^c: 1.5.2^c, indram sóme sácā suté.

8.45.38^c: 8.6.25^c, yád indra mṛláyāsi nah; also refrain in 8.93.28^c–30^c.

8.45.40^c–42^c, vāsu spārhām tād ā bhara.

8.46.3^{b+c} (Vaça Açvya; to Indra)

ā yāsyā te mahimānam çátamūte çátakrato,
gīrbhīr grṇānti kārāvaḥ.

8.99.8^b (Nṛmedha Āṅgīrasa; to Indra)

iṣkartāram āniṣkṛtaṁ sáhaskṛtaṁ çatāmūtiṁ çatákratum,
samānam indram āvase havāmahe vāsavānam vasūjūvam.

8.54 (Val. 6).1^b (Mātariçvan Kaṇva; to Indra)

etát ta indra vīryam gīrbhīr grṇānti kārāvaḥ,
té stobhanta úrjam āvan ghṛtaçútam pāurāso nakṣan dhṛtībhiḥ.

The accent of grṇānti in 8.54.1^b seems to imitate 8.46.3^c, secondarily and improperly.—
Further instances of the cadence, grṇānti kārāvaḥ under 6.45.33.

8.46.6^c: 6.54.8^c; 8.26.22^b; 53 (Val. 5).1^d, īçānam rāyā imahe.

8.46.8^{a+b} (Vaça Açvya; to Indra)

yās te mádo váreṇyo yá indra vṛtrahántamaḥ,
yá adadīḥ svār nfbhir yāḥ pñtanāsu duṣṭaráḥ.

9.61.19^a (Amahīyu Āṅgīrasa; to Soma Pavamāna)

yās te mádo váreṇyas tēnā pavasvándhasā,

ḍdevāvīr aghaçaṁsahā.

9.24.7^c

8.92.17^b (Çrutakakṣa Āṅgīrasa, or Sukakṣa Āṅgīrasa; to Indra)

yās te citráçravastamo yá indra vṛtrahántamaḥ,

yá ojodátamo madaḥ.

Translate 8.46.8, 'That beloved intoxicating drink of thine, which, O Indra, is the surest slayer of Vṛtra, which (aided) by heroes obtains the heavenly light (svār), and which is difficult to overcome in battle —'. For the third pāda see 8.15.12^c, asmákebhīr nfbhir átrā svār jaya; cf. also 3.31.15, 19. But the stanza has no conclusion, even though it is connected by concatenation with 8.46.9 (yó duṣṭáro viçvavāra çraváyyaḥ), addressed to Indra. If, moreover, we find again its first pāda, in 9.61.19; its second pāda in 8.92.17, both in unquestionable connexions, it seems likely that 8.46.8 is a later product, mostly patched together from existing motifs.—Cf. the pādas, vīṣā mádo váreṇyaḥ, 1.175.2^b, and (for 8.46.8^d), sá çúro ástā pñtanāsu duṣṭaráḥ, 4.36.6^b.

8.46.9^d (Vaça Açvya; to Indra)

yó duṣṭáro viçvavāra çraváyyo vájēsv ásti tarutá,
sá nah çaviṣṭha sávanā vaso gahi gaméma gómati vrajé.

8.51 (Val. 3).5^d (Çruṣṭigu Kaṇva; to Indra)

yó no datá vásunām ḍindram tám hūmahe vayām,
vidmá hy ásyā sumatīm návīyasīm gaméma gómati vrajé.

6.46.3^b

Cf. 1.86.3^c, sá gántā gómati vrajé; and 7.32.10^d, gámat sá gómati vrajé.

[8.46.13^b, purasthatā maghāvā vṛtrahā bhuvāt: 10.23.2^b, indro maghāir maghāvā, &c.]

8.46.20^d: 8.22.2^b, bhujuṃ vājeṣu pūrvyam.

8.47.1^a (Trita Āptya; to Ādityas)

māhi vo mahatām āvo [vāruṇa mitra dācūṣe,] 5.71.3^b
yām ādityā abhī druho rākṣathā nēm aghām naçad [anehāso va utāyaḥ suūtāyo
va utāyaḥ.] refrain, 8.47.1^{ef}—18^{ef}

8.67.4^a (Matsya Sāṃmāda, or others; to Adityas)

māhi vo mahatām āvo [vāruṇa mitrāryaman,] 5.67.1^c
[āvāṃsy ā vṛṇīmahe.] 8.26.1^c

See the estimate of 8.67.4 under 8.26.21^c.

8.47.1^b, vāruṇa mitra dācūṣe: 5.71.3^b, vāruṇa mitra dācūṣah.

8.47.1^{ef}—18^{ef}, anehāso va utāyaḥ suūtāyo va utāyaḥ.

Cf. 5.65.5^a, anehāsas tvótayaḥ.

8.47.5^c: 1.4.6^c, syāméd indrasya çarmaṇi.

8.47.9^b: 6.75.12^d, 17^d, āditiḥ çārma yachatu.

8.47.9^c (Trita Āptya; to Ādityas)

āditiḥ na uruṣyatv [āditiḥ çārma yachatu,] 6.75.12^d
mātā mitrāsya revāto [ryamṇo vāruṇasya cānehāso va utāyaḥ suūtāyo va
utāyaḥ.] d: 1.136.2^e; ef: refrain, 8.47.1^{ef}—18^{ef}

10.36.3^b (Luça Dhānaka; to Viçve Devāḥ)

viçvasmān no āditiḥ pātṇ ānhaso mātā mitrāsya vāruṇasya revātaḥ,
svārvaj jyōtir avṛkām naçīmahī [tād devānām āvo adyā vṛṇīmahe.]

refrain, 10.36.2^d—12^d

8.47.9^d: 1.136.2^e, aryamṇo vāruṇasya ca.

8.47.15^c, 17^c, tritē (17^c, evā) duṣvāpnayāṃ sārvaṃ.

8.47.18^{ab} (Trita Āptya; to Ādityas and Uṣas)

ājāiṣmādyāsanāma cābhūmānāgasō vayām,
ūṣo yāsmād duṣvāpnayād ābhāiṣmāpa tād uchātṇ [anehāso va utāyaḥ suūtāyo va
utāyaḥ.] refrain, 8.47.1^{ef}—18^{ef}

10.164.5^{ab} (Pracetā Āṅgirasā; Duḥṣvapnaghnam)

ājāiṣmādyāsanāma cābhūmānāgasō vayām,

jāgratsvapnāḥ saṃkalpāḥ pāpō yām dvīṣmās tām sā ṛchatu yō no dvēṣti
tām ṛchatu.

The repeated distich fits best, we may suppose, in 8.47.18^{ab}. On the metre of 10.164.5^c see Oldenberg, *Frol.* p. 39.

8.48.2^c (Pragātha Kāṇva ; to Soma)

antāc ca prāgā āditir bhavāsy avayātā hāraso dāivyasya,
indav indrasya sakhyām juṣāṇāḥ ṣṛāuṣṭiva dhūram ānu rāyā ṛdhyāḥ.

9.97.11^c (Manyu Vasiṣṭha ; to Pavamāna Soma)

ādha dhārayā mādhvā pṛcānās tiró rōma pavate ādrīdugdhaḥ,
indur indrasya sakhyām juṣāṇó devó devāsya matsaró mādāya.

[8.48.4^d: see under 8.18.22^c.]

[8.48.6^b, prā cākṣaya kṛṇuhí vāsyaśo naḥ: 4.2.20^c, úc chocasva kṛṇuhí, &c.]

8.48.8^a (Pragātha Kāṇva ; to Soma)

sóma rājan mṛláyā naḥ svastí táva smasi vratyās táśya viddhi,
ālartī dākṣa utā manyúr indo má no aryó anukāmām párá dāḥ.

10.59.6^d (Bandhu Gaupāyana, &c. ; to Asuniti)

ásunite pūnar asmāsu cākṣuḥ pūnaḥ prānām ihā no dhehi bhógam,
jyók paçyema sūryam uccārantam, ānumate mṛláyā naḥ svastí.

4.24.5^b

8.48.9^c (Pragātha Kāṇva ; to Soma)

tvām hí nas tanvāḥ soma gopā gātre-gātre niśasātthā nṛcākṣāḥ,
yāt te vayām pramināma vratāni sá no mṛḷa suśakhā deva vāsyaḥ.

10.2.4^a (Trita Aptya ; to Agni)

yād vo vayām pramināma vratāni vidūṣām devā áviduṣṭarāsaḥ,
agnisṭ tād viçvam ā pṛṇāti vidván yébhīr deván ṛtúbhiḥ kalpáyāti.

Cf. 1.25.1.

8.48.11^d: 1.113.16^d, áganma yātra pratirānta áyuh.

[8.48.12^b, ámartyo mártyaṇ ávivéça: 4.58.3^d, mahó devó mártyaṇ á viveça.]

8.48.13^d: 4.50.6^d; 5.55.10^d; 8.40.12^d; 10.121.10^d, vayām syāma pátayo rayīṇām.

8.48.14^c, váyam sómasya viçváha priyāsah: 2.12.15^c, vayām ta indra viçváha priyāsah.

8.48.14^d: 1.117.25^d; 2.12.15^d, suvīrāso vidátham á vadema.

8.49(Vāl.1).1^b (Praskāṇva Kāṇva ; to Indra)

abhí prá vaḥ surādhasam índram arca yáthā vidé,
yó jaritfbhyo maghávā purtvásuḥ sahásreṇeva cīkṣati.

8.69.4^b (Priyamedha Āṅgīrasa ; to Indra)

abhí prá gópatim giréndram arca yáthā vide,
sūnūm satyāsya sátpatim.

See Grassmann's inconsistent renderings, i. 485; ii. 435, occasioned by vaḥ in 8.49.1^a: arca is second singular imperative in both stanzas. Ludwig, 612, 665, consistent but wrong.

8.49(Vāl.1).5^a: 8.5.7^a, á na stómam úpa dravát.

8.49(Vāl.1).5^c (Praskaṇva Kāṇva : to Indra)

ā na stōmam ūpa dravād] dhiyānō ācvo nā sōtrbhīh,

8.5.7^a

yām te svadhāvan svadāyanti dhenāva indra kāṇveṣu rātāyaḥ.

8.50(Vāl.2).5^c (Puṣṭigu Kāṇva ; to Indra)

ā naḥ sōme svadhvarā iyānō ātyo nā tocate,

yām te svadāvan svādanti gūrtāyaḥ pāurē chandayase hāvam.

The repeated pāda in the second Vālakhilya hymn is inferior in sense and metre to that of the first. See under 8.5.7^a.

8.49(Vāl.1).6^c (Praskaṇva Kāṇva ; to Indra)

ugrām nā vīrām nāmasōpa sedima vibhūtim āksitāvasum,

udrīva vajrinn avatō nā siñcatē kṣārantīndra dhītāyaḥ.

8.50(Vāl.2).6^c (Puṣṭigu Kāṇva ; to Indra)

prā vīrām ugrām vīvicim dhanaspṛtam vibhūtim rādhaso mahāh,

udrīva vajrinn avatō vasutvanā sādā pipetha dācūse.

8.49(Vāl.1).7^{abd}, yād dha nūnām yād vā yajñē yād vā prthivyām ādhi . . . ugrā

ugrēbhīr ā gahi : 8.50(Vāl.2).7^{abd}, yād dha nūnām parāvātī yād vā

prthivyām divi . . . ṛṣvāṛṣvēbhīr ā gahi ; 8.3.17^d, ugrā ṛṣvēbhīr ā gahi.

8.49(Vāl.1).9^c (Praskaṇva Kāṇva ; to Indra)

etāvatas ta imaha indra sumnāsyā gómataḥ,

yāthā právo maghavan médhyaṭithīm yāthā nīpātithīm dhāne.

8.50(Vāl.2).9^c (Puṣṭigu Kāṇva ; to Indra)

etāvatas te vaso vidyūma cūra návyasaḥ,

8.24.8^b

yāthā práva étaçam kṛtvye dhāne yāthā vāçam dāçavraje.

For the relation of these two stanzas see under 8.24.8^b.

8.49(Vāl.1).10^{ac} (Praskaṇva Kāṇva ; to Indra)

yāthā kāṇve maghavan trasýádasyavi yāthā pakthé dāçavraje,

yāthā góçarye ásanor ṛjicvanīndra gómada dhīraṇyavat.

8.50(Vāl.2).10^{ac} (Puṣṭigu Kāṇva ; to Indra)

yāthā kāṇve maghavan médhe adhvaré dirghāntthe dāmūnasi,

yāthā góçarye ásiṣāso adrivo máyi gotrām hariçriyam.

8.50(Vāl.2).5^c, yām te svadāvan svādanti gūrtāyaḥ : 8.49(Vāl.1).5^c, yām te svadhāvan svadāyanti gūrtāyaḥ.

8.50(Vāl.2).6^c, udrīva vajrinn avatō vasutvanā : 8.49(Vāl.1).6^c, udrīva vajrinn avatō na siñcatē.

8.50(Vāl.2).7^{abd}, yād dha nūnām parāvātī yād vā prthivyām divi, . . . ṛṣvā ṛṣvēbhīr ā gahi : 8.49(Vāl.1).7^{abd}, yād dha nūnām yād vā yajñē yād vā prthivyām ādhi . . . úgra ugrēbhīr ā gahi ; 8.3.17^d, ugrā ṛṣvēbhīr ā gahi.

8.50.9—] *Part 1: Repeated Passages belonging to Book VIII* [382

8.50(Väl.2).9^b: 8.24.8^b, vidyāma çura návyasaḥ.

8.50(Väl.2).9^c, yáthā práva étaçam kftvye dháne: 8.49(Väl.1).9^c, yáthā práva maghavan médhyatithim.

8.50(Väl.2).10^{ac}, yáthā kánve maghavan médhe adhvaré . . . yáthā góçarye ásiṣāso adrivah: 8.49(Väl.1).10^{ac}, yáthā kánve maghavan trasádasyavi . . . yáthā góçarye asanor rjícvani.

8.51(Väl.3).1^{ab} (Çruṣṭigu Kāṇva; to Indra)
yáthā mánāu sāmvarañāu sómam indrápibaḥ sutám,
nípátithāu maghavan médhyatithāu púṣṭigāu çruṣṭigāu sácā.

8.52(Väl.4).1^{ab} (Āyu Kāṇva; to Indra)
yáthā mánāu vívasvati sómam çakrápibaḥ sutám,
yáthā trté chānda indra jújoṣasy āyāu mādayase sácā.] cf. 8.4.2^b

8.51(Väl.3).5^b: 6.46.3^b, indram tám hūmahe vayám.

8.51(Väl.3).5^d: 8.46.9^d, gaméma gómati vrajé.

For remoter parallels see under 8.46.9^d.

8.51(Väl.3).6^{ab+cd} (Çruṣṭigu Kāṇva; to Indra)
yásmāi tvám vaso dānāya çíkṣasi sá rāyás póṣam açnute,
tám tvā vayám maghavann indra girvanāḥ sutávanto havāmahe.

8.52(Väl.4).6^{ab} (Āyu Kāṇva; to Indra)
yásmāi tvám vaso dānāya mánhase sá rāyás póṣam invati,
vasūyávo vásupatiṁ çatakrátum stómāir indram havāmahe.] 8.52(Väl.4).6^{cd}

8.61.14^{cd} (Bharga Prāgātha; o Indra)
tvám hi rādhaspate rādhaso mahāḥ kṣáyasyási vidhatāḥ,
tám tvā vayám maghavann indra girvanāḥ sutávanto havāmahe.

For further instances of the pāda, sutávanto havāmahe, see next item.—Note that 8.52(Väl.4).6^{cd} = 8.61.10^{cd}.—The cadence dānāya mánhase also in 8.61.8^b.

8.51(Väl.3).6^{cd} = 8.61.14^{cd}, tám tvā vayám maghavann indra girvanāḥ sutávanto havāmahe; 8.17.3^c; 93.30^b, sutávanto havāmahe.

8.52(Väl.4).1^{ab}, yáthā mánāu vívasvati sómam çakrápibaḥ sutám: 8.51(Väl.3).1^{ab}, yáthā mánāu sāmvarañāu sómam indrápibaḥ sutám.

[8.52(Väl.4).1^d, āyāu mādayase sácā: 8.4.2^b, indra mādayase sácā.]

[8.52(Väl.4).3^c, yásmāi viṣṇus trīṇi padā vicakramé: 1.22.18^a; 8.12.27^b, trīṇi padā ví cakrame (1.22.18^a, vicakramé).]

8.52(Vāl.4).4^{cd}, tām tvā vayām sudūghām iva godūho juhūmāsi ṇṇavasyāvah :
1.4.1^{bc}, sudūghām iva gōduhe, juhūmāsi dyāvi-dyavi.

Cf. under 6.45.10^a.

8.52(Vāl.4).5^b (Āyu Kāṇva ; to Indra)
yó no datā́ sá naḥ pitá mahā́n ugrá iṇānakṛ́t,
āyāmann ugró maghā́vā purū́vasur gōr āṇvasya prá datu naḥ.

8.65.5^b (Pragātha Kāṇva ; to Indra)
indra gr̥ṇī́śā u stuṣé mahā́n ugrá iṇānakṛ́t,
ēhi naḥ sutām piba.

For 8.65.5^a cf. 2.20.4^a, tām u stuṣa indram tām gr̥ṇī́se.

8.52(Vāl.4).6^{ab}, yāsmāi tvām vaso dānā́ya mánhase sá rāyás pōṣam invati :
8.51(Vāl.3).6^{ab}, yāsmāi tvām vaso dānā́ya cīkṣasi sá rāyás pōṣam
aṇute.

8.52(Vāl.4).6^{cd} (Ayu Kāṇva ; to Indra)
yāsmāi tvām vaso dānā́ya mánhase sá rāyás pōṣam invati,] 8.51(Vāl.3).6^{ab}
vasū́yāvo vásupatīm ṇṇatákratuṃ stómāir indram havā́mahe.

8.61.10^{cd} (Bhargava Pragātha ; to Indra)
ugrā́bāhur mraṇṣakṛ́tvā purā́ndaró yádi me gr̥ṇā́vad dhāvam,
vasū́yāvo vásupatīm ṇṇatákratuṃ stómāir indram havā́mahe.

Note that 8.61.14^{cd} = 8.51(Vāl.3).6^{cd}.

8.52(Vāl.4).10^b : 8.7.22^b, sām kṣṓṇī́ sām u sū́ryam.

8.53(Vāl.5).1^d : 6.54.8^c ; 8.26.22^b ; 4.6.6^c, iṇānam rāyá imahe.

8.53(Vāl.5).2^b, vāvṛdhā́nó divé-dive : 8.12.28^b, vāvṛdhā́te divé-dive.

8.53(Vāl.5).2^d : 8.11.9^b, vājayā́nto havā́mahe.

[8.53(Vāl.5).3^{cd}, yé parāvátī sunviré jā́neṣv ā́ yé arvavátī́ndavaḥ : 8.93.6^{ab} ;
9.65.22^{ab}, yé sómasaḥ parāvátī yé arvavátī sunviré.]

8.53(Vāl.5).4^d : 8.4.12, yátrā sómasya tṛṇpási.

8.53(Vāl.5).6^d, krátuṃ punatá ānuśák : 8.12.11^b, krátuṃ punita ānuśák.

8.53(Vāl.5).7^a : 5.35.1^a, yás te sū́dhiṣṭhó 'vase.

8.54(Vāl.6).5^c, téna no bodhi sadhamā́dya vṛdhé : 8.3.1^c, āpír no bodhi sadha-
ā́dya vṛdhé.

8.54(Vāl.6).1^b : 8.46.3^c, gr̥bhír gr̥ṇā́nti kārāvaḥ.

8.54(Vāl.6).6^d : 4.8.6^b, sasavā́nso ví gr̥ṇvire.

8.54(Vāl. 6).7^d: 9.61.15^b, dhukṣāsava pipyūṣim iṣam ; 8.7.3^c, dhukṣānta pipyūṣim iṣam ; 8.13.25^c, dhukṣāsava pipyūṣim iṣam āvā ca nah.

[8.54(Vāl. 6).8^a, vayām ta indra stómebhir vidhema : 5.4.7^a, vayām te agna uktháir vidhema.]

8.55(Vāl. 7).1^c (Kṛṣa Kāṇva ; Praskaṇvasya dānastutih)
bhūrīd indrasya viryām vy ākhyam abhy āyati,
rādhas te dasyava vṛka.

8.56(Val. 8).1^a (Prṣadhra Kāṇva ; Praskaṇvasya dānastutih)
prāti te dasyave vṛka rādho adarṣy āhrayam,
(dyāur ná prathinā čávaḥ.)

cf 1.8.5^c

For the appraisal of 8.56.1 see under 1.8.5^c.—For 8.55.1^a cf. 1.80.8^c, mahāt ta indra viryām.

8.56(Val. 8).1^c : 1.8.5^c, dyāur ná prathinā čávaḥ.

[8.56(Vāl. 8).5^c, agnīḥ čukrēṇa čociṣā : āgne čukrēṇa, &c. ; see under 1.12.12.]

[8.57(Vāl. 9).2^a, yuvām devās trāya ekādaçāsaḥ : 9.92.4^b, víçve devās, &c.]

8.57(Vāl. 9).4^a, ayām vām bhāgó nihito yajatra : 1.183.4^c, ayām vām bhāgó nihita iyām gīḥ.

8.59(Vāl. 11).1^d (Suparṇa Kāṇva ; to Indra and Varuṇa)
imāni vām bhāgadhéyāni sisrata indrāvaruṇa prá mahé sutēsu vām,
yajñé-yajñe ha sávanā bhuranyátho yát sunvaté yájamānāya čikṣathaḥ.

10.27.1^b (Vasukra Āindra ; to Indra)
ásat sū me jaritaḥ sūbhivegó yát sunvaté yájamānāya čikṣam,
ānāçīrdām ahām asmi prahantā satyadhvītaṁ vrjināyāntam ābhūm.

We may perhaps accept it as a general principle, that in hymns in which a god speaks for himself, repeated pādas, which are otherwise attributed by the poets to a god in the second or third persons, are secondary and epigonal. Cf. under 4.17.3^c.

[8.59(Vāl. 11).2^b, indrāvaruṇa mahimānam āçata : 1.85.2^a, tá ukṣitāso mahimānam āçata.]

[8.59(Vāl. 11).3^c, tábhīr daçvānsam avataṁ çubhas pati : 1.47.5^c, tábhīḥ sv āsmān avataṁ, &c.]

8.59(Vāl. 11).7^b (Suparṇa Kāṇva ; to Indra and Varuṇa)
indrāvaruṇa sūmanasam ādṛptaṁ rāyās pōsaṁ yájamāneṣu dhattam,
prajāṁ puṣṭīm bhūtīm asmāsu dhattam dīrghayutváya prá tiratam na áyuh.

10.17.9^d (Devaçravas Yāmāyana ; to Sarasvatī)

sārasvatīm yām pitāro hāvante dakṣiṇā yajñām abhinakṣamāṇāḥ,
sahasrārghām ilō ātra bhāgām rāyās pōṣaṁ yājamāneṣu dhehi.

10.122.8^c (Citramahas Vāsistha ; to Agni)

nī tvā vāsisthā ahvanta vājinaṁ grṇānto agne vidātheṣu vedhāsah,
rāyās pōṣaṁ yājamāneṣu dhārāya ynyām pāta svastībhiḥ sādā naḥ.]

☞ refrain, 7.1.20^d ff.

8.60.1^b : 5.20.3^a ; 26.4^c ; 10.21.1^b, hōtāraṁ tvā vṛṇīmahe.

8.60.2^d : 8.23.22^b ; 39.8^e ; 102.10^c, agnīm yajñēṣu pūrvyām.

8.60.3^c, mandrō yājīṣtho adhvarēṣv īḍyah : 4.7.1^b, hōtā yājīṣtho adhvarēṣv īḍyah.

8.60.3^d : 1.127.2^c, viprebhiḥ çukra mānmabhiḥ.

8.60.4^d (Bhargha Prāgātha ; to Agni)

ādrogham ā vahoçatō yaviṣṭhya devān ājasa vītāye,
abhi prāyaṁsi sūdhita vaso gahi māndasva dhītībhir hitāḥ.

10.140.3^b (Agni Pāvaka ; to Agni)

ūrjo napāj jātavedaḥ suçastībhir māndasva dhītībhir hitāḥ,
tvē īṣaḥ sām dadhur bhūrivarpasaç citrōtayo vāmājātāḥ.

8.60.8^a, mā no mārṭāya ripāve rakṣasvine ; 8.22.14^a, mā no mārṭāya ripāve
vājinivasu.

[8.60.10^a, pāhi viçvasmād rakṣāso ārāvṇaḥ : see under 1.36.15.]

8.60.12^a, yēna vānsāma pñtanāsu çārdhataḥ : 6.19.8^c, yēna vānsāma pñtanāsu
çātrūn.

8.60.14^d : 8.23.27^a, vānsvā no vāryā purū.

8.60.17^d : 1.127.2^e ; 8.23.7^b, hōtāraṁ carsaṇīnām.

8.60.18^{cd}, iṣanyāyā naḥ pururūpam ā bhara vājāṁ nēdiṣṭham utāye : 8.1.4^{cl},
upa kramasva pururūpam ā bhara vājāṁ nēdiṣṭham utāye.

8.60.19^b (Bhargha Prāgātha ; to Agni)

agne jāritar viçpātis tepānō deva rakṣāsah,
āproṣivān grhāpatir mahān asi divās pāyūr duronayūḥ.

8.102.16^b (Prayoga Bhārgava, or others ; to Agni)

agne ghrtāsya dhītībhis tepānō deva çociṣāḥ,
[ā devān vakṣi yākṣi ca.]

☞ 5.26.1^a

Note that 8.60.2^d = 8.102.10^c.

[8.61.4^d, makṣú cid yánto adrivaḥ: 8.45.11^a, çánāṣ cid, &c.]

8.61.5^b: 10.134.3^d, índra víçvābhīr uttībhī; 8.12.5^c, índra víçvābhīr uttībhīr
vavākṣītha; 8.32.12^c, índro víçvābhīr uttībhī.

8.61.6^b (Bharga Prāgātha; to Indra)

pāurō āçvasya purukṣd gāvām asy útso deva hiraṇyāyaḥ,
nākir hí dānaṁ parimārdhiṣat tvé yád-yad yāmi tād ā bhara.

9.107.4^d (Sapta Rṣayah; to Pavamāna Soma)

punānāḥ soma dhārayāpó vāsāno aṣasi,

ā ratnadhā yonim ṛtāsyā sīdasy útso deva hiraṇyāyaḥ.

Translate 8.61.6, 'A Pāura ('Giver unto satiety') of horses, an abundant producer of cows art thou, a golden spring, O god. For none shall fall short of gifts with thee; whatever I ask that bring on!' The word pāurā is really the proper name of a liberal protégé of the gods (cf. 8.64.10), used here punningly in relation to purukṣt, in the sense of 'giving one's fill'; cf. Bergaigne, ii. 473; and see under 2.13.9. Now the expression útso deva hiraṇyāyaḥ would seem most accurate, and perfectly original in this connexion: what better epithet could be given to an exceedingly liberal god than 'golden spring', that is 'spring of gold'? And yet the repetition of this páda in 9.107.4 bids us pause: 'Purifying thyself in thy flow, O Soma, clothed in water, thou flowest. Wealth-giving thou sittest on the seat of ṛtā, a golden spring, O god.' Notwithstanding the vagueness of the expression, and the persistent syncretism of the ideas concerning themselves with Indu-Indra, the expression útso deva hiraṇyāyaḥ must have originated with Soma rather than Indra (cf. 8.89.6; 97.44; 110.5), and been borrowed for Indra in the conviction that anything that fits Soma fits also the insatiable drinker of soma (indra sompātama). Cf. Hillebrandt, Ved. Myth. i. 322 ff.—For 9.107.4^b cf. 9.107.26^a.

8.61.10^{cd}: 8.52 (Val. 4).6^{cd}, vasūyávo vásupatīm çatákratuṁ stómāir índraṁ
havāmahe.

8.61.13^d (Bharga Prāgātha; to Indra)

yáta índra bhāyāmahe táto na ābhayaṁ kṛdhi,
māghavañ chagdhī táva tán na uttībhīr ví dvīṣo ví mṛdho jahi.

10.152.3^a (Çasa Bhāradvāja; to Indra)

ví rákṣo ví mṛdho jahi ví vṛtrāsyā hánu ruja,

ví manyúm índra vṛtrahann amītrasyābhidūsataḥ.

Cf. 10.152.4, and 6.53.4; 9.85.2.

8.61.14^{cd}: 8.51 (Val. 3).6^{cd}, tám tvā vayām maghavann índra girvaṇaḥ sutāvanto
havāmahe: 8.17.3^c; 8.93.30^b, sutāvanto havāmahe.

8.62.1^{e-6e}, 7^{d-9d}, 10^{e-12e}, bhadrá índrasya rātāyaḥ.

[8.62.4^b, índra brāhmāni vārdhanā: 5.73.10^a, imā brāhmāni vārdhanā.]

[8.63.2^c, ukthā brāhma ca çānsyā: 1.8.10^b, stóma ukthām ca çānsyā.]

[8.63.3^c, stuṣé tād asya páuṇsyam: 1.80.10^c, mahát tād, &c.]

[8.63.6^b, kṛtāni kártvāni ca: 1.25.11^c, kṛtāni yā ca kártvā.]

8.63.9^b, urú kramīṣṭa jīvāse: 1.155.4^d, urú krāmīṣṭorugāyāya jīvāse.

8.64.1^b: 1.10.7^d, kṛṇuṣvā rādho adrivah.

[8.64.4^c, óbhé pṛṇāsi ródasi : 10.140.2^d, pṛṇākṣi ródasi ubh6.]

Note the blend reading in TS. 4.2.7.3^d, ubhe pṛṇakṣi rodasi.

[8.64.6^c, asmákam kāmam á pṛṇa : 1.16.9^a, sémám naḥ kāmam á pṛṇa.]

8.64.7^c, brahmā kás tám saparyati : 8.7.20^c, brahmā kó vah saparyati.

8.64.10^c : 8.4.12^d, tásyéhi prá dravā piba.

8.64.12^c, éhim indra dravā piba : 8.17.11^c, éhim asyá dravā piba.

8.65.1^{ab} : 8.4.1^{ab}, yád indra prág ápāg údañ nyāg vā huyāse nṛbhiḥ.

8.65.2^b (Pragātha Kāṇva ; to Indra)

yád vā prasrávaṇe divó mādáyāse svāṛṇare,

yád vā samudré ándhasaḥ.

8.103.14^d (Sobhari Kāṇva ; to Agni and Maruta)

ágne yāhi marútsakhā rudrébhiḥ sómāpitāye,

sóbharyā úpa suṣṭutīm mādáyasva svāṛṇare.

Cf. 8.6.39^a, mándasvā sū svāṛṇare. For the moods of the verb see the author, Amer. Journ. of Philol. xxxiii. 4, note 2.

[8.65.3^c, indra sómasya pítāye : índram sómasya, &c. ; see under 1.16.3.]

8.65.5^b : 8.52(Vál. 4).5^b, mahán ugrá iṣānakṛt.

8.65.6^b : 5.20.3^d ; 7.94.6^b, práyasvanto havāmahe.

8.65.6^c : 1.13.7^c ; 10.188.1^c, idám no barhír āsāde.

8.65.7 = 4.32.13.

8.65.7^c = 4.32.13^c ; 8.43.23^a, tám tvā vayám havāmahe.

8.65.8^{ab}, idám te somyám mádhv ádhukṣann ádribhir nárah : 8.38.3^{ab}, idám vām madiráṁ mádhv ádhukṣann ádribhir nárah.

8.65.9^c : 1.9.8^a ; 44.2^d, asmé dhehi ṇrávo bṛhát.

8.65.12^c (Pragātha Kāṇva ; to Indra)

nápāto durgáhasya me sahásreṇa surádhasaḥ,

ṇrávo devéṣv akrata.

10.62.7^d (Nabhanēdiṣṭha Mānava ; to Viṣve Devāḥ)

indreṇa yujá niḥ sṛjanta vāgháto vṛajám gómantam aṇvīnam,

sahásraṁ me dádato aṣṭakarnyāḥ ṇrávo devéṣv akrata.

10.25.5^d

8.66.6—] *Part 1: Repeated Passages belonging to Book VIII* [388

8.66.6^b: 8.33.15^d, mādāya dyukṣa somapāḥ.

[8.66.8^c, sémām na stómam jujuṣāṇā á gahi: 1.16.5^a, sémām na stómam á gahi.]

8.66.12^c, tirāç cid aryāḥ sávanā vaso gahi: 4.29.1^c, tirāç cid aryāḥ sávanā purūṇi.

[8.66.13^{cd}, nahī tvád anyāḥ puruhṇta kác canā mágghavann ásti mardītā; 1.84.19^c, ná tvád anyó magghavann asti mardītā.]

8.67.1^c, 10^c, sumṛīṭkāṇ (10^c, sumṛīṭkām) abhiṣṭaye.

8.67.4^{ab}, máhi vo mahatām ávo várūṇa mītráryaman: 8.47.1^{ab}, máhi vo mahatām ávo várūṇa mītra dāçuse.

8.67.4^b: 5.67.1^c; 10.126.2^b, várūṇa mītráryaman.

8.67.4^c: 8.26.21^c, ávaṅsy á vṛṇīmahe.

8.67.6^c: 8.20.26^b, ténā no ádhi vocata.

8.67.18^b: 8.18.12^b, ádityā yān múmocati.

8.68.1^d: indra çaviṣṭha sátpate: 8.13.12^a, indra çaviṣṭha satpate.

8.68.5^c: 8.1.3^b; 15.12^b, nánā hávanta ūtāye.

8.68.7^b, indram codāmi pītāye: 3.42.8^b, sómam codāmi pītāye.

8.68.9^c (Priyamedha Āṅgīrasa; to Indra)
tvótāsas tvā yujápsú sūrye mahád dhānam,
jáyema pṛtsú vajrivaḥ.

8.92.11^c (Çrutakakṣa Āṅgīrasa, or Sukakṣa Āṅgīrasa; to Indra)
áyāma dhívato dhíyó 'rvadbhiḥ çakra godare,
jáyema pṛtsú vajrivaḥ.

[8.69.1^a, prá-pṛa vas triṣṭúbham iṣam: 8.7.1^a, prá yád vas, &c.]

8.69.8^b: 1.84.11^b, sómam çṛṇanti pṛçṇayaḥ.

8.69.9^d: 1.105.5^b, triṣv á rocané divāḥ.

8.69.4^b: 8.49(Vál. 1).1^b, indram arca yáthā vidé.

8.69.6^b: 8.7.10^b, duduhré vajrīṇe mādhu.

8.69.7^b, grhām indraç ca gánvahi: 1.135.7^c; 4.49.3^b, grhām indraç ca gachatam.

8.69.9^d: 1.80.9^d, indráya bráhmódyatam.

8.69.10^d: 9.1.9^c; 4.4^b, sómam indráya pátave; 9.24.3^b, sóméndráya pátave.

Added in proof.

8.69.11^{b+} (Priyamedha Āṅgirasa ; to Indra)

āpād indro āpād agnir víçve devā amatsata,

vāruṇa id ihā kṣayat tām āpo abhy anuṣata vatsām saṁçivvarir iva.

9.14.3^b (Asita Kāçyapa, or Devala Kāçyapa ; to Soma Pavamāna)

ād asya çuṣmīno rāse víçve devā amatsata,

yādr góbhir vasāyāte.

9.61.14^b (Amahīyu Āṅgirasa ; to Soma Pavamāna)

tām id vardhantu no giro vatsām saṁçivvarir iva,

yā indrasya hṛdaṁsāniḥ.

Stanza 8.69.11 has the earmarks of inferiority ; it differs from its connexion in the hymn as regards sense and metre ; cf. Grassmann, i. 564 ; Bergaigne, iii. 130. The two repeated pādas are pretty certainly borrowed from the sphere of Soma Pavamāna ; cf. 9.13.7 ; 86.2 ; 100.1, 7 ; 104.2.

8.69.14^b : 8.16.11^c, indro víçvā āti dvīṣaḥ.

[8.69.15^a, arbhakó ná kumārakāḥ : 8.30.1^b, (arbhakó) dévāso ná kumārakāḥ.]

8.69.16^e : 6.51.16^b, svastigám anehāsam.

8.69.17^{ab} : 1.36.7^{ab}, tām ghem itthā namasvīna úpa svarājam ūsate.

8.69.18^a : 1.30.9^a, ānu pratnāsyāukasaḥ.

8.70.3^a : 8.31.17^a, nákiṣ tām kármanā naçat.

8.71.6^c, prá no naya vásyō ácha : 6.47.7^b, prá no naya pratarām vásyō ácha ;
10.45.9, prá tām naya pratarām, &c.

8.71.8^c, tvám içiṣe vásūnām : 1.170.5^a, tvám içiṣe vasupate vásūnām.

8.71.9^c : 1.30.10^c, sákhe vaso jaritṛbhyah ; 3.51.6^d, sákhe vaso jaritṛbhyo váyo
dhāḥ.

8.71.10^d, purupraçastām útāye : 8.12.14^c, purupraçastām útāya ṛtāsyā yāt.

[8.71.11^a, agnīm sūnūm sáhaso jātávedasam : 1.127.1^b, vásuṁ sūnūm, &c.]

8.71.11^d : 5.22.1^d, hótā mandrátaṁo viçi.

[8.71.12^a, agnīm vo devayajyāyā : 5.21.4^a, devāṁ vo devayajyāyā.]

8.71.12^b : 5.28.6^b, agnīm prayaty adhvaré ; 10.21.6^b, ágne prayaty adhvaré.

8.71.13^b, íçe yó váryaṇām : 1.5.2^b ; 24.3^b, íçānaṁ váryaṇām ; 10.9.5^a, íçānā
váryaṇām.

[8.72.3^b, rudrām paró manīśāyā : 5.17.2^d, mandrām paró, &c.]

8.72.15^a, úpa srákveṣu bāpsataḥ : 7.55.2^d, úpa srákveṣu bāpsato ní śu svapa.

[8.72.16^a, ádhuksat pipyúṣim īṣam : see under 8.7.3.]

8.73.1^b : 1.46.7^c, yuñjātham aṣvinā rátham.

8.73.1^c–18^c, ánti śád bhūtu vām ávaḥ.

8.73.5^{ab}, yád adyá kārhi kārhi cie chuṣṇyátam imám hávam : 5.74.10^{ab}, áṣvinā yád dha kārhi cie chuṣṇyátam imám hávam.

8.73.10^b, ṣṇutām ma imám hávam : 2.41.13^b = 6.52.7^b, ṣṇutá ma imám hávam ; 8.85.2^b, imám me ṣṇutām hávam.

8.73.14^{ab}, á no gávyebhir áṣvyāiḥ sahásrāir úpa gachatam : 6.60.14^{ab}, á no gávyebhir áṣvyāir vasavyāir úpa gachatam.

[8.73.18^a, púram ná dhṛṣṇav á ruja : 9.108.6^d, varmíva dhṛṣṇav, &c.]

[8.74.5^a, amṛtaṁ jātávedasam : 6.48.1^c, prá-pṛa vayám amṛtaṁ jātávedasam.]

8.74.5^b, tirás támaṁsi darçatám : 3.27.13^b, tirás támaṁsi darçatāḥ.

8.74.7^c, mándra sújata súkrato : 1.144.7^b, mándra svádḥava řtajata súkrato.

8.74.12^b : 7.94.5^c, sabádho vājasātaye.

[8.74.14^d, vákṣan váyo ná túgryam : 8.3.23^c, ástaṁ váyo ná túgryam.]

8.75.3^b : 3.24.3^b ; 8.19.25^c, sáhasaḥ sunav áhuta.

8.75.12^{ab}, má no asmín mahādhané pára varg bhārabhīd yatha : 6.59.7^{cd}, mā no asmín mahādhané pára varktaṁ gáviṣṭiṣu.

8.75.16^c : 3.42.6^c ; 8.98.11^c, ádhā te sumnám Imahe.

8.76.1^b : 1.11.8^a, indram řṇanam ójasā.

8.76.2^c : 1.80.6^b ; 8.6.6^b ; 8.9.3^d, vājreṇa řatáparvaṇā.

8.76.5^c (Kurusuti Kāṇva ; to Indra)

marútvantam řjīṣiṇam ójasvantaṁ virapṇnam,

indram gīrbhīr havāmahe.

8.88.1^d (Nodhas Gāutama ; to Indra)

tām vo dasmám řtīśāham vásor mandānām ándhasaḥ,

labhí vatsām ná svásareṣu dhenáva, indram gīrbhīr navāmahe. 2.2.2^b

8.76.6^a: 1.23.7^a, marūtvantam havāmahe.

8.76.6^c: 1.22.1^o; 2.3.2^c; 4.49.5^c; 5.71.3^c; 6.59.10^d; 8.94.10^c—12^o, asyā sómasya pitāye.

[8.76.7^b, pibā sōmam çatakrato: 3.37.8^c, indra sōmam, &c.]

8.76.9^b, sutām sōmam diviṣṭiṣu: 1.86.4^b, sutāḥ sōmo diviṣṭiṣu.

8.76.9^c (Kurusuti Kāṇva; to Indra)

pibéd indra marútsakhā [sutām sōmam diviṣṭiṣu,]

cf. 1.86.4^b

vájraṁ çīçāna ójasā.

10.153.4^c (Devajāmayā Indramātarah; to Indra)

tvām indra sajósasam arkām bibharṣi bāhvoh,

vájraṁ çīçāna ójasā.

8.76.11^a: 8.6.38^a, ánu tvā ródasi ubhé.

8.77.1^{bc}, ví pṛchad íti mātáram, ká ugráh ké ha çṛṇvire: 8.45.4^{bc}, jātāḥ pṛchad ví mātáram, ká ugráh ké ha çṛṇvire.

[8.77.8^a, téna stotṛbhya á bhara: see under 5.6.1^e.]

8.78.8^b (Kurusuti Kāṇva; to Indra)

tvé vásūni sámgaṭā víçvā ca soma sáubhagā,

sudátv áparihvṛtā.

9.4.2^b (Hiranyastupa Āṅgirasa; to Soma Pavamāna)

[sánā jyótiḥ sánā svā] víçvā ca soma sáubhagā,

cf. 9.9.9^c

[áthā no vásyasas kṛdhi.]

cf. refrain, 9.4.1^o—10^c

9.55.1^c (Avatsāra Kāçyapa: to Soma Pavamāna)

yávam-yavam no ándhasā puṣtām-puṣtām pári srava,

sóma víçvā ca sáubhagā.

8.80.2^c: 6.45.17^c, sá tvām na indra mṛḷaya; cf. also 8.80.1^c.

8.80.3^a, kím aṅgá radhracódanaḥ: 6.44.10^d, kím aṅgá radhracódanam tvāhuḥ.

[8.80.7^c, iyám dhír ṛtvíyavati: 8.12.10^a, iyám ta ṛtvíyavati (sc. dhíḥ).]

8.81.4^a: 8.24.19^a; 95.7^a, éto nv índram stávāma.

8.82.2^a: 1.23.1^a, tivráh sómāsa á gahi.

[8.82.3^c, bhúvat ta indra çām hṛdé: 10.86.15^c, manthás ta indra çām hṛdé.]

8.82.5—] *Part 1: Repeated Passages belonging to Book VIII* [392

8.82.5^a, túbhyāyām ádribhiḥ sutáḥ: 1.135.2^a, túbhyāyām sómaḥ páripato ádribhiḥ.

8.82.7^c–9^c, píbed asya tvám iṣe.

8.82.9^b (Kusidin Kaṇva; to Indra)

yám te ccyenáh padábharat tiró rájáṁsy áspṛtam,

1 píbed asya tvám iṣe.]

☞ refrain, 8.82.7^c–9^c

9.3.8^b (Çunaḥṣepa Ājigarti; to Soma Pavamāna)

eśá dívaṁ vy ásarat tiró rájáṁsy áspṛtaḥ,

pávamānaḥ svadhvarāḥ.

8.83.2^b: 1.26.4^b; 4.1.1^b; 4.55.10^b; 5.67.3^b; 8.18.3^b; 28.2^a; 10.126.3^b–7^b,
várūṇo mitró aryamā.

8.83.3^c: 7.66.12^d, yūyám ṛtāsyā rathyaḥ.

[8.83.4^b, vāmāṁ várūṇa śāṁsyam; 8.18.21^b, nṛvād varūṇa śāṁsyam.]

8.83.9^a: 1.15.2^c; 6.51.15^a; 8.7.12^a, yūyám hí śthá sudānavaḥ.

8.83.9^b: 6.51.15^b, indrajyeṣṭhā abhidyavaḥ.

8.84.1^a, preṣṭham vo átithim (stuṣé): 1.186.3^a, preṣṭham vo átithim gr̥ṇiṣe.

8.84.1^c, agnīm rátham ná védyam: 8.19.8^b, agní rátho ná védyāḥ.

[8.84.3^c, rákṣa tokám utá tmánā: 1.41.6^b, víçvaṁ tokám utá tmánā.]

8.84.8^b: 5.35.7^b, puroyávānam ājīṣu.

8.85.1^a, á me hávaṁ nāsatyā: 1.183.5^d, á me hávaṁ nāsatyópa yātam.

8.85.1^b: 5.75.3^b; 8.8.1^b, áçvinā gáchatam yuvám.

8.85.1^c–9^c: 1.47.9^d, mádhvaḥ sómasya pítāye.

[8.85.2^b, imám me çṛṇutam hávam: 8.73.10^b, çṛṇutam ma imám hávam; cf.
under 2.41.13.]

8.85.4^a: 7.94.2^a, çṛṇutam jaritúr hávam; 8.13.7^b, çṛṇudhí jaritúr hávam.

8.85.5^a: 8.5.12^c, chardír yantam ádabhyam.

[8.85.6^a: gáchatam daçúṣo gr̥hám: 8.5.5^c; 22.3^d, gántarā daçúṣo gr̥hám.]

8.86.1^c–3^c, tá vām víçvako havate tanúkṛthé.

8.86.1^d–5^d, má no ví yāuṣtam sakhyá mumócatam.

8.87.2^{ab+c} (Dyumnika Vasiṣṭha, or others; to Aṇvins)

pībataṁ gharmaṁ mādhumantam aṇvinā barhiḥ sīdataṁ narā,
tā mandasānā mānuṣo duroṇā ā nī pātāṁ vedaśā vāyaḥ.

8.87.4^{ab} (The same)

pībataṁ sōmataṁ mādhumantam aṇvinā barhiḥ sīdataṁ sumāt,
tā vāvṛdhānā ūpa suṣṭutīm divo gantāṁ gaurāṁ ivérinam.

10.40.13^a (Ghoṣa Kākṣivati; to Aṇvins)

tā mandasānā mānuṣo duroṇā ā dhattāṁ rayīm sahāvīraṁ vacasyāve,
kṛtām tīrthām suprapāṇām ṣubhas patī sthāṇūṁ pathesṭhām āpa durma-
tīm hatam.

It seems to me that the repeated pāda, tā mandasānā, &c., fits best in 8.72.2, because it follows logically after ā barhiḥ sīdataṁ narā. The point, it must be admitted, is subjective.

8.87.2^b: 1.47.8^d; 8.87.4^b, ā barhiḥ sīdataṁ narā (8.87.4^b, sumāt); 1.142.7^d,
sīdataṁ barhīr ā sumāt.

8.87.3^a: 8.8.18^a, ā vām viṇvābhīr utībhīḥ: 8.8.1^a, ā no viṇvābhīr utībhīḥ; 7.24.4^a,
ā no viṇvābhīr utībhīḥ sajōṣāḥ.

8.87.3^b: 1.45.4^b; 8.8.18^b, priyāmedhā ahūṣata.

8.87.4^b, ā barhiḥ sīdataṁ sumāt: 1.47.8^d; 8.87.2^b, ā barhiḥ sīdataṁ narā;
1.142.7^d, sīdataṁ barhīr ā sumāt.

8.87.5^a: 8.8.2^a; 9.14^a, ā nūnām yātam aṇvinā.

8.87.5^b: 8.13.11^b, āṇvebhīḥ prusitāpsubhiḥ.

8.87.5^c, dāsra hiraṇyavartanī ṣubhas patī: 1.92.18^b; 5.75.2^c; 8.5.11^b; 8.1^c,
dāsra hiraṇyavartanī.

8.87.5^d: 1.47.3^b, 5^d; 3.62.18^c; 7.66.19^c, pātām sōmam ṛtavṛdhā.

8.87.6^a: 8.26.9^a, vayām hī vām hāvāmahe.

8.88.1^c, abhī vatsām nā svāsareṣu dhenāvāḥ: 2.2.2^b, āgne vatsām, &c.

8.88.1^d, indraṁ gīrbhīr navāmahe: 8.76.5^c, indraṁ gīrbhīr havāmahe.

8.88.2^d: 8.33.3^d, makṣū gōmantam imahe.

8.88.6^d: 8.4.18^d, mánhiṣṭho vājasātaye: 1.130.1^e, mánhiṣṭham vājasātaye.

[8.89.1^a, brhād indrāya gāyata: 8.45.21^a, stotrām indrāya gāyata.]

8.89.2^c (Nṛmedha Āṅgirasa and Purumedha Āṅgirasa; to Indra)

āpadhamad abhiṇastir aṣastihāthendro dyumny ābhavat,
devās ta indra sakhyāya yemire bhādhāno mārudgaṇa.

8.89.2—] Part 1 : Repeated Passages belonging to Book VIII [394

8.98.3^c (Nṛmedha Āṅgīrasa ; to Indra)

ṽibhrājañ jyōtiṣā svar āgacho rocanām divāḥ,
devās ta indra sakhyāya yemire.

8.98.3^{ab}

Cf. Bergaigne ii. 187.

8.89.3^d : 1.80.6^b ; 8.6.6^b ; 76.2^c, vājreṇa ṣatāparvaṇā.

8.89.7^b : 9.107.7^d ; 10.156.4^b, ā sūryam rohaya divi ; 1.7.3^b, ā sūryam rohayad divi.

[**8.90.5^a**, tvām indra yaçā asi : 8.23.30^a, āgne tvām yaçā asi.]

8.91.2^{de} : 3.52.1^{ab}, dhānāvantaṁ karambhīṇam apṛpāvantaṁ ukthīnam.

8.91.3^d (Apālā Ātreya ; to Indra)

ā canā tvā cikitsamó 'dhi canā tvā némasi,
ṣānāir iva ṣanakūir ivēndrāyendo pári srava.

9.106.4^b (Cakṣus Mānava ; to Pavamāna Soma)

prā dhanvā soma jūgrvir indrāyendo pári srava,
dyumāntaṁ ṣūṣmam ā bhara svarvidam.]

8.9.29.6^c

The repeated pāda is refrain in 9.112.1^e ff. ; cf. also 9.56.4^b, svādūr indo pári srava ; 9.62.9^a, tvām indo, &c.—Cf. von Schroeder, WZKM. xx. 236 ; Geldner, Rigveda Kommentar, p. 132.

8.92.1^b : 1.5.1^b, indram abhī prā gāyata.

8.92.2^a : 8.15.1^b, puruhutām puruṣtutām.

8.92.5^a, tām v abhī prārcata : 8.15.1^a, tām v abhī prā gāyata.

8.92.5^b : 1.16.3^c ; 3.42.4^a ; 8.17.15^d ; 97.11^b ; 9.12.2^c, indram sómasya pītāye.

8.92.6^a (Ṣrutakakṣa Āṅgīrasa, or Sukakṣa Āṅgīrasa ; to Indra)

asyā pītṛvā mādānām devó devásyāújasa,
vīṣvabhī bhūvanā bhuvat.

9.23.7^a (Asita Kācyapa, or Devala Kācyapa ; to Soma Pavamāna)

asyā pītṛvā mādānām indro vṛtrāny apratí,
jaghāna jaghānac ca nú.

8.92.11^c : 8.68.9^c, jāyema pṛtsū vajrivaḥ.

[**8.92.12^a :** váyam u tvā ṣatakrato : 6.45.25^a, imā u tvā ṣatakrato.]

8.92.12^b: 1.91.13^b, gāvo ná yāvaseṣy á.

8.92.14^c, 22^c, ná tvám indráti ricyate.

8.92.17^b: 8.46.8^b, yá indra vṛtrahántamaḥ.

[8.92.20^a, yásmin víçvā ádhi çrīyaḥ: 1.139.3^d, yuvór víçvā, &c.]

8.92.21 = 8.13.18.

8.92.21^c = 8.13.18^c: 9.61.14^a, tám íd vardhantu no girāḥ.

8.92.22^a: 1.15.1^b, á tvā viçantv índavaḥ.

8.92.22^b: 8.6.35^b; 9.108.16^b, samudráṃ iva síndhavaḥ.

8.92.25^c (Çrutakakṣa Āṅgirasa, or Sukakṣa Āṅgirasa; to Indra)
 áram áçvāya gāyati çrutákakṣo áram gāve,
 áram índrasya dhāmne.

9.24.5^c (Asita Kāçyapa, or Devala Kāçyapa; to Soma Pavamāna)
 indo yád ádribhiḥ sutāḥ pavítram paridhāvasi,
 áram índrasya dhāmne.

We may render 8.92.25 as follows: 'Suitably to (procure) horses does Çrutakakṣa sing, suitably to (procure) kine; suitably to Indra's nature.' Cf. Bergaigne, iii. 211, note. The meaning of 9.24.5 is: 'When, O Indu (Soma), pressed by the stones, thou dost flow about the sieve, (thou flowest) suitably to Indra's nature.' It would seem as though the repetitions of áram with áçvāya and gāve in 8.92.25 were loosely imitative of the repeated pāda, áram índrasya dhāmne. In any case 9.24.5 is pat; in 8.92.25 the first two occurrences of áram have, in reality, a different value from the third. The preceding and following stanzas also play upon áram; cf. under 8.45.10^b.

8.92.26^c: 8.45.10^b, áram te çakra dāvāne.

8.92.30^c: 8.13.14^b, mátsvā sutásya gómataḥ.

8.93.3^b (Sukakṣa Āṅgirasa; to Indra)

sá na índraḥ çivāḥ sákhāçvāvad gómad yávamat,
 urúdhareva dohate.

9.69.8^b (Hiraṇyastūpa Āṅgirasa; to Pavamāna Soma)
 á naḥ pavasva vásumad dhíraṇyavad áçvāvad gómad yávamat suvíryam,
 yūyám hí soma pitáro máma sthána divó mūrdhānaḥ prásthita
 vayaskṛtaḥ.

The metre is entirely in favour of the priority of 9.69.8^b; cf. Part 2, chapter 2, class B 9. See Bergaigne, i. 38, note; ii. 81; Hillebrandt, Ved. Myth. i. 398.

[8.93.5^a, yád vā pravṛddha satpate: 8.12.8^a, yádi pravṛddha satpate.]

8.93.6^{ab} (Sukakṣa Āṅgīrasa ; to Indra)
yé sómāsaḥ parāvāti yé arvāvāti sunviré,
sárvāns tān indra gachasi.

9.65.22^{ab} (Bhṛgu Vāruṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)
yé sómāsaḥ parāvāti yé arvāvāti sunviré,
yé vādāḥ çaryañāvati.

Cf. 8.53 (Val. 5).3^{od}, yé parāvāti sunviré jáneṣv á yé arvāvátindavaḥ. See Hillebrandt, *Ved. Myth.* 1.123 ff.

8.93.11^b : 5.82.2^c, ná minānti (5.82.2^c, minanti) svarājyam.

8.93.12^b : 6.44.5^d, devī çuṣman saparyataḥ.

[8.93.19^c, káya stotṛbhya á bhara : see under 5.6.1^c.]

8.93.20^c : 1.16.8^c, vṛtrahá sómapitaye.

8.93.22^b, uçánto yanti vitáye : 1.5.5^b, çúçayo yanti vitáye.

8.93.24 = 8.32.29.

8.93.24^a = 8.32.29^a : 8.13.27^a, ihá tyá sadhamádyā.

[8.93.25^a, túbhyaṁ sómāḥ sutá imé : 3.40.4^a ; 42.5^a, indra sómāḥ sutá imé.]

[8.93.26^b, dádhad rátnā ví dāçúṣe : 4.15.3^c ; 9.3.6^c, dádhad rátnāni dāçúṣe.]

8.93.28^c–30^c, yád indra mṛláyāsi naḥ ; see also under 8.6.25^a.

[8.93.29^a, sá no víçvāny á bhara : 10.19.1.1^d, sá no vāsūny á bhara.]

8.93.30^b : 8.17.3^c ; 51(Val.3).6^d ; 61.14^d, sutávanto havāmahe.

8.93.31^a, 31^c–33^c, ūpa no hāribhiḥ sutām.

8.93.34^b, ṛbhukṣāṇam ṛbhūm rayīm : 4.37.5^a, ṛbhūm ṛbhukṣaṇo rayīm.

8.94.3^{ab} : 6.45.33^{ab}, tát sú no víçve aryá á sáda gṛṇanti kāravaḥ.

8.94.3^c : 1.23.10^c ; 8.94.9^c, marútaḥ sómapitaye.

[8.94.4^a, ásti sómo ayám sutáḥ : 5.40.2^b ; 8.13.32^b, víṣā sómo ayám sutáḥ.]

[8.94.8^b, devánām ávo vṛṇe : 1.38.10^b, indragṇyór ávo vṛṇe.]

8.94.9^c: 1.23.10^c; 8.94.3^c, marūtaḥ sōmapitaye.

8.94.10^c—12^c, āsya sōmasya pitāye; see also under 1.23.2^c.

8.95.1^d: 6.45.25^c, indra vatsām nā mātaraḥ.

[8.95.2^b, sutāsa indra girvaṇaḥ: 4.32.11^c; 8.13.32^b, sutéṣv indra girvaṇaḥ.]

8.95.3^c (Tiraçei Āṅgirasa; to Indra)

ṛibā sōmaṁ mādāya kām, indra çyenābhṛtaṁ sutām, cf. refrain, 8.36.1^b—6^b
tvām hi çāçvatinām pāti rāja viçām āsi.

8.98.6^a (Nṛmedha Āṅgirasa; to Indra)

tvām hi çāçvatinām indra dartā purām āsi,
hantā dāsyor mánor vṛdhāḥ pátir divāḥ.

8.95.6^b, indram uktháni vāvṛdhuh: 8.6.35^a, indram uktháni vāvṛdhuh (verb without accent).

8.95.6^d (Tiraçei Āṅgirasa; to Indra)

tām u ştavāma yām gira indram uktháni vāvṛdhuh, cf. 8.6.35^a
purūṇy asya pūṇsyā sişāsanto vanāmahe.

9.61.11^c (Amahīyu Āṅgirasa; to Soma Pavamāna)

enā viçvāny aryā á dyumnāni mānuṣāṇām, cf. 9.61.11^a
sişāsanto vanāmahe.

For 9.61.11 cf. Geldner, Ved. Stud. iii. 77.

8.95.7^a: 8.24.19^a; 8.1.4^a, éto nv indram stāvāma.

[8.95.8^c, çuddhó rayim ní dhāraya: 1.30.22^c, asmé rayim, &c.]

This and the following two items betray the secondary manufacture of the trica 8.95.7—9, which exhausts its wit in the constant iteration of the word çuddhá.

[8.95.9^c, çuddhó vṛtrāni jighnase: 8.15.3^b, éko vṛtrāni, &c.]

[8.95.9^d, çuddhó vājani sişāsasi: 9.23.6^c, indo vājani sişāsasi.]

[8.96.5^b, madacyūtam āhaye hantavā u: 5.31.4^d, āvardhayann āhaye, &c.]

8.96.7^d (Tiraçei Āṅgirasa, or Dyutāna Māruti; to Indra)

vṛtrāsya tvā çvasāthād īsamānā viçve devā ajahur yé sākhyāḥ,
marūdbhir indra sakhyām te astv āthemā viçvāḥ pṛtanā jayāti.

10.52.5^d (Agni Sāucika; to Devāḥ)

ā vo yakṣy amṛtatvām suvīraṁ yāthā vo devā vārivaḥ kārāni,
ā bāhvōr vājram indrasya dheyām āthemā viçvāḥ pṛtanā jayāti.

For 8.96.7 see AB. 3.16.1; 20.1; MS. i. 10.14.—The ātmasuti, 10.52, is probably later than 8.96; cf. also 10.52.2^{ab} with 5.1.5^d, 6^a, and with 8.96.7^b, and see my remarks under 4.42.3.

8.96.12^b, stuhí suṣṭutīm námasā vivāsa; 5.83.1^b; stuhí parjānyam námasā vivāsa.

[8.96.15^c, viṣo ādevīr abhy ācārantīḥ: 6.49.15^c, viṣa ādevīr abhy ācānvāma. Added in proof.]

8.96.21^b (Tiraçci Aṅgīrasa, or Dyutāna Māruti: to Indra)
sā vṛtrahēndra ṛbhukṣāḥ sadyo jajñāno havyo babhūva,
kṛṇvān āpānsi nāryā puruṇi sōma nā pitó havyaḥ sākhibhyaḥ.

10.6.7^b (Trita Āptya; to Agni)

ādha hy āgne mahnā niśadyā sadyo jajñāno havyo babhūtha,
[tām te devāso ānu kētam āyann] ādhāvardhanta prathamāsa ūmāḥ.

cf. 4.26.2^d

It is hardly doubtful that the repeated pāda, which fits Agni so very well in 10.6.7, is pressed into service secondarily in 8.96.21. In the latter place it alludes awkwardly to the heroism of young Indra. For the metre of 8.96.21^a see Oldenberg, *Prol.*, p. 70; Arnold, *VM.*, p. 315.

8.97.4^{ab}: 8.13.15^{ab}, yāc chakrāsi parāvāti yad arvāvāti vṛtrahan.

8.97.4^d: 1.84.9^b, sutāvān ā vivāsati.

8.97.5^b: 9.12.6^b, samudrāsyādhi viṣṭāpi; 9.107.14^c, samudrāsyādhi viṣṭāpi
manīṣiṇaḥ: 8.34.13^b, samudrāsyādhi viṣṭāpaḥ.

8.97.5^d, yād antāriṣa ā gahi: 5.73.1^d, yād antāriṣa ā gatam.

8.97.6^d: 4.31.12^b, indra rāyā pārtiṇasā; 1.129.1^a, tvām na indra rāyā pārtiṇasā.

8.97.7^a, 7^d, mā na indra pārā vṛṇak.

8.97.8^a, 8^d, asmé indra sácā sūtó.

8.97.11^b: 1.16.3^c; 3.42.4^a; 8.17.15^d; 92.5^b; 9.12.2^c, indram sōmasya pitāye.

8.97.15^c: 7.37.5^d, kadā na indra rāyā ā daśasyeḥ.

8.98.2^a (Nṛmedha Āṅgīrasa; to Indra)

tvām indrābbhibhūr asi [tvām sūryam arocayaḥ,

cf. 8.98.2^b

viçvākarmā viçvādevo mahūn asi.

10.153.5^a (Devajāmāya Indramātarah; to Indra)

tvām indrābbhibhūr asi viçvā jātāny ōjasā,

sā viçvā bhūva ābhavaḥ.

[8.98.2^b, tvām sūryam arocayaḥ: 9.63.7^b, yāyā sūryam arocayaḥ.]

8.98.3^{ab} (Nṛmedha Āṅgīrasa; to Indra)

vibhrājañ jyōtiṣā svār āgacho rocanām divāḥ,

[devās ta indra sakhyāya yemire.]

cf. 8.98.2^c

10.170.4^{ab} (Vibhraj Saurya ; to Sūrya)
vibhrājāñ jyōtiṣā svār āgacho rocanām divāḥ,
yenemā viçvā bhūvanāny ābhṛtā viçvākarmaṇā viçvādevyāvataḥ.

Prima facie the repeated hemistich would seem to apply to Sūrya rather than Indra ; but see Bergaigne, ii. 187. And certainly the second half of 10.170.4, especially *viçvādevyāvataḥ*, does not stamp that stanza as the source of the repetition.

8.98.3^c : 8.89.1^c, devās ta indra sakhyāya yemire.

8.98.6^a : 8.95.3^c, tvām hī çāçvatīnām.

8.98.11^c : 3.42.6^c ; 8.75.16^c, ādhā te sumnām imahe.

8.98.12^c : 5.13.5^c, sū no rāsva suvīryam.

8.99.2^d : 4.32.11^c, sutésv indra girvaṇaḥ.

Cf. 8.95.2^c, sutāsa indra girvaṇaḥ.

8.99.8^b, çatāmūtiṁ çatākratum : 8.46.3, çatāmūte çatākrato.

8.100.2^d (Nema Bhārgava ; to Indra)

dādhami te mādghuno bhakṣām āgre hitās te bhāgāḥ suto astu sōmaḥ,
 āsaç ca tvām dakṣiṇatāḥ sākha mé 'dhā vṛtrāṇi jañghanāva bhūri.

10.83.7^b (Manyu Tāpasa : to Manyu)
 abhi préhi dakṣiṇatō bhavā mé 'dhā vṛtrāṇi jañghanāva bhūri,
 juhōmi te dharuṇam mādghvo āgram ubhā upāñçū prathamā pibāva.

Translate 8.100.2, 'I give to thee first the drink of honey, the pressed soma shall be thy fixed share. And thou shalt be my friend at my right ; then shall we slaughter many enemies.' The stanza addressed to the personified god 'Wrath' is surprisingly similar : 'Come on, be thou at my right ; then shall we slaughter many enemies. I sacrifice for thee the first vessel of honey, may we two be first silently to drink it.' The two ferocious *Manyu* hymns, 10.83 and 84 are in many ways assimilated to Indra, as, indeed, also to Agni (see under 3.5.4). *Manyu* is the 'Wrath' of War, therefore also, particularly, of impetuous Indra. See especially *Manyu Marutvān* = Indra *Marutvān* in 10.84.1 (cf. also stanzas 5 and 6). The two stanzas furnish an instance of certain relative chronology : 10.83.7 could not have been composed in its surroundings without the pattern of the Indra stanza, 8.100.2.—Cf. Geldner, *Rig-Veda Kommentar*, p. 136.

8.100.4^b, viçvā jatāny abhy āsmi mahnā : 2.28.1^b, viçvāni sānty abhy āstu mahnā.

8.100.12^a : 4.18.11^d, sākhe viṣṇo vitarām vi kramasva.

8.101.2^b : 5.65.2^b, rūjāna dīrghaçruttamā.

8.101.2^d : 1.47.7^d ; 137.2^e ; 5.79.8^c, sakām sūryasya raçmibhiḥ.

8.101.7^d, 10^b, práti havýáni vitáye.

8.101.8^d: 3.62.18^a, gr̥ṇāná jamádagninā; 7.96.3^c, gr̥ṇāná jamadagnivát; 9.62.24^c; 65.25^b, gr̥ṇānó jamádagninā.

8.101.9^d: 2.41.2^b, ayám çukró ayāmi te; 4.47.1^a, váyo çukró ayāmi te.

[8.101.11^c, mahás te sató mahimā panasyate: 10.75.9^c, mahán hy āsya mahimā panasyáte.

[8.101.13^c, citréva práty adarçy āyatí: 7.81.1^a, práty u adarçy āyatí.]

8.102.1^c: 1.12.6^b; 7.15.2^c, kavír gr̥hāpatir yúvā.

8.102.3^a: 8.21.11^a, tváyā ha svid yujá vayám.

8.102.4^c–6^c, agním samudrávāsasam.

[8.102.7^c, áchā náptre sáhasvate; 5.7.1^d, ūrjō náptre sáhasvate.]

8.102.9^b (Prayoga Bhārgava, or others; to Agni)

ayám víçvā abhí çriyo 'gnír devéṣu patyate,

ú vājāir ūpa no gamat.

9.45.4^c (Ayāsyā Āṅgīrasa; to Pavamāna Soma)

áty ū pavitrām akramíḍ vājī dhūram ná yūmani,

īndur devéṣu patyate.

Ludwig, *Der Rig-Veda*, vi. 95, suggests *duram* for *dhūram* in 9.45.4^b; this is neither necessary nor convincing: *vājī* and *dhūram* certainly refer to a horse and some phase of his harnessing, presumably the wagon-pole. The comparison is crude but not impossible: 'Indu has passed through the sieve as a steed (draws) the wagon pole in his course'. Anyhow the text cannot be well doubted.

8.102.10^c: 8.23.22^b; 39.8^e; 60.2^d, agním yajñéṣu pūrvyām.

8.102.11^a: 3.9.8^b; 8.43.31^b, çitrām pāvakāçocīṣam; 10.21.1^d, çitrām pāvakāçocīṣam vívakṣase.

8.102.12^a: 4.15.6^a, tám ārvantām ná sānasim.

8.102.16^b, tepānó deva çocīṣā: 8.60.19^b, tepānó deva rákṣasaḥ.

8.102.16^c: 5.26.1^c; 6.16.2^c, ú deván vakṣi yākṣi ca.

8.102.17^c: 4.8.1^b, havyvāhām āmartyam; 3.10.9^c, havyvāhām āmartyam sahovṛdham.

[8.102.18^b, āgne dutām váreṇyam : cf. under 1.12.1^a.]

8.103.3^d : 5.25.4^d, agním dhṛbhīḥ saparyata.

8.103.5^b : 1.40.4^b, sá dhatte ákṣiti ṛávaḥ ; 9.66.7^c, dádhāno ákṣiti ṛávaḥ.

8.103.6^d : 5.82.6^c ; 8.22.18^d, víçvā vāmāni dhimahi.

8.103.7^d (Sobhari Kāṇva ; to Agni)

áçvam ná grbhí rathyām sudánavo marmrjyānte devayávaḥ,
ubhé toké tánaye dasma víçpate pársi rádho maghónām.

9.1.3^c (Madhuchandas Vāiçvāmitra ; to Soma Pavamāna)

varivodhātamo bhava mánhiṣṭho vītrahántamah,

pársi rádho maghónām.

Ludwig, 413, renders 8.103.7, 'wie ein ross für den wagen verherlichen trefflich begabte fromme mit liedern ihn ; beiderlei samen, o wundertäter, bei dem kinde, o fürst, fördere als geschenk der Maghavan'. In his note, if I understand him aright, he suggests as alternate translation of pāda d, '(und) fördere die gabe der Maghavan (für uns)'. Grassmann, 'Mit Liedern schmücken, gleich wie eines Wagens Ross, die frommen, gabenreichen ihn ; Beschütze beide : Kind und Enkel, herrlicher Gebieter, und der Reichen Schatz'. For ubhé toké tánaye see 1.147.1 : the expression cannot well mean anything very different than 'both children and posterity'. The pāda, pársi rádho maghónām, is explained by cōda rádho maghónām, 1.48.2 : 7.96.2, 'promote the liberality of the Maghavan'. The stanza therefore means : 'Like a chariot horse the liberal pious curry thee with their songs ; do thou, O wonderful lord, promote both our children and posterity, (and) the liberality of the Maghavan.' St. 9.1.3 may be rendered, 'Be thou the best giver of freedom, most liberal, strongest slayer of enemies ; promote the liberality of the Maghavan.' So Grassmann, who here translates pāda c by 'der Reichen Gabe fördre du', though he has rendered the same pāda in 8.103.7 by 'beschütze der Reichen Schatz'. Ludwig, here (792), correctly, 'fördre der reichen Maghavan gewärung'. For rádhās in general see under 6.44.10.

8.103.14^d, mādāyasva svāṇṇare : 8.65.2^b, mādāyāse svāṇṇare.

REPEATED PASSAGES BELONGING TO BOOK IX

9.1.1^{b+c} (Madhuchandas Vaiçvāmītra ; to Soma Pavamāna)
svādīṣṭhaya mādiṣṭhaya pávasva soma dhārayā,
indrāya pátave sūtāḥ.

9.29.4^b (Nṛmedha Āṅgīrasa ; to the same)
viçvā vásūni sanjāyan pávasva soma dhārayā,
inú dvēṣāṁsi sadhryāḥ.

9.30.3^c (Bindu Āṅgīrasa ; to the same)
ā naḥ çuṣmaṁ nṛśāhyam vīrāvantaṁ puruṣpṛham,
pávasva soma dhārayā.

9.67.13^b (Viçvāmītra ; to the same)
vācō jantūḥ kavīnām pávasva soma dhārayā,
devēṣu ratnadhā asi.

9.100.5^{b+c} (Rebhasūnū Kaçyapāu ; to the same)
krátve dáksāya naḥ kave pávasva soma dhārayā,
indrāya pátave sūtō 1mitráya várūṇāya ca. 1

457 9.100.5^d

9.1.3^c: 8.103.7^d. páṛṣi rádhō maghónām.

9.1.4^c (Madhuchandas Vaiçvāmītra ; to Soma Pavamāna)
abhy āṛṣa mahānām devānām vītīm ándhasā,
abhi vājam utá çrávaḥ.

9.6.3^c (Asita Kaçyapa, or Devala Kaçyapa ; to the same)
abhi tyām pūrvyām mādām 1suvānō arṣa pavitra ā. 1

457 9.6.3^b

9.51.5^c (Ucathya Āṅgīrasa ; to the same)
abhy āṛṣa vicakṣaṇa pavitraṁ dhārayā sūtāḥ,
abhi vājam utá çrávaḥ.

9.63.12^c (Nidhruvi Kaçyapa ; to the same)
abhy āṛṣa sahasrīṇām 1rayīm gōmantam açvīnam. 1
abhi vājam utá çrávaḥ.

457 8.6.9^b

9.1.9^c: 8.69.10^d ; 9.4.4^b, sómam indrāya pátave ; 9.24.3^b, sóméndrāya pátave.

9.1.10^a (Madhuchandas Vāiṣvāmītra ; to Soma Pavamāna)
asyéd indro mádeṣv á víçvā vṛtrāṇi jighnate,
 çūro maghá ca mañhate.

9.106.3^a (Agni Cākṣuṣa ; to Soma Pavamāna)
asyéd indro mádeṣv á grābhām grbhṇta sānasim,
 vājraṁ ca vṛṣaṇaṁ bharat sám apsujit.

For 9.106.3 cf. Geldner, Ved. Stud. ii. 263, who follows Sāyaṇa in translating grābhām by 'bow'. But grābhām grbhṇta sānasim (cognate accusative) obviously means 'make or einen erfolgreichen griff'. See 8.81.1, kṣumāntaṁ grābhām sám grbhāya 'make a catch rich in cattle'. Cf. Bloomfield, IF. xxv. 189.

9.2.1^a (Medhātithi Kāṇva ; to Soma Pavamāna)
pávasva devavír áti pavitraṁ soma rāñhyā,
 indram indo vṛṣá viça.]

45° 1.176.1^b

9.36.2^b (Prabhūvasu Āṅgīrasa ; to the same)
 sá váhniḥ soma jágrviḥ **pávasva devavír áti,**
 abhi kóçam madhuçútam.]

60° 9.23.4^c

See under 1.176.1^b.

9.2.1^c : 1.176.1^b, indram indo vṛṣá viça.

9.2.3^b (Medhātithi Kāṇva ; to Soma Pavamāna)
 ádhuḥṣata priyāṁ mādhu dhārā sūtásya vedhásah,
 apó vasiṣṭa sukrátuḥ.

9.16.7^b (Asita Kāçyapa, or Devala Kāçyapa ; to the same)
 divó ná sānu pipyūṣi dhārā sūtásya vedhásah,
 vṛthā pavitre arṣati.

9.2.4^{bc} (Medhātithi Kāṇva ; to Soma Pavamāna)
 mahāntaṁ tvā mahír ānv āpo arṣanti sīndhavaḥ,
 yád góbbhir vāsaiṣyáse.

9.66.13^{bc} (Çatañ Vāikhānasah ; to Soma Pavamāna)
 prá ṇa indo mahé rāṇa āpo arṣanti sīndhavaḥ,
 yád góbbhir vāsaiṣyáse.

Cf. túbhyam arṣanti sīndhavaḥ, under 9.31.3, and note also 1.105.12^a ; 125.5^c.

[**9.2.6^a**, ácikradad vṛṣā háriḥ : 9.101.16^c, kánikradad vṛṣā, &c.]

9.2.6^c, sám sūryeṇa rocate : 8.9.18^b, sám sūryeṇa rocace.

9.2.7^{bc} (Medhātithi Kāṇva ; to Soma Pavamāna)
 gīras ta inda ójasā marmṛjyānte apasyúvaḥ,
 yábhir mádāya çumbhase.

9.38.3^{bc} (Rahugaṇa Āṅgīrasa ; to Soma Pavamāna)
 etām tyām haritō dāça marmrjyānte apasyūvaḥ.
 yābhir mādāya çūmbhate.

Ludwig, 793, renders 9.2.7, 'werkkundige lieder verschöneren dich mit ihrer kraft, mittelst deren du dich zum rauschtrank schmückest'. This translation needs to be modified as we shall see; Grassmann's is faulty: 'Werkthät'ge Lieder werden dir, o Indu, kräftig ausgeschmückt, mit denen du zum Rausche strahlst.' The parallel below will show that marmrjyānte is the ordinary intensive active, and that apasyūvaḥ, 'busy' as applied to girāḥ 'songs' is a highly figurative transfer from another sphere. I translate: 'Thy busy songs, O Indu, through which thou dost ornament thyself to intoxicate, curry thee with might.' This translation is intelligible in the light of its parallel, 9.38.3: 'This (soma) here the ten busy harit (fingers), through which he ornaments himself to intoxicate, curry with might.' The dāça haritāḥ are evidently = dāça kṣipāḥ (kṣipāḥ), vṛiçāḥ, yuvatāyaḥ, svāsāraḥ, jāmāyaḥ, yōsaṇaḥ, tritāsyā yōsaṇaḥ, &c.; cf. also pāñca vrātā apasyūvaḥ in 9.14.2, and naptībhir vivāvataḥ in 9.14.5. The term haritāḥ is dealt with by Bergaigne, i. 201. I would add that haritāḥ probably puns upon hāri 'yellow' (frequent epithet of soma), in the sense of 'yellowed', 'made yellow', by contact with the yellow fluid. The word apasyūvaḥ belongs primarily to the fingers in 9.38.3 (cf. sā mrjyāmāno daçābhīḥ sukārmabhiḥ, 9.70.4); secondarily and very metaphorically to the songs (girāḥ) which accompany the act of the fingers in 9.2.7. The intensive marmrjyānte has in mind the act of currying a horse: see i.135.5, imām indum marmrjanta . . . ātyām nā; cf. also 8.103.7; 9.6.5, &c. This is a favourite figure of speech used in the service of both soma and fire.

The chronological order and the order of sense is marked with desirable clearness in the two stanzas 9.2.7 and 9.38.3: without 9.38.3 as a model 9.2.7 could not have employed apasyūvaḥ as an epithet of girāḥ; on the other hand its sense becomes plain in the light of the real practice described in 9.38.3.

9.2.9^c: 8.6.1^b, parjānyo vṛṣṭimān iva.

9.2.10^b, açvasā vajasā utā: 6.53.10^b, açvasām vajasām utā.

[9.2.10^c, atmā yajñāsya pūrvyāḥ: 3.11.3^b, ketūr yajñāsya pūrvyāḥ.]

9.3.1^c (Çunaḥçepa Ājigarti ; to Soma Pavamāna)

eṣā devō āmartyaḥ parnavīr iva dīyati,

abhī drōṇāny āsādam.

9.30.4^c (Bindu Āṅgīrasa ; to Soma Pavamāna)

prā sōmo āti dhārāya pāvamāno asiṣyadat,

☞ 9.30.4^b

abhī drōṇāny āsādam.

9.3.6^c: 4.15.3^c, dādhad rātnāni dāçūse.

9.3.7^c (Çunaḥçepa Ājigarti ; to Soma Pavamāna)

eṣā divām vi dhāvati tirō rājānsi dhārāya,

pāvamānaḥ kánikradat.

9.13.8^b (Asita Kāçyapa, or Devala Kāçyapa ; to Soma Pavamāna)

jūṣṭa indrāya matsarāḥ pāvamāna kánikradat,

viçvā āpa dvīṣo jahi.

☞ 9.13.8^c

For the repeated pāda cf. also 9.106.10^c, āgre vācāḥ pāvamānaḥ kánikradat.

9.3.8^b, tiró rájaṅsy áspṛtaḥ ; 8.82.9^b, tiró rájaṅsy áspṛtam.

9.3.9^{a+b} (Çunaḥçepa Ājigarti ; to Soma Pavamāna)

eṣá prasnéna jánmanā devó devébhyaḥ sutáḥ,
háriḥ pavitre arṣati.

9.42.2^{a+b} (Medhyātithi Kaṇva ; to Soma Pavamāna)

eṣá prasnéna mánmanā devó devébhyas pári,

dhārayā pavate sutáḥ.]

9.3.10^c

9.99.7^b (Rebhasūnu Kāçyapāu ; to Soma Pavamāna)

śá mrjyate sukármabhir, devó devébhyaḥ sutáḥ,

cf. 9.70.4^a

vidé yád āsu saṁdadír mahír apó ví gāhate.]

9.7.2^b

9.103.6^b (Dvita Aptya ; to Soma Pavamāna)

pári śáptir ná vājayúr devó devébhyaḥ sutáḥ,

vyānaçīḥ pávamāno ví dhāvati.]

9.37.3^b

The sense of 9.3.9 is not easy to determine. Ludwig, 794, 'durch ehemalige erzeugung der gott den göttern hervorgebracht, fließt gelb in die seihe'. Grassmann, 'Er ist es, der nach alter Art, ein Gott für Götter ausgepresst, goldfarben durch die Seihe fließt'. Cf. Bergaigne, i. 188, 207, 215. The expression prasnéna jánmanā, even in Ludwig's conservative rendering, is vague as compared with prasnéna mánmanā in 9.42.2: 'To the accompaniment of an old composition does this god . . . purify himself'; cf. 8.6.11 ; 76.6. Or, perhaps, 'By means of an old device, &c.'; cf. 8.44.12. It is possible that 9.3.9 is an ūha form patterned after 9.42.2. Cf. 8.6.11, ahám prasnéna mánmanā girāḥ çumbhāmi (where SV. reads jánmanā). See Hillebrandt, Ved. Myth. i. 315.—Note the correspondence of 9.3.10^c with 9.42.2^a, and cf. the páda, sómo devébhyaḥ sutáḥ, 9.28.2^b.

9.3.10^c (Çunaḥçepa Ājigarti ; to Soma Pavamāna)

eṣá u syá puruvrató jajñāno janáyann iṣaḥ,
dhārayā pavate sutáḥ.

9.42.2^c (Medhyātithi Kaṇva ; to Soma Pavamāna)

śá prasnéna mánmanā devó devébhyas pári,

dhārayā pavate sutáḥ.

9.3.9^{ab}

Cf. under 9.6.7.

9.4.1^b (Hiraṇyastūpa Āṅgīrasa ; to Soma Pavamāna)

sánā ca soma jéši ca pávamāna máhi çrávaḥ,
láthā no vásyasas kṛdhi.]

refrain, 9.4.1^c—10^c

9.9.9^a (Asita Kāçyapa, or Devala Kāçyapa ; to Soma Pavamāna)

pávamāna máhi çrávo gám áçvaṁ rāsi virávat,

sánā medhám sánā svāḥ.]

cf. 9.4.2^a

9.100.8^a (Rebhasūnu Kāçyapāu ; to Soma Pavamāna)

pávamāna máhi çrávaç citrébhir yāsi raçmībhiḥ,

çárdhan támānsi jighnase, víçvāni dāçúso grhé.]

c: 8.43.32^c; d: 9.100.2^d

Translate 9.4.1, 'Obtain and conquer, O Soma that purifiest thyself, (for us) great glory; moreover make us richer!' And 9.9.9, whose chronological relation to the preceding is

indeterminate, 'O (soma) that purifiest thyself, give us great glory; kine and horses accompanied by sons; obtain for us wisdom, obtain light.' Now the repeated pāda in 9.100.8 is in a very different connexion. Ludwig, 890: 'Pavamāna, zu grossem ruhme gehst du mit manigfaltigen strahlen; prasselnd vernichtest das dunkel du, das ganze in des spenders hause.' Grassmann relegates this stanza to the appendix, and remarks that it is omitted in SV. which has in i. 366-368 stanzas 6, 7, 9 of the Rig-Veda hymn. He renders, differing slightly from Ludwig: 'O flammender, du gehst zu hohem Ruhm mit glänzenden Strahlen; kühn vertilgst du alles Dunkel im Hause des Verehrers'. It seems to me that the stanza is a shining example of a patched-up, later, and secondary jingle. In the first place pāda b belongs with pāda c, as may be gathered from 8.43.32, *sá tvām agne vibhāvasuḥ sṛjān sūryo ná raçmībhiḥ, çārdhan tāmāṁsi jighnase*; cf. also 9.66.24, *pāvamāna rtām brhác chukráṁ jyótir ajiñjanat, kṛṣṇā tāmāṁsi jāñghanat*. It is therefore unlikely that *māhi çrávaḥ* in 9.100.8 depends, as accusative of goal, upon *yāsi*. In the second place the fourth pāda, *viçvāni dāçúṣo grhé*, is really insipid in the connexion 'thou destroyest all darkness in the house of the pious'. The pāda appears in its true relation in stanza 2 of the same hymn, *tvām vásūni puşyasi viçvāni dāçúṣo grhé*. The translation of 9.100.8, such as it is, must be: 'O Pavamāna, great glory, thou doest come with thy bright rays boldly destroying all darkness in the house of the pious.' The intrinsic conditions are therefore such as to lend the omission of the Sāma-Veda an unusual significance, even though I agree heartily with Oldenberg's general contention (Prol. 289) that SV. readings and omissions are to be accepted with great caution. In any case, the construction of 9.100.8^a, even in the sense of the translators, is secondary and later than in the other two stanzas.—Note the correspondence of 9.4.7^b with 9.100.2^b; and of 9.4.9^b with 9.100.7^d.

9.4.1^c–10^c, *āthā no vāsyasas kṛdhi*.

[9.4.2^a, *sānā jyótiḥ sānā svāḥ*: 9.9.9^c, *sānā medhām sānā svāḥ*.]

9.4.2^b: 8.78.8^b, *viçvā ca soma sūubhagā*: 9.55.1^c, *sōma viçvā ca sūubhagā*.

[9.4.3^a, *sānā dākṣam utā krátum*: 10.25.1^b, *māno dākṣam utā krátum*.]

9.4.4^c: see under 9.1.9^c.

9.4.5^b, 6^a, *tāva krátvā távotíbhīḥ*.

9.4.7^b (Hiraṇyastupa Āṅgīrasa; to Soma Pavamāna)

abhy arṣa svāyudha sōma dvibārhasaṁ rayīm,

āthā no vāsyasas kṛdhi.

☞ refrain, 9.4.1^c–10^c

9.40.6^b (Medhyātithi Kāṇva; to Soma Pavamāna)

ḥpunānā indav ā bhara, sōma dvibārhasaṁ rayīm,

vīṣann indo ná ukthyaṁ.

☞ 9.40.6^a

9.100.2^b (Rebhasūnū Kāçyapāu; to Soma Pavamāna)

ḥpunānā indav ā bhara, sōma dvibārhasaṁ rayīm,

tvām vásūni puşyasi ḥviçvāni dāçúṣo grhé.

☞ 9.40.6^a

☞ 9.100.2^d

9.4.9^b (Hiraṇyastupa Āṅgīrasa; to Soma Pavamāna)

tvām yajñāir avīṛdhan pāvamāna vídharmaṇi,

āthā no vāsyasas kṛdhi.

☞ refrain, 9.4.1^c–10^c

9.64.9^b (Kaçyapa Mārīca; to Soma Pavamāna)

hinvāno vācam iṣyasi pāvamāna vídharmaṇi,

ākrān devō ná sūryaḥ.

☞ cf. 9.54.3^c

9.100.7^d (Rebhasūnu Kāçyapa; to Soma Pavamāna)

tvām rihanti mātaro hāriṁ pavitre adrūhaḥ,

ḷvatsām jātām nā dhenávaḥ, pávamāna vidharmāni. cf. 6.45.28^o

For the repeated pāda see Bergaigne, iii. 218, note; for 9.64.9, Hillebrandt, Ved. Myth. i. 347, 462, note. His suggestion that ákrān in 9.64.9^o is from kram 'go' is rendered invalid by SV. 2.310, krāndaṁ devó, &c.; cf. for that pāda, sómo devó ná sūryaḥ, under 9.54.3.

[9.5.3^b, rayir ví rājati dyumān; 9.61.18^b, dākṣo ví rājati, &c.]

9.5.4^a, barhiḥ prācīnam ójasā; 1.188.4^a, prācīnam barhiḥ ójasā.

9.5.8^c, imām no yajñām á gaman: 5.5.7^c, imām no yajñām á gatam.

9.6.2^a, 3^a, abhi tyām mádyam (3^a, purvyām) mādām.

9.6.3^a: 9.1.4^c; 51.5^c; 63.12^c, abhi vājam utá çrávaḥ.

9.6.3^b (Asita Kāçyapa, or Devala Kāçyapa; to Soma Pavamāna)

ḷabhi tyām purvyām mādām, suvānó arṣa pavitra á,

cf. 9.6.2^a

ḷabhi vājam utá çrávaḥ.] cf. 9.1.4^c

9.52.1^c (Ucathya Āṅgīrasa; to Soma Pavamāna)

pāri dyukṣāḥ sanádrayir bhárad vājam no ándhasā,

suvānó arṣa pavitra á.

For the pāda, suvānó arṣa pavitra á, cf. also 9.63.16^b, rāyó arṣa pavitra á, and 9.64.12^a, sá no arṣa pavitra á.

9.6.4^{bc} (Asita Kāçyapa, &c.; to Soma Pavamāna)

ánu drapsāsa índava āpo ná pravátāsaran,

punāná índram āçata.

9.24.2^{bc} (The same)

abhi gāvo adhanviṣur āpo ná pravátā yatíḥ,

punāná índram āçata.

Cf. under 8.6.34^b.

9.6.5^c (Asita Kāçyapa, &c.; to Soma Pavamāna)

yām átyam iva vājinaṁ mrjánti yóṣaṇo dáça,

váne kṛīlantam átyavim.

9.45.5^b (Ayāsyā Āṅgīrasa; to Soma Pavamāna)

sám i sákhāyo asvaran váne kṛīlantam átyavim,

indum návā antṣata.

9.106.11^b (Agni Cākṣuṣa; to Soma Pavamāna)

dhibhīr hinvanti vājinaṁ váne kṛīlantam átyavim,

abhi triprṣthām matáyaḥ sám asvaran.

Note the correspondence of 9.7.6^a with 9.106.2^b.

9.6.7^b (Asita Kāçyapa, &c. ; to Soma Pavamāna)
devó devāya dhārayēndrāya pavate sūtāḥ,
pāyo yád asya pīpāyat.

9.62.14^c (Jamadagni Bhārgava ; to Soma Pavamāna)
[sahásrotiḥ çatūmagho] vimāno rájasaḥ kavīḥ,
indrāya pavate mādāḥ.

8.34.7^b

9.106.2^b (Agni Cakṣuṣa ; to Soma Pavamāna)
ayám bhārāya sánasir indrāya pavate sūtāḥ,
sómo jáitrasya cetati yáthā vidé.

9.107.17^a (Sapta Ṛṣayaḥ ; to Soma Pavamāna)
indrāya pavate mādāḥ sómo marútvate sūtāḥ,
sahásradhāro áty ávyam arṣati [tām I mrjanty áyávaḥ.]

9.63.17^a

Cf. under 9.3.10.

9.7.2^b (Asita Kāçyapa, &c. ; to Soma Pavamāna)
prá dhāra mādḥvo agriyó mahír apó ví gāhate,
havír havīṣṣu vāndyaḥ.

9.99.7^d (Rebhasūnu Kāçyapāu ; to Soma Pavamāna)
sá mrjyate sukármabhir [devó devébhyaḥ] sūtāḥ,
vidé yád āsu samdadír mahír apó ví gāhate.

9.9.9^b

9.7.3^b (Asita Kāçyapa, &c. ; to Soma Pavamāna)
prá yujó vácó agriyó vṛṣáva cakradad vāne,
sádmābhí satyó adhvarāḥ.

9.107.22^b (Sapta Ṛṣayaḥ ; to Soma Pavamāna)
mrjāno vāre pávamāno avyāye vṛṣáva cakrado vāne,
devánān soma pavamāna niṣkṛtām [góbhir añjāno arṣasi.]

9.103.2^b

Cf. 9.74.1^a (in next item).—Note the correspondence of 9.7.6^a with 9.107.6^b.

9.7.4^{b+c} (Asita Kāçyapa, &c. ; to Soma Pavamāna)
pári yát kávyā kavír nṛmṇā vásāno árṣati,
svār vājí siṣāsati.

9.62.23^b (Jamadagni Bhārgava ; to Soma Pavamāna)
abhí gávyāni vitāye nṛmṇā punāno arṣasi,
sanádvaḥ pári srava.

9.74.1^b (Kakṣivat Dairghatamasa ; to Soma Pavamāna)
çīçur ná jātó 'va cakradad vāne svār yád vāḥ aruṣāḥ siṣāsati,
divó rétasaḥ sacate payovḍdhā tām Imahe sumatí çarma sapráthah.

9.7.6^a (Asita Kāçyapa, &c. ; to Soma Pavamāna)
ávyo vāre pári priyó hárir vāneṣu sídati,
rebhó vanuṣyate matí.

9.50.3^a (Ucathya Āṅgīrasa ; to Soma Pavamāna)
 ávyo vāre pári priyám ḥárim hinvanty ádrībhiḥ,
 ḥpávamānam madhuçútam.]

cf. 9.26.5^bcf. 9.50.3^c

9.52.2^b (Ucathya Āṅgīrasa ; to Soma Pavamāna)
 táva pratnébhir ádhvabhir ávyo vāre pári priyáh,
 sahásradhāro yāt tánā.

9.107.6^b (Sapta Ṛṣayaḥ ; to Soma Pavamāna)
 punānáḥ soma jágrvir ávyo vāre pári priyáh,
 tvám vípro abhavó 'ṅgirastamo mádhvā yajñám mimikṣa naḥ.

9.8.3^a (Asita Kāçyapa, &c., to Soma Pavamāna)
 indrasya soma rádhase punánó hárdi codaya,
 ṛtásya yónim āsadam.]

cf. 3.62.13^c

9.60.4^a (Avatsāra Kāçyapa ; to Soma Pavamāna)
 indrasya soma rádhase çám pavasva vicarṣaṇe,
 prajāvad réta á bhara.

9.8.3^c : 3.62.13^c ; 9.64.22^c, ṛtásya yónim āsadam ; 5.21.4¹, ṛtásya yónim āsadaḥ.

9.8.9^c : 7.96.6^c, bhakṣīmáhi prajám iṣam.

9.9.9^a : 9.4.1^b ; 100.8^a, pávamāna máhi çrávaḥ.

[9.9.9^c, sánā medhám sánā svāḥ : 9.4.2^a, sánā jyótiḥ sánā svāḥ.]

9.10.1^b (Asita Kāçyapa, &c. ; to Soma Pavamāna)
 prá svánāso ráthā ivárvanto ná çravasyávaḥ,
 sómaso rāyē akramuḥ.

9.66.10^c (Çataṁ Vāikhānasāḥ ; to Soma Pavamāna)
 pávamānasya te kave vājīn sárgā asṛkṣata,
 árvanto ná çravasyávaḥ.

The cadence, ná çravasyávaḥ also at 1.48.3^d.

9.10.2^b (Asita Kāçyapa, &c. ; to Soma Pavamāna)
 hinvánāso ráthā iva dadhanviré gábhastyoḥ,
 bhárāsah kárinām iva.

9.13.7^c (The same)
 vāçrá arṣantīndavo ḥbhí vatsám ná dhenávaḥ,
 dadhanviré gábhastyoḥ.

cf. 6.45.25^c

For 9.10.2 see Geldner, Ved. Stud. i. 121 ; Ludwig, Ueber Methode, p. 25.

9.11.8^a (Asita Kāçyapa, &c. ; to Soma Pavamāna)
 indráya soma pátave mādāya pári çicyase,
 ḥmanaçcin mánasas pátīḥ.]

cf. 9.11.8^c

9.98.10^a (Ambariṣa Vārṣagira and Rjicvan Bhāradvāja; to Soma Pavamāna)
indrāya soma pātave vṛtraghné pāri śicyase,
 nāre ca dākṣiṇāvate devāya sadanāsāde.

9.108.15^a (Çakti Vāsiṣṭha; to Soma Pavamāna)

indrāya soma pātave nṛbhir yatāḥ svāyudhó madántamah,
 pāvasva mādhumattamah.]

9.64.22^b

[9.11.8^c, manaṣcin mánasas pátih : 9.28.1^b, viçvavín mánasas pátih.]

9.12.1^c (Asita Kāçyapa, &c. ; to Soma Pavamāna)

sómā asṛgram índavaḥ sutá ṛtāsyā sūdane,
indrāya mādhumattamāḥ.

9.63.19^c (Nidhruvi Kāçyapa; to Soma Pavamāna)

pāri vūje ná vājayúm ávyo vūreṣu siñcata,
indrāya mādhumattamam.

9.67.16^b (Jamadagni; to Soma Pavamāna)

pāvasva soma mandāyann indrāya mādhumattamah.

9.12.2^b, gávo vatsám ná mātārah : 6.45.28^c, vatsám gávo ná dhenāvah.

Cf. under 6.45.25.

9.12.2^c : 1.16.3^c ; 3.42.4^a ; 8.17.15^d ; 92.5^d ; 97.11^b, indram sómasya pītaye.

9.12.6^a (Asita Kāçyapa, &c. ; to Soma Pavamāna)

prá vācam indur iṣyati samudrāsýádhi viṣṭápi,
 jinvan kócam madhuçútam.

8.34.13^b

9.35.4^a (Prabhūvasu Āṅgīrasa; to Soma Pavamāna)

prá vājam indur iṣyati śiṣāsan vājasá fṣih,
 vratá vidáná áyudhā.

Translate 9.12.6, 'Indu sends forth his voice on the summit of the ocean, enlivening the honey dripping bowl'. The conception of Soma's letting forth his voice is common : 9.30.1, 2 ; 62.25 ; 64.9, 25, 26 ; 68.8 ; 107.21 ; it is analogous and in close contact with Soma's thundering voice (krand) ; e.g. 9.30.2 ; 64.9. See Bergaigne, i. 169, 280 ; ii. 33. Soma also arouses the faculty of speech and prayer in his worshippers, 6.47.3 ; 9.96.5 ; see Bergaigne, i. 185 ; Hillebrandt, Ved. Myth. i. 349. The repeated páda in 9.35.4 changes its form a little but its sense greatly : 'Indu sends forth substance, he that desires to obtain, the substance-winning R̥ṣi, finding laws [and] weapons (to enforce them)'. Cf. 9.90.1, which shows that the ideas contained in this stanza are not altogether for the nonce. Still we may assume that 9.35.4^a is patterned after the much more familiar and typical wording of 9.12.6^a. vāc- and vāj-interchange often in the Vedic variants (a dozen cases or so) ; see, e.g., in Concordance : pavitravantah pari vācam (vājam) āsate. Of this elsewhere.—For 9.12.6^c cf. under 9.23.4.

9.12.6^b : 8.97.5^b, samudrāsýádhi viṣṭápi ; 8.34.13^b, samudrāsýádhi viṣṭápah ;
 9.107.14^c, samudrāsýádhi viṣṭápi manṣiṇah.

[9.12.7^a, nityastotro vānaspátih ; 1.91.6^c, priyastotro vānaspátih.]

9.12.8^c (Asita Kāçyapa, &c. ; to Soma Pavamāna)
 abhī priyā divās padā sómo hinvánó arṣati,
 viprasya dhārayā kavīḥ.

9.44.2^c (Ayāsyā Āṅgīrasa ; to Soma Pavamāna)
 matī juṣṭó dhiyā hitāḥ sómo hinve parāvati,
 viprasya dhārayā kavīḥ.

9.13.1^a (Asita Kāçyapa, &c. ; to Soma Pavamāna)
 sómaḥ punānó arṣati sahásradhāro átyaviḥ,
 vāyór indrasya niṣkr̥tām.

9.28.6^b (Priyamedha Āṅgīrasa ; to Soma Pavamāna)
 eṣā çuṣmy ádābhyah sómaḥ punānó arṣati,
 [devāvīr aghaçaṇsahā.]

657 9.24.7^c

9.42.5^c (Medhyātithi Kāṇva : to Soma Pavamāna)
 [abhī víçvāni vāryā] bhī devān ṛtāvīdhaḥ,
 sómaḥ punānó arṣati.

657 9.42.5^a

9.101.7^b (Nauṣa Mānava ; to Soma Pavamāna)
 [ayām puṣā rayir bhāgaḥ] sómaḥ punānó arṣati,
 pātir víçvasya bhūmano vy ākhyad ródasi ubhé.

657 8.31.11^a

For 9.101.7^d see Hillebrandt, Ved. Myth. i. 317. Note the correspondence of 9.13.3^{ab} with 9.42.3^{bc}, and 9.13.4^b with 9.42.6^c.—For 9.13.1^c cf. 9.107.17^c.

[9.13.2^c, suṣvānām devāvītaye : 9.65.18^c, suṣvānó devāvītaye.]

9.13.3^{a+b} (Asita Kāçyapa, &c. ; to Soma Pavamāna)
 pávante vājasātaye sómaḥ sahásrapājasah,
 gr̥nāná devāvītaye.

9.42.3^{b+c} (Medhyātithi Kāṇva ; to Soma Pavamāna)
 vāvṛdhānáya túrvaye pávante vājasātaye,
 sómaḥ sahásrapājasah.

9.43.6^a (The same)

pávasva vājasātaye viprasya gr̥nató vṛdhé,
 [sóma rāsva suvīryam.]

657 cf. 5.13.5^c

9.100.6^a (Rebhasūnū Kāçyapāu ; to Soma Pavamāna)
 pávasva vājasātamah pavitre dhūrayā sutāḥ,
 indrāya soma viṣṇave [devébhyo mādhumattamah.]

657 9.100.6^d

9.107.23^a (Sapta Ṛṣayah ; to Soma Pavamāna)

pávasva vājasātaye 'bhī víçvāni kāvya,
 tvām samudrām prathamó vi dhārayo devébhyah soma matsaráḥ.

For 9.107.23 cf. Ludwig, Kritik, p. 30.

9.13.4^b (Asita Kāçyapa, &c. ; to Soma Pavamāna)
 utá no vājasātaye pávasva bṛhatír īṣah,
 dyumád indo suvīryam.

9.42.6^c (Medhyātithi Kāṇva; to Soma Pavamāna)
gōman naḥ soma virāvad ṛāgvāvad vājavat sūtāḥ,
pāvasva bṛhatīr īṣaḥ.

9.41.4^c

9.13.5^{bc} (Asita Kāçyapa, &c.; to Soma Pavamāna)
té naḥ sahasrīṇaṁ rayīm pávantām á suvīryam,
suvānā devāsa indavaḥ.

9.65.24^{bc} (Bhṛgu Vārūni, or Jamadagni Bhārgava; to Soma Pavamāna)
tē no vr̥ṣtīm divās pári, pávantām á suvīryam,
suvānā devāsa indavaḥ.

2.6.5^a

[9.13.7^b, abhī vatsām ná dhenāvāḥ: see under 6.45.25.]

9.13.7^c: 9.10.2^b, dadhanviré gābhastyoḥ.

9.13.8^b, pávamāna kánikradat: 9.3.7^c, pávamānaḥ kánikradat.

9.13.8^c (Asita Kāçyapa, &c.; to Soma Pavamāna)
jūṣṭa indrāya matsaráḥ pávamāna kánikradat,
viçvā āpa dvīṣo jahi.

9.3.7^c

9.61.28^c (Amahiyu Āṅgīrasa; to Soma Pavamāna)
pāvasvendo vṛṣā sūtāḥ krdhī no yaçāso jāne,
viçvā āpa dvīṣo jahi.

9.13.9^{a+c} (Asita Kāçyapa, &c.; to Soma Pavamāna)
apaghnānto árāvṇaḥ pávamānāḥ swardṛçaḥ,
yónāv ṛtāsya sīdata.

9.63.5^c (Nidhruvi Kāçyapa; to Soma Pavamāna)
indram vārdhanto aptúraḥ kṛṇvānto viçvam áryam,
apaghnānto árāvṇaḥ.

9.39.6^c (Bṛhanmati Āṅgīrasa; to Soma Pavamāna)
samlecñā anuṣata hárīm hinvanty ádribhiḥ,
yónāv ṛtāsya sīdata.

9.26.5^b

We may render 9.13.9 as follows: 'O ye (Somas) that purify yourselves, warding off the stings, seeing the light, do ye sit at the seat of the ṛtā.' Cf. 9.63.5. In 9.39.6 the third pāda is in problematic connexion. Ludwig, 803, renders 9.13.9^c: 'nemt an des opfers stätte euren sitz.' On the other hand 9.39.6, at 829: 'im einklang haben sie gesungen, den gelben treiben sie heraus mit steinen, auf der heiligen handlung stätte hat er sich niedergelassen.' In his note he remarks that sīdata cannot contain exhortation to the priests to sit down. This is indeed true: the pāda, on the evidence of 9.13.9, is addressed to the plural somas. For that very reason 9.39.6 seems to be patchwork of familiar but imperfectly assorted ideas. The pāda, hárīm hinvanty ádribhiḥ is a formula: 9.26.5; 30.5; 32.2; 38.2; 50.3; 65.8; in each connexion it fits better than in 9.39.6; see under 9.26.5^b. The break between the first and second distich in 9.39.6 is so abrupt as to leave no doubt as to the secondary manufacture of the awkward performance.—Cf. ṛtāsya yónim āsādam, under 3.62.13^c; yónāv ṛtāsya sīdatam, under 3.62.18^a.

9.14.3^b: 8.69.11^b, víçve devá amatsata.

9.14.5^c (Asita Kāçyapa, &c. ; to Soma Pavamāna)
naptíbhīr yó vivásvataḥ çubhró ná māmṛjé yúvā,
gāḥ kṛṇvānó ná nirñijam.

9.86.26^c (Prçanayāḥ, alias Ajā Rṣigaṇāḥ ; to Soma Pavamāna)
induh punānó áti gāhate mṛdho víçvāni kṛṇvān supāthāni yáçyave,
gāḥ kṛṇvānó nirñijam haryatāḥ kavír átyo ná krīḥan pári vāram arṣati.
9.107.26^d (Sapta Rṣayah ; to Soma Pavamāna)
apó vāsānaḥ pári kóçam arsat, indur hiyānāḥ sotfbhiḥ,
janāyañ jyótir mandānā avivaçad gāḥ kṛṇvānó ná nirñijam. 9.30.2^a

For the 'daughters of Vivasvant', that is 'fingers', see under 9.2.7^{bc}, and Hillebrandt, Ved. Myth. i. 478. Cf. 9.95.1, and more remotely 9.68.1 ; 82.2.—For 9.107.26^a cf. 9.107.4^b.

9.15.1^c (Asita Kāçyapa, &c. ; to Soma Pavamāna)
eṣá dhiyá yāty ānvya çúro ráthebhir açúbhiḥ,
gáchann índrasya niṣkṛtám.

9.61.25^c (Amahīyu Āṅgīrasa ; to Soma Pavamāna)
ḥapaghnán pavate mṛdhó, 'pa sómo árāvṇaḥ, 9.61.25^a
gáchann índrasya niṣkṛtám.

The repeated pāda does not ring as true in 9.61.25 as it does in 9.15.1, where it is balanced by yāty . . . ráthebhir in the first distich.—The cadence índrasya niṣkṛtám also in 9.13.1^c ; 86.16^a.

[9.15.3^a, eṣá hitó ví nīyate : 9.27.3^a, eṣá nfbhir ví nīyate.]

9.15.7^a (Asita Kāçyapa, &c. ; to Soma Pavamāna)
etám mṛjanti mārjyam úpa dróṇeṣv āyávaḥ,
pracakrāṇám mahír iṣaḥ.

9.46.6^a (Ayāsya Āṅgīrasa ; to Soma Pavamāna)
etám mṛjanti mārjyam pávamānaḥ dáça kṣīpaḥ,
índrāya matsarām mādám.

Cf. 9.63.20^a, kavīm mṛjanti mārjyam.

9.15.8^a (Asita Kāçyapa, &c. ; to Soma Pavamāna)
etám u tyám dáça kṣīpo mṛjānti saptá dhītáyāḥ,
svāyudhām madāntamam.

9.61.7^a (Amahīyu Āṅgīrasa ; to Soma Pavamāna)
etám u tyám dáça kṣīpo mṛjānti síndhumātaram,
sām ádityébhir akhyata.

9.16.3^b: 1.28.9^b ; 9.51.1^b, sómam pavitra á srja.

9.16.3^{bc} (Asita Kāçyapa, &c. ; to Soma Pavamāna)
ánaptam apsú duṣtāram [sómam pavitra á srja,
punihíndrāya pátave. 1.28.9^b

9.51.1^{bc} (Ucathya Āṅgīrasa ; to Soma Pavamāna)
 ādhvaryo ādribhiḥ sutām śōmaṁ pavitra ā sṛja,
 punihindrāya pātave.

cf. 1.28.9^b

9.16.4^b (Asita Kāçyapa, &c. ; to Soma Pavamāna)
 prā punānāsya cetasā śōmaṁ pavitre arṣati,
 krātvā sadhāstham āsadat.

9.17.3^b (The same)
 ātyurmīr matsarō mādaḥ śōmaḥ pavitre arṣati,
 vighnān rākṣāṁsi devayūh.

cf. 9.17.3^c

9.37.1^b (Rahugaṇa Āṅgīrasa ; to Soma Pavamāna)
 sū sutāḥ pītāye vṣā śōmaḥ pavitre arṣati,
 vighnān rākṣāṁsi devayūh.

cf. 9.17.3^c

Cf. āçūḥ pavitre arṣati, 9.56.1^b.

9.16.6^{bc} (Asita Kāçyapa, &c. ; to Soma Pavamāna)
 punānō rūpe avyāye viçvā ārsann abhi çriyaḥ,
 çūro nā gōṣu tiṣṭhati.

9.62.19^{bc} (Jamadagni Bhārgava ; to Soma Pavamāna)
 aviçān kalāçam suto viçvā ārsann abhi çriyaḥ.
 çūro nā gōṣu tiṣṭhati.

Cf. Hillebrandt, *Ved. Myth.* i. 210.

9.16.7^b: 9.2.3^b, dhārā sutāsyā vedhāsaḥ.

9.16.8^{a+c} (Asita Kāçyapa, &c. ; to Soma Pavamāna)
 tvām soma vipaçcitām tānā punānā āyūsu,
 āvyo vāraṁ vī dhāvati.

9.64.25^a (Kāçyapa Mārīca ; to Soma Pavamāna)
 tvām soma vipaçcitām punānō vācam iṣyasi,
 īndo sahāsrabharnasam.

cf. 9.30.1^c

cf. 9.64.25^c

9.28.1^c (Priyamedha Āṅgīrasa ; to Soma Pavamāna)
 eṣā vājī hitō nṛbhir viçvavīn mānasas pātīh,
 āvyo vāraṁ vī dhāvati.

cf. 9.11.8^c

9.106.10^b (Agni Cākṣuṣa ; to Soma Pavamāna)
 śōmaḥ punānā urmīṇāvyo vāraṁ vī dhāvati,
 āgre vācāḥ pāvamānaḥ kánikradat.

cf. 9.3.7^c

9.74.9^b (Kakṣīvat Dāirghatamasa ; to Soma Pavamāna)
 adbhīḥ soma paprçānāsya te rāsō vyo vāraṁ vī pavamāna dhāvati,
 sá mrjyāmānaḥ kavībhir madintama svādasvéndrāya pavamāna pītāye.

cf. 9.74.9^d

What does stanza 9.16.8 mean? Ludwig, 806, not very intelligibly, 'du o soma, den liederkundigen damit (mit dir selber) unter den lebendigen reinigend zugleich, fließest durch des schafes schweif'. Grassmann, 'Gereinigt, Soma, fort und fort bei Menschen strömst

dem weisen Gott du durch des Widders Wolle zu'. He therefore supplies devám with vipaṇcitam, having in mind, as he states doubtingly in his Lexicon, Indra; cf. 1.4.4; 8.13.10; 8.98.1. I do not believe this is correct, but that we must submit to the guidance of the transparent stanza, 9.64.25, to wit: 'Thou, O Soma, purifying thyself, dost utter inspired speech; (speech), O Indu, that yields a thousandfold.' Accordingly 9.16.8 expresses elliptically the same idea: 'Thou, O Soma, purifying thyself through thyself (utterest) inspired (speech) among the Āyus (human sacrificers); thou runnest through the sieve of wool.' Cf. above under 9.12.6. But the stanza is certainly after-born, especially as its third pāda, loosely connected in sense, is, as show the remaining stanzas, a mere formula.

9.17.1^c (Asita Kāçyapa, &c.; to Soma Pavamāna)
 prá nimmnéva sīndhavo ghnānto vṛtrāṇi bhúrṇayaḥ,
 sómā asṛgram āçávaḥ.

9.23.1^a (The same)

sómā asṛgram āçávo mádhor mādasya dhúrāya,
 abhí víçvāni kāvya.

9.23.1^c

Cf. the pāda, eté asṛgram āçávaḥ, 9.63.4^a.

9.17.3^b: 9.16.4^b; 37.1^b, sómah pavítre arṣati.

9.17.3^{bc} (Asita Kāçyapa, &c.; to Soma Pavamāna)
 átyūrmir matsaró mádaḥ sómah pavítre arṣati,
 vighnán rákṣāṇsi devayúḥ.

9.37.1^{bc} (Rāhugaṇa Āṅgīrasa; to Soma Pavamāna)
 sá sutáḥ pítāye víṣā sómah pavítre arṣati,
 vighnán rákṣāṇsi devayúḥ.

9.56.1^{bc} (Avatsāra Kāçyapa; to Soma Pavamāna)
 pári sóma ṛtām brhád āçúḥ pavítre arṣati,
 vighnán rákṣāṇsi devayúḥ.

9.17.4^{a+b} (Asita Kāçyapa; to Soma Pavamāna)
 á kaláçeṣu dhāvati pavítre pári śicyate,
 uktháir yajñéṣu vardhate.

9.67.14^a (Viçvāmītra; to Soma Pavamāna)
 á kaláçeṣu dhāvati çyenó várma ví gāhate,
 abhí dróṇā kánikradat.

9.42.4^b (Medhyātithi Kāva; to Soma Pavamāna)
 duhánāḥ pratnám it páyaḥ pavítre pári śicyate,
 krándan deván ajījanat.

Note that, in a way, the third pādas of each of these stanzas are related in sense; cf. Hillebrandt, Ved. Myth. i. 347.

9.17.7^b (Asita Kāçyapa, &c.; to Soma Pavamāna)
 tám u tvā vajīnam náro dhībhir víprā avasyávaḥ,
 mrjánti devátataye.

9.63.20^b (Nidhruvi Kāçyapa ; to Soma Pavamāna)

ḷ kavīm mṛjanti mārjyaṁ, dhībhir viprā avasyāvaḥ, 65^a cf. 9.15.7^a
vṛṣā kánikrad arṣati.

For 9.63.20^b cf. 8.13.17^a, tám id viprā avasyāvaḥ.—For kánikrad in 9.63.20^c, the author, *Am. Journ. of Philol.* xvii. 417 (haplogy).

9.17.8^c: 1.137.2^a, cūrur ṛtāya pītāye.

9.18.1^c—7^c, mádeṣu sarvadhā asi.

9.18.5^a: 8.6.17^a, yá imé ródasi mahí: 3.53.12^a, yá imé ródasi ubhé.

[9.19.1^c, tán naḥ punānā ā bhara: sá naḥ, &c. ; see under 1.12.11.]

9.19.2^c: 5.71.2^c; 7.94.2^c, iṣāná pipyatam dhíyaḥ.

9.19.4^a (Asita Kāçyapa, &c. ; to Soma Pavamāna)

ávāvaçanta dhītāyo vṛṣabhásyádhī rétasi,
sūnór vatsásya mātārah.

9.66.11^c (Çatam Vāikhānasaḥ ; to Soma Pavamāna)

ḷ āchā kóçam madhuçéutam, ásrgraṁ vāre avyāye, 65^a 9.66.11^a
ávāvaçanta dhītāyaḥ.

9.19.6^c (Asita Kāçyapa, &c. ; to Soma Pavamāna)

úpa çikṣāpatasthūso bhiyāsam ū dhehī çātruṣu,
pávamāna vidá rayīm.

9.43.4^a (Medhyātithi Kaṇva ; to Soma Pavamāna)

pávamāna vidá rayīm ḷ asmábhyaṁ soma suçríyam, 65^a 9.43.4^b
ḷ indo sahásravarcasam, 65^a cf. 9.43.4^c

9.63.11^a (Nidhruvi Kāçyapa ; to Soma Pavamāna)

pávamāna vidá rayīm ḷ smábhyaṁ soma duṣṭāram, 65^a 9.43.4^b
yó duṇṇāço vanuṣyatí.

9.20.1^b (Asita Kāçyapa, &c. ; to Soma Pavamāna)

prá kavír devávītayó 'vyo vārebhir arṣati,
sāhvān viçvā abhí spṛdhah.

9.38.1^b (Rahugāṇa Āṅgīrasa ; to Soma Pavamāna)

eṣā u syá vṛṣā rátho 'vyo vārebhir arṣati, 65^a cf. 9.38.1^c
ḷ gāchan vājāṁ sahasrīṇam.

It is interesting to observe the unrestrained licence in the use of metaphor in both stanzas. In 9.20.1 the Sage Soma flows through the sieve of sheeps' tail wool, as though a sage could flow ; in 9.38.1 : 'dieser stierkräftige hier [als] ein wagen strömt durch des schafes schweifhaar' (Ludwig, 838). Under such circumstances the risk in standing sponsor to any theory of relative dates is infinite.

9.20.6^{b+c} (Asita Kāçyapa, &c. ; to Soma Pavamāna)

sā váhnir apsú duštáro mrjyámāno gábhastyoh,
sómaç camúṣu sīdati.

9.36.4^b (Prabhūvasu Āṅgīrasa ; to Soma Pavamāna)

ḷumbhāmāna ṛtāyūbhir, mrjyámāno gábhastyoh,
ḷpávate vāre avyāye.

9.36.4^a

9.36.4^c

9.64.5^b (Kāçyapa Mārca ; to Soma Pavamāna)

ḷumbhāmānā ṛtāyūbhir, mrjyámānā gábhastyoh,
ḷpávante vāre avyāye.

9.36.4^a

9.36.4^c

9.65.6^b (Bhṛgu Vāruṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)

yád adbhiḥ pariṣicyāse mrjyámāno gábhastyoh,
druṇā sadhāsthām aṇuṣe.

9.99.6^b (Rebhasūnu Kāçyapāu ; to Soma Pavamāna)

ḷsa punāno madīntamāḥ, sómaç camúṣu sīdati,
paçāu ná rétā adádhat pátir vacasyate dhiyāḥ.

9.50.5^a

For 9.65.6 see Hillebrandt, Ved. Myth. i. 192.

9.20.7^{bc} (Asita Kāçyapa, &c. ; to Soma Pavamāna)

kṛtūr makhó na manhayūḥ pavitraṁ soma gachasi,
dádhat stotré suvīryam.

9.67.19^{bc} (Vasiṣṭha ; to Soma Pavamāna)

grāṇṇā tunnó abhiṣṭutāḥ pavitraṁ soma gachasi,
dádhat stotré suvīryam.

9.62.30^c (Jamadagni Bhārgava ; to Soma Pavamāna)

pávamāna ṛtāḥ kavīḥ sómaḥ pavitraṁ úsadat,
dádhat stotré suvīryam.

9.66.27^c (Çataṁ Vāikhānasāḥ ; to Soma Pavamāna)

pávamāno vy āṇavad raçmibhir vājasútamaḥ,
dádhat stotré suvīryam.

Cf. 5.6.10^c, dádhad asmé suvīryam, and 9.45.6^c, indo asmé suvīryam.

9.21.1^c (Asita Kāçyapa, &c. ; to Soma Pavamāna)

eté dhāvantīndavaḥ sómā indrāya ghṛṣvayaḥ,
matsarāsaḥ svarvīdaḥ.

9.107.14^d (Sapta Ṛṣayaḥ ; to Soma Pavamāna)

ḷabhi somāsa āyavaḥ pávante mádyam madam,

9.23.4^{ab}

ḷsamudrásyādhi viṣṭāpi manīṣiṇo, matsarāsaḥ svarvīdaḥ.

8.34.13^b

9.22.3^{ab} (Asita Kāçyapa, &c. ; to Soma Pavamāna)

eté pūtá vipaçcītaḥ ḷsómāso dádhyāçiraḥ,
vipá vy ānaçur dhiyāḥ.

1.5.5^c

9.101.12^{ab} (Manu Sāṁvarāṇa; to Soma Pavamāna)

etē pūtā vipaṣṣitaḥ sōmāso dādhyāciraḥ,

1.5.5^c

sūryāso nā darṣatāso jigatnāvo dhruvā ghṛtē.

9.22.3^b: 1.5.5^c; 137.2^b; 5.51.7^b; 7.32.4^b; 9.63.15^b; 101.12^b, sōmāso dādhyāciraḥ.

9.23.1^a: 9.17.1^c, sōmā asṛgram ācāvaḥ.

9.23.1^c (Asita Kācyapa, &c.; to Soma Pavamāna)

sōmā asṛgram ācāvo, mādhor mādasya dhārāya,

9.17.1^c

abhī viçvāni kāvyā.

9.62.25^c (Jamadagni Bhārgava; to Soma Pavamāna)

pāvasva vāco agriyāḥ sōma citrābhir utībhiḥ,

abhī viçvāni kāvyā.

9.63.25^c (Nidhruvi Kācyapa; to Soma Pavamāna)

pāvamānā asṛṣata sōmāḥ çukrāsa indavaḥ,

9.63.25^a

abhī viçvāni kāvyā.

9.66.1^b (Çatañ Vāikhānāsāḥ; to Soma Pavamāna)

pāvasva viçvacarṣaṇe 'bhī viçvāni kāvyā,

sākhā sākhībhya īdyaḥ.

1.75.4^c

Ludwig, 813, renders 9.23.1^c, 'um aller weisheit willen'; the remaining instances of the repeated pāda (852, 853, 856), 'zu aller weisheit', or the like. The notion in all four stanzas is that Soma flows or purifies himself (much the same thing in the Pāvamānyah), so as to unite himself with the poetic works (the hymns) of the Kavis.—Cf. the pādas, pāri viçvāni kāvyā, 2.5.3^c; vādā viçvāni kāvyā 10.21.5^b; and yāsmi viçvāni kāvyā 8.41.6^a.

9.23.4^{ab+c} (Asita Kācyapa, &c.; to Soma Pavamāna)

abhī sōmāsa āyāvaḥ pāvante mādyaṁ mādām,

abhī kōçaṁ madhuçūtām.

9.107.14^{ab} (Sapta Ṛṣayaḥ; to Soma Pavamāna)

abhī sōmāsa āyāvaḥ pāvante mādyaṁ mādām,

samudrāsyūdhi viṣṭāpi manīṣiṇo, matsarāsaḥ svarvidāḥ.

c: 8.34.13^b; d: 9.21.1^c

9.36.2^c (Prabhūvasu Āṅgīrasa; to Soma Pavamāna)

sā vāhniḥ soma jāgrīviḥ pāvasva devavīr āti,

9.2.1^a

abhī kōçaṁ madhuçūtām.

For 9.36.2 cf. under 1.176.1^b.—Cf. the pādas, āchā kōçaṁ madhuçūtām, under 9.66.11; pāri kōçaṁ, &c., 9.103.3^a; also jinvaṁ kōçaṁ, &c., 9.12.6^c.

[9.23.5^a, sōmo arṣati dharmasīḥ: 9.37.2^b; 38.6^b, hārīr arṣati dharmasīḥ.]

[9.23.6^c, indo vājāṁ siṣāsasi: 8.95.9^d, çuddhō vājāṁ siṣāsasi.]

9.23.7^a: 8.92.6^a, asyā pītvā mādānām.

9.24.1^{b+c} (Asita Kāçyapa, &c. ; to Soma Pavamāna)
 prá sómāso adhanviṣuḥ pávamānāsa índavaḥ,
 çriṇāná apsú mṛñjata.

9.67.7^a (Gotama ; to Soma Pavamāna)
 pávamānāsa índavas ṽtirāḥ pavitram āçavaḥ,
 indram yāmebhir açata.

1.135.6^o

9.101.8^d (Nahuṣa Mānava ; to Soma Pavamāna)
 sám u priyā anūṣata gāvo mādāya ghṛṣvayah,
 sómāsaḥ kṛṇvate pathāḥ pávamānāsa índavaḥ.
 9.65.26^o (Bhṛgu Vāruṇi, &c. ; to Soma Pavamāna)
 prá çukráso vayojuvo hinvánāso ná sāptayah,
 çriṇāná apsú mṛñjata.

Cf. 9.11.1^b, pávamānāyéndave.

9.24.2^b: 8.6.34^b ; 13.8^b, āpo ná pravātā yatīḥ ; 9.6.4^b, āpo na pravātāsaran.

9.24.2^c: 9.6.4^c, punāná indram açata.

9.24.3^c (Asita Kāçyapa, &c. ; to Soma Pavamāna)
 prá pavamāna dhanvasi ṽsóméndrāya pátave,
 nṛbhir yató ví nīyase.

8.69.10^d

9.99.8^b (Rebhasūnū Kāçyapāu ; to Pavamāna Soma)
 sutā indo pavitra ā nṛbhir yató ví nīyase,
 ṽindrāya matsarintamaç camúṣv ā ní śidasi.

9.63.2^{bc}

For 9.24.3^b cf. índav indrāya pitāye, under 9.30.5^c.

9.24.5^c: 8.92.25^c, áram índrasya dhāmne.

9.24.6^c: 1.142.3^a, çúciḥ pávakó ádbhutaḥ ; 8.13.19^c, çúciḥ pávaká ucyate só ádbhutaḥ ; 9.24.7^a, çúciḥ pávaká ucyate.

9.24.7^a: see 9.24.6^c.

9.24.7^c (Asita Kāçyapa, &c. ; to Soma Pavamāna)
 ṽçúciḥ pávaká ucyate, sómāḥ sutásya mádhvah,
 devāvīr aghaçañsahá.

1.142.3^a

9.28.6^c (Priyamedha Āṅgirasa ; to Soma Pavamāna)
 eṣá çuṣmy ádābhyah ṽsómāḥ punāno arṣati,
 devāvīr aghaçañsahá.

9.13.1^a

9.61.19^c (Amahiyu Āṅgirasa ; to Soma Pavamāna)
 ṽyás te mádo várenyas, ténā pavasvándhasa,
 devāvīr aghaçañsahá.

8.46.8^a

9.25.2^b (Dṛdhacyuta Āgastya ; to Soma Pavamāna)
pavamāna dhiyā hitó 'bhí yónim kánikradat,
dhármanā vāyūm á viça.

9.37.2^c (Rāhugaṇa Āṅgīrasa ; to Soma Pavamāna)
sá pavītre vicakṣaṇó ḥárir arṣati dharmasíh,
abhí yónim kánikradat.

9.37.2^b

Cf. 9.38.6^b, krāndan yónim abhí priyám.

9.25.3^c (Dṛdhacyuta Āgastya ; to Soma Pavamāna)
sám devāih çobhate vṛṣa kavir yónāv ádhi priyáh,
vṛtrahá devavítamaḥ.

9.28.3^c (Priyamedha Āṅgīrasa ; to Soma Pavamāna)
eṣá deváh çubhāyaté 'dhi yónāv ámartyaḥ,
vṛtrahá devavítamaḥ.

9.25.4^a: 7.55.1^b ; 8.15.13^b, viçvā rūpāny āviçān.

9.25.4^b (Dṛdhacyuta Āgastya ; to Soma Pavamāna)
ḥ viçvā rūpāny āviçān, punānó yāti haryatáh,
yātrāmṛtāsa āsate.

7.55.1^b

9.43.3^a (Medhyātithi Kaṇva ; to Soma Pavamāna)
punānó yāti haryataḥ sómo gīrbhīḥ páriṣkṛtaḥ,
viprasya médhyātithēḥ.

9.25.6 (Dṛdhacyuta Āgastya ; to Soma Pavamāna) =

9.50.4 (Ucathya Āṅgīrasa ; to Soma Pavamāna)
á pavaśva madintama
pavitraṁ dhārayā kave,
arkāsya yónim āśádam.

For pāda a cf. under 9.50.5^a ; for pāda b cf. pavitraṁ dhārayā sutáh, 9.51.5^b ; for pāda c cf. ṛtāsya yónim āśádam, under 3.62.13^c.—See Hillebrandt, *Ved. Myth.* i. 465.

9.26.5^b (Dṛdhacyuta Āgastya ; to Soma Pavamāna)
tām sánāv ádhi jāmáyo hárim hinvanty ádribhiḥ,
haryatām bhūricakṣasam.

9.30.5^b (Bindu Āṅgīrasa ; to Soma Pavamāna)
apsú tvā mádhumattamaṁ hárim hinvanty ádribhiḥ,
ḥ indav indrāya pitāye,

9.30.5^c

9.32.2^b (Çyāvaçva Átreya ; to Soma Pavamāna)
ḥ ind im tritāsya yósaṇo, hárim hinvanty ádribhiḥ,
ḥ indum indrāya pitāye.

9.32.2^a

9.32.2^c

9.38.2^b (Rāhugaṇa Āṅgīrasa; to Soma Pavamāna)

etām tritāsyā yōsaṇo, hāriṁ hinvanti ādribhiḥ,

9.32.2^a

indum indrāya pītāye.

9.32.2^c

9.39.6^b (Brhanmati Āṅgīrasa; to Soma Pavamāna)

samlecinā anuṣata hāriṁ hinvanti ādribhiḥ,

yónāv ṛtāsyā sīdata.

9.13.9^c

9.50.3^b (Ucathya Āṅgīrasa; to Soma Pavamāna)

avyo vāre pári priyām, hāriṁ hinvanti ādribhiḥ,

9.7.6^a

pāvamānam madhuçútam.

9.50.3^c

9.65.8^b (Bhṛgu Vāruṇi, or Jamadagni Bhārgava; to Soma Pavamāna)

yāsyā vārṇam madhuçútam hāriṁ hinvanti ādribhiḥ,

indum indrāya pītāye.

9.32.2

For yónāv ṛtāsyā sīdata, 9.39.6^c, cf. under 3.62.13^c.

9.26.6^c (Idhmavāha Dārdhacyuta; to Soma Pavamāna)

tām tvā hinvanti vedhāsah pāvamāna girāvḍdham,

indav indrāya matsarām.

9.53.4^c (Avatsāra Kāçyapa; to Soma Pavamāna)

tām hinvanti madacyútam, hāriṁ nadīṣu vājīnam,

9.53.4^b

indum indrāya matsarām.

9.63.17^c (Nidhruvi Kāçyapa; to Soma Pavamāna)

tām I mṛjanty āyāvo hāriṁ nadīṣu vājīnam,

9.63.17^{ab}

indum indrāya matsarām.

See Hillebrandt, Ved. Myth. i. 214, 215.—Cf. 9.63.10^b, gira indrāya matsarām.

[9.27.3^a, eṣā nṛbhir vi nryate: 9.15.3^a, eṣā hito vi nryate.]

9.27.6^c (Nṛmedha Āṅgīrasa; to Soma Pavamāna)

eṣā çuṣmy āsiṣyadad antārikṣe vṛṣā hāriḥ,

punāná indur indram á.

9.66.28^c (Çataṁ Vāikhānasāh; to Soma Pavamāna)

prá suvánā indur akṣāḥ pavitram áty avyáyam,

punāná indur indram á.

9.28.1^c: 9.106.10^b, ávyo vāram vi dhāvati; 9.16.8^c, ávyo vāram vi dhāvasi;

9.74.9^b, ávyo vāram vi pavamāna dhāvati.

[9.28.2^b, sómo devébhyah sūtāḥ: 9.3.9^b; 99.7^b, devō devébhyah sūtāḥ.]

9.28.3^c: 9.25.3^c, vṛtrahā devavítamaḥ.

9.28.4^c (Priyamedha Āṅgīrasa; to Soma Pavamāna)

eṣā vṛṣā kánikradad daçābhir jāmibhir yatāḥ,

abhí dróṇāni dhāvati.

9.37.6^b (Rāhugaṇa Āṅgīrasa ; to Soma Pavamāna)
sá devāḥ kavīṇeṣitō 'bhī dróṇāni dhāvati,
īndur īndrāya māñhānā.

9.28.5^b (Priyamedha Āṅgīrasa : to Soma Pavamāna)
eṣā sūryam arocayat pāvamāno vīcarṣaṇiḥ,
viçvā dhāmāni viçvavīt.

9.60.1^b (Avatsāra Kāçyapa ; to Soma Pavamāna)
prā gāyatrēṇa gāyata pāvamānaṁ vīcarṣaṇim,
īndum sahāsracakṣasam.

9.28.6^b: 9.13.1^a ; 42.5^c ; 191.7^b, sōmaḥ punāno arṣati.

9.28.6^c: 9.24.7^c ; 61.19^c, devāvīr aghaṇṣasahā.

9.29.3^{b+c} (Nṛmedha Āṅgīrasa ; to Soma Pavamāna)
suśāhā soma tāni te punānāya prabhūvaso,
vārdhā samudrām ukthyām.

9.35.6^c (Prabhūvasu Āṅgīrasa ; to Soma Pavamāna)
viçvo yāsyā vrātē jāno dādihāra dhārmaṇas pāteḥ,
punānāsya prabhūvasoḥ.

9.61.15^c (Amahīyu Āṅgīrasa ; to Soma Pavamāna)
ārṣā naḥ soma çām gāve ḍhuksāsava pipyūṣīm iṣam,]
vārdhā samudrām ukthyām.

8.7.3^c

9.29.4^b: 9.1.1^b ; 30.3^c ; 67.13^b ; 100.5^b, pāvasva soma dhārāyā.

9.29.6^c (Nṛmedha Āṅgīrasa ; to Soma Pavamāna)
ēndo pārthivaṁ rayīm divyāṁ pāvasva dhārāyā,
dyumāntaṁ çuṣmam ā bhara.

9.106.4^c (Cakṣus Mānava ; to Soma Pavamāna)
prā dhanvā soma jūgīvir īndrāyendo pāri srava,]

8.9.1.3^d ; also refrain, 9.112.1^e ff.

dyumāntaṁ çuṣmam ā bharā svarvīdam.

Cf. dyumāntaṁ çuṣmam uttamām, under 9.63.29^{bc}. The cadence, pāvasva dhārāyā, also at 9.35.1 ; 45.6 ; 49.3 ; 63.7 ; 65.10, 12.

9.30.1^c (Bindu Āṅgīrasa ; to Soma Pavamāna)
prā dhārā asya çuṣmīṇo vīthā pavitre akṣaran,
punāno vācam iṣyati.

9.64.25^b (Kāçyapa Mārica ; to Soma Pavamāna)
tvām soma vipaçcitām punāno vācam iṣyasi,
īndo sahāsrabharṇasam.]

9.16.8^a

9.64.25^c

Note the correspondence of 9.30.5^c with 9.64.12^c.—For 9.30.1^b cf. 9.98.11^b, sōmaḥ pavitre akṣaran.

9.30.2^a (Bindu Āṅgīrasa ; to Soma Pavamāna)
indur hiyānāḥ sotṭbhir mṛjyāmānaḥ kánikradat,
iyarti vagnúm indriyám.

9.107.26^b (Sapta Ṛṣayah ; to Soma Pavamāna)
 apó vásānaḥ pári kóṣam arṣatīndur hiyānāḥ sotṭbhiḥ,
 janāyaḥ jyótiṛ mandānā avivaçad ḷgāḥ kṛṇvāno ná nirṇijam. 9.14.5^c

9.30.3^c: 9.1.1^b ; 29.4^b ; 67.13^b ; 100.5^b, pávasva soma dhárāyā.

9.30.4^b (Bindu Āṅgīrasa ; to Soma Pavamāna)
prá sómo áti dhárāyā pávamāno asiṣyadat,
ḷabhí dróṇāny āsádam.

9.3.1^c

9.49.5^a (Kavi Bhārgava ; to Soma Pavamāna)
 pávamāno asiṣyadad rákṣānsy apajāṅghanat,
 pratnávád rocāyan rúcaḥ.

9.30.4^c: 9.3.1^c, abhí dróṇāny āsádam.

9.30.5^b: 9.26.5^b ; 32.2^b ; 38.2^b ; 39.6^b ; 50.3^b ; 65.8^b (here hinvánty), háriṁ
 hinvanty ádrībhiḥ.

9.30.5^c (Bindu Āṅgīrasa ; to Soma Pavamāna)
apsú tvā mádhumattamám ḷháriṁ hinvanty ádrībhiḥ,
indav indráya pítáye.

9.26.5^b

9.45.1^c (Ayāsyā Āṅgīrasa ; to Soma Pavamāna)
 sá pavasva mádāya kām nṛcákṣā devávītaye,
 indav indráya pítáye.

9.50.5^c (Ucathya Āṅgīrasa ; to Soma Pavamāna)
 ḷsá pavasva madintamaḥ góbbhir añjánó aktúbhiḥ,
 indav indráya pítáye.

9.50.5^a

9.64.12^c (Kaçyapa Mārīca ; to Soma Pavamāna)
 ḷsá no arsa pavítṛa á mádo yó devávítamaḥ,
 indav indráya pítáye.

9.64.12^{ab}

Cf. indum indráya pítáye under 9.32.2^c, and sóméndráya pátave, 9.24.3^d.—For 9.30.5 of. 9.53.4.

9.30.6^{ab} (Bindu Āṅgīrasa ; to Soma Pavamāna)
sunótā mádhumattamám ḷsómam indráya vajríṇe,
cáruṁ çárdhāya matsarám.

7.32.8^b

9.51.2^{bc} (Ucathya Āṅgīrasa ; to Soma Pavamāna)
 diváh pṛyúṣam uttamám ḷsómam indráya vajríṇe,
 sunótā mádhumattamam.

7.32.8^b

Cf., by way of contrast, 7.102.3^b, juhótā mádhumattamam (sc. háviḥ).

9.30.6^b: 7.32.8^b; 9.51.2^b, sómam índrāya vajrīṇe.

9.31.3^b (Gotama Rāhugaṇa; to Soma Pavamāna)
túbhyaṁ vāta abhipriyas túbhyam arṣanti síndhavaḥ,
sóma vārdhanti te máhaḥ.

9.62.27^b (Jamadagni Bhārgava; to Soma Pavamāna)
túbhyemá bhūvanā kave mahimné soma tasthire,
túbhyam arṣanti síndhavaḥ.

Cf. āpo arṣanti síndhavaḥ, under 9.2.4, and note also 1.105.12^c; 125.5^c.

9.31.4 = 1.91.16.

9.31.6^c (Gotama Rāhugaṇa; to Soma Pavamāna)
svāyudhāsya te sató bhūvanasya pate vayám,
índo sakhitvám uṇmasi.

9.66.14^a (Çatañ Vāikhānasāḥ; to Soma Pavamāna)
śasya te sakhyé vayám, iyakṣantas tvótayaḥ,
índo sakhitvám uṇmasi.

9.61.29^a

Translate 9.31.6, 'O Indu, lord of the world, who hast strong weapons, thy friendship do we crave.' This has simple sense, and so has 9.61.29: śasya te sakhyé vayám tāvendo dyumná uttamé, sāsahyāma prtanyatāḥ, 'In thy friendship, O Indu, in thy supreme brilliance may we overcome them that battle (against us).' In between these two stands 9.66.14, whose character speaks for itself: 'In thy friendship we, sacrificing with thy help, do we, O Indu, thy friendship crave.' This is arrant nonsense; pādas a and c, borrowed from good quarters, show that the stanza is irresponsible patchwork.—For iyakṣ see Bergaigne iii. 315.

9.32.2^b: 9.26.5^b; 30.5^b; 38.2^b; 39.6^b; 50.3^b; 65.8^b (here hinvánty) háriṁ
hinvanty ádribhiḥ.

9.32.2^c (Çyāvaçva Ātreya; to Soma Pavamāna) =

9.38.2^c (Rāhugaṇa Āngirasa; to Soma Pavamāna)

etám (9.32.2 ād ím) tritásya yóṣaṇo [háriṁ hinvanty ádribhiḥ,

9.26.5^b

índum índrāya pítāye.

9.43.2^c (Medhyatithi Kāṇva; to Soma Pavamāna)

tāni no víçvā avasyúvo girāḥ çumbhanti pūrvāthā,

índum índrāya pítāye.

9.65.8^c (Bhṛgu Vāruṇī, or Jamadagni Bhārgava; to Soma Pavamāna)

yásya várṇaṁ madhuçútāṁ [háriṁ hinvanty ádribhiḥ,

9.26.5^b

índum índrāya pítāye.

Cf. índav índrasya pítāye, under 9.31.5^c.

9.32.4^c: 6.16.35^c; 9.64.11^c, sídann ṛtásya yónim á.

[9.32.5^a, abhí gávo anuṣata: 9.33.5^a, abhí bráhmīr anuṣata.]

[9.32.6^b, maghávadbhyaç ca máhyaṃ ca: 6.46.9^c, chardír yacha maghávadbhyaç ca máhyaṃ ca.]

Cf. the cadence, maghávāno vayāṃ ca, in 1.73.8; 136.7; 143.13; 7.87.5.

9.33.2^{bc} (Trita Āptya; to Soma Pavamāna)

abhi drōṇāni babhrāvaḥ çukrá ṛtāsya dhārayā,
vājaṃ gómantam akṣaran.

9.63.14^{bc} (Nidhruvi Kāçyapa; to Soma Pavamāna)

etē dhāmāny āryā çukrá ṛtāsya dhārayā,
vājaṃ gómantam akṣaran.

Grassmann's renderings here show how repeated passages, when not confronted, may be treated at cross-purposes. He renders 9.33.2, 'Die rothen, hellen eilen zu den Kufen in des Opfers Strom, zur milchversehnen Labung hin.' On the other hand 9.63.14, 'Im Strom des Opfers gossen sie, die hellen, rinderreiches Gut, hin zu dem Sitz der Arier'. Ludwig, 832, translates 9.33.2: 'in die holzgefässe die braunen hellen mit der heiligen handlung gusse, haben rinderreiche kraft ergossen.' Hillebrandt, Ved. Myth. i. 205, treating of the distinction between pure soma and mixed soma, has shown clearly that the sense of this stanza is quite that which Grassmann gives it at 9.33.2; vājaṃ gómantam means 'milky substance', to wit (9.33.2): 'These bright brown (somas) with the stream of ṛtā (that is, poured in the proper ritualistic manner) have flown into the vessels, into the milky substance.'

Now it is obvious that 9.63.14 cannot mean anything materially different. Grassmann, assuming that his rendering of 9.33.2 is correct, has lapsed in 9.63.14. This Ludwig, 853, renders: 'sie haben, die hellen mit der heiligen handlung strome, vererungswürdige macht, kraftnarung vom rinde, fliessen lassen.' The difficult expression dhāmāny āryā (see the translations above) is probably explained by the parallel āryā vratā in 10.65.11, where the Viçve Devāḥ, after having created the cosmos created also 'Aryan law' upon the earth: āryā vratā viṣvānto ādhi kṣāmi. The stanza 9.63.14, omitting dhāmāny āryā, states: 'These bright (somas) with the stream of ṛtā (that is, poured in the proper ritualistic manner) have flowed into the milky substance.' It seems to me that dhāmāny āryā is parenthetic, to wit: 'These bright (somas)—Aryan custom—have flowed,' &c. If this is so, the modulation is certainly secondary; the abrupt substitution of the parenthetic phrase for the simple drōṇāni babhrāvaḥ of 9.33.2 is the clever work of a thoughtful poet. But he is an epigonal poet for all that, and would not have composed so strained a stanza if he had not alighted upon the older stanza and used it as a framework for his more advanced thought.—For pāda b cf. 9.63.4^c, sōmā ṛtāsya dhārayā. Note the correspondence of 9.33.6^c with 9.63.1^a.

9.33.3^{abc}: 5.51.7^a; 9.34.2^{abc}; 65.20^{abc}; see under 5.51.7^a.

9.33.3^b: 8.41.1^b; 9.34.2^b; 61.12^b; 65.20^b, vāruṇāya marūdbyaḥ.

[9.33.5^a, abhi brāhmīr anuṣata; 9.32.5^a, abhi gávo anuṣata.]

9.33.5^b, yahvīr ṛtāsya mātārah: 1.142.7^c; 5.5.6^b; 9.102.7^b; 10.59.8^b, yahvī ṛtāsya mātārā.

9.33.6^{bc} (Trita Āptya; to Soma Pavamāna)

rāyāḥ samudrāṇç caturo 'smābhyāṃ soma viçvātāḥ,
ā pavaṣva sahasrīṇaḥ.

9.40.3^{bc} (Bṛhanmati Āṅgīrasa; to Soma Pavamāna)
 nū no rayīm mahām indo 'asmābhyam soma viçvātaḥ,
 ā pavasva sahasrīṇam.

9.62.12^a (Jamadagni Bhārgava; to Soma Pavamāna)
 ā pavasva sahasrīṇam rayīm gómantam açvīnam, 8.6.9^b
 puruṣcandrām puruṣpṛham.

9.63.1^a (Nidhruvi Kāçyapa; to Soma Pavamāna)
 ā pavasva sahasrīṇam rayīm soma suvīryam,
 asmé çrāvāṁsi dhāraya.

9.65.21^{bc} (Bhṛgu Vāruṇi, or Jamadagni Bhārgava; to Soma Pavamāna)
 iṣam tokāya no dādhad asmābhyam soma viçvātaḥ,
 ā pavasva sahasrīṇam.

In these stanzas many expressions are typical: rayīm, rāyāḥ samudrām, asmābhyam soma viçvātaḥ, and ā pavasva sahasrīṇaḥ (sahasrīṇam). In 9.40.3 we have, rayīm . . . ā pavasva sahasrīṇam; in 9.62.12, and in 9.63.1, ā pavasva sahasrīṇam rayīm. In 9.65.21 there is a slight difference: sahasrīṇam lacks a noun. Ludwig, 855, translates cautiously: 'speise schaffend uns zu unserm samen, o Soma, von allen seiten, schaff uns tausendfachen durch deine läuterung.' Grassmann less diplomatically, but more firmly, supplies 'Gut' with sahasrīṇam: 'Erquickung spendend unserm Stamm und uns, o Soma, überall, ström her uns tausendfaches Gut.' Of course, the preceding evidence shows automatically that pādas b and c belong together, and that we must supply rayīm with sahasrīṇam (cf. 5.54.13). So also Grassmann in his Lexicon. It shows also that 9.65.21 is modelled secondarily after common patterns.—Note the correspondence of 9.33.2^b with 9.63.14^{bc}.

9.34.1^b (Trita Āptya; to Soma Pavamāna)
 prā suvānó dhārayā tánéndur hinvánó arṣati,
 rujád dṛlḥá vy ójasā.

9.67.4^a (Kāçyapa; to Soma Pavamāna)
 indur hinvánó arṣati tīró vārāny avyáyā, 9.67.4^b
 hārīr vājam acikradat.

9.34.2^{abc}, sutá indrāya vāyáve vāruṇāya marúdbhyaḥ, sómo arṣati viṣṇave:
 9.33.3^{abc}, sutá indrāya vāyáve vāruṇāya marúdbhyaḥ, sómā arṣanti
 viṣṇave; 9.65.20^{abc}, apsá indrāya vāyáve vāruṇāya marúdbhyaḥ,
 sómo arṣati viṣṇave; 5.51.7^a, sutá indrāya vāyáve.

9.34.2^b: 8.4.1.1^b; 9.33.3^b; 61.12^b; 65.20^b, vāruṇāya marúdbhyaḥ.

[9.34.3^b, sunvānti sómam ádribhiḥ: 8.1.17^a, sotá hí sómam ádribhiḥ.]

[9.35.2^a, indo samudramiṅkhaya: 9.52.3^b, indo ná dánam iṅkhaya.]

9.35.2^b (Prabhūvasu Āṅgīrasa: to Soma Pavamāna)
 indo samudramiṅkhaya, pávasva viçvamejaya, cf. 9.35.2^a
 rāyó dhartá na ójasā.

9.62.26^c (Jamadagni Bhārgava; to Soma Pavamāna)
 tvām samudriyā apó 'griyó vāca irāyan,
 pávasva viçvamejaya.

9.35.3^b: 2.8.6^d, abhī syāma pṛtanyatāḥ.

9.35.4^a, prā vājam indur iṣyati: 9.12.6^a, prā vācam indur iṣyati.

9.35.6^c, punānāsya prabhūvasoḥ: 9.29.3^b, punānāya prabhūvaso.

9.36.2^b: 9.2.1^a, pávasva devavír āti.

9.36.2^c: 9.23.4^c, abhī kócam madhuçútam.

9.36.4 (Prabhūvasu Āṅgīrasa; to Soma Pavamāna)

çumbhāmāna ṛtāyúbhir ṛmṛjyāmāno gābhastyoḥ,
pávate vāre avyáye.

☞ 9.20.6^b

9.64.5 (Kaçyapa Mārīca: to Soma Pavamāna)

çumbhāmānā ṛtāyúbhir ṛmṛjyāmānā gābhastyoḥ,
pávante vāre avyáye.

☞ 9.20.6^b

Note the double correspondence between 9.36.4, 5 and 9.64.5, 6 (see next item but one). The ṛca 9.64.4–6 is addressed to the plural sómāḥ, but is surrounded by other ṛcas in which soma is treated in the singular. I suspect that the plural passage is a ritualistic ūha of the singular passage. Neither Ludwig's translations, 826 and 854, nor Grassmann's, ii. 208 and 226, indicate the close parallelism of the two passages.—For páda c cf. ásrgraṁ vāre avyáye, 9.66.11^b.

9.36.4^b: 9.20.6^b; 65.6^b, ṛmṛjyāmāno gābhastyoḥ; 9.64.5^b, ṛmṛjyāmānā gābhastyoḥ.

9.36.5^{abc} (Prabhūvasu Āṅgīrasa; to Soma Pavamāna)

sá víçvā dāçúṣe vāsu sómo divyáni pāṛthivā,
pávātām āntárikṣyā.

9.64.5^{abc} (Kaçyapa Mārīca; to Soma Pavamāna)
té víçvā dāçúṣe vāsu sómā divyáni pāṛthivā,
pávātām āntárikṣyā.

For páda b cf. 9.63.30^b, sóma divyáni pāṛthivā.

9.37.1^b: 9.16.4^b; 17.3^b, sómāḥ pavítre arṣati; 9.56.1^b, āçúḥ pavítre arṣati.

9.37.1^c: 9.17.3^c; 56.1^c, vighnán rákṣānsi devayúḥ.

9.37.2^b (Rahūgaṇa Āṅgīrasa; to Soma Pavamāna)

sá pavítre vicakṣaṇó hárir arṣati dharmasīḥ,
abhī yónim kánikradat.

☞ 9.25.2^b

9.38.6^b (The same)

eṣá syá pītāye suto hárir arṣati dharmasīḥ,
krándan yónim abhī priyám.

Cf. the páda 9.23.5^a, sómo arṣati dharmasīḥ.

9.37.2^c: 9.25.2^b, abhí yónim kánikradat.

9.37.3^b (Rāhugaṇa Āṅgīrasa ; to Soma Pavamāna)
sá vājī rocanā diváh pávamāno ví dhāvati,
rakṣohá vāram avyāyam.

9.103.6^c (Dvita Āptya ; to Soma Pavamāna)
pāri sáptir ná vājayūr ₁devó devébhyah sutáh,₁
vyānaçih pávamāno ví dhāvati.

9.3.9^b

9.37.5^c (Rāhugaṇa Āṅgīrasa ; to Soma Pavamāna)
sá vṛtrahá vṛṣa suto varivovíd ádābhyah,
sómo vājam ivāsarāt.

9.62.16^b (Jamadagni Bhārgava ; to Soma Pavamāna)
pāvamānah suto nṛbhiḥ sómo vājam ivāsarāt,
camūṣu çákmanāsādām.

9.37.6^b: 9.28.4^c, abhí drónāni dhāvati.

9.38.1^b: 9.20.1^b, ávyo vārebhir arṣati.

[9.38.1^c, gáchan vājam sahasrīṇam: 9.57.1^c, áchā vājam, &c.]

9.38.2^a, etām tritāsya yōṣaṇah: 9.32.2^a, ád im tritāsya yōṣaṇah.

9.38.2^b: 9.26.5^b; 30.5^b; 32.2^b; 39.6^b; 50.3^b; 65.8^b (here hinvánty), hárīm
hinvanty ádribhiḥ.

9.38.2^c: 9.32.2^c; 43.2^c; 65.8^c, índum índrāya pītāye.

9.38.3^{bc} marmrjyānte apasyúvah, yábhir mādāya çumbhate: 9.2.7^{bc}, marmrjyānte
... çumbhase.

9.38.4^b (Rāhugaṇa Āṅgīrasa ; to Soma Pavamāna)
esá syá mánusīṣ á çyenó ná vikṣú sīdati,
gáchan jāró ná yōṣtām.

9.57.3^c (Avatsāra Kāçyapa ; to Soma Pavamāna)
₁sá marmrjāná āyúbhir, íbho rájeva suvratáh,
çyenó ná vánsu sīdati.

9.57.3^a

9.86.35^b (Atrayaḥ ; to Soma Pavamāna)
īṣam ūrjam pavamānābhy arṣasi çyenó ná vánsu kaláçeṣu sīdasi,
índrāya mādva mādya mādah suto ₁divó viṣtambhá upamó vicakṣaṇáh,₁

9.86.35^d

Note the euphony of vikṣú sīdati in 9.38.4, and kaláçeṣu sīdasi in 9.86.35, as contrasted with vánsu sīdati in 9.57.3 ; cf. 5.72.1^c; 9.7.6^a; 20.6^c; 63.2^c; 68.9^b; 86.9^d; 96.23^d; 99.6^b, 8^d.—For 9.57.3 cf. Ved. Stud. i, p. xv ; for 9.86.35, Hillebrandt, Ved. Myth. i. 316, note 2.

9.38.6^b: 9.37.2^b, hárir arṣati dharmasīh.

9.39.3^a (Bṛhanmati Āṅgīrasa ; to Soma Pavamāna)
 sutá eti pavitra á tvīṣim dádhana ójasa,
 vicákṣaṇo virocāyan.

9.44.3^b (Ayāsyā Āṅgīrasa ; to Soma Pavamāna)
 ayám devēsu jágrviḥ sutá eti pavitra á,
 sómo yāti vicarṣaṇiḥ.

9.61.8^b (Amahīyu Āṅgīrasa ; to Soma Pavamāna)
 sám indreṇotá vāyúnā sutá eti pavitra á,
 sám sūryasya raçmībhiḥ.

Note the correspondence of 9.44.5^a with 9.61.9^a.

9.39.6^b : 9.26.5^b ; 30.5^b ; 32.2^b ; 38.2^b ; 50.3^b ; 65.8^b (here hinvánty), hárim
 hinvanti ádribhiḥ.

9.39.6^c : 9.13.9^c, yónāv rtāsya sídata.

9.40.3^{bc} : 9.33.6^{bc} ; 65.21^{bc}, asmábhyaṁ soma viçvátah, á pavasva sahasrīṇam
 (9.33.6^c, sahasrīṇah).

9.40.3^c : 9.62.12^a ; 63.1^a ; 65.21^c, á pavasva sahasrīṇam ; 9.33.6^c, á pavasva
 sahasrīṇah.

[**9.40.4^c**, vidáh sahasrīṇir íṣah : 9.61.3^c, kṣárā sahasrīṇir íṣah.]

9.40.5^a : 9.61.6^a, sá nah punáná á bhara ; 1.12.11^a ; 8.24.3^a, sá na stávāna á
 bhara.

9.40.6^{ab} (Bṛhanmati Āṅgīrasa ; to Soma Pavamāna)
 punáná indav á bhara [soma dvibárhasaṁ rayim,]
 vfṣann indo na ukthyām.

9.4.7^b

9.57.4^c (Avatsāra Kāçyapa ; to Soma Pavamāna)
 sá no viçva divó vásutó prthivyá ádhi,
 punáná indav á bhara.

9.64.26^c (Kāçyapa Mārta ; to Soma Pavamāna)
 [utó sahasrabharṇasaṁ] vācam soma makhásyuvam,
 punáná indav á bhara.

cf. 9.64.25^c

9.100.2^{ab} (Rebhasūnu Kāçyapāu ; to Soma Pavamāna)
 punáná indav á bhara [soma dvibárhasaṁ rayim,]
 tvám vásūni puşyasi viçvāni dāçuṣo grhé.

9.4.7^b

9.40.6^b : 9.4.7^b ; 100.2^b, soma dvibárhasaṁ rayim.

[**9.41.2^c**, sáhvánso dásyum avratám : 1.175.3^c, sahávān dásyum, &c.]

9.41.4^{b+c} (Medhyatithi Kāṇva; to Soma Pavamāna)

ā pavasva mahīm iṣaṁ gómad indo hiraṇyavat,
ācāvāvad vājavat sutāḥ.

9.61.3^b (Amahīyu Āngirasa; to Soma Pavamāna)
pāri ṇo ācvaṁ aṇvavid gómad indo hiraṇyavat,
[kṣārā sahasrīṇīr iṣaḥ.]

cf. 9.40.4^c

9.42.6^b (The same as 9.41.4)

góman naḥ soma virāvad ācāvāvad vājavat sutāḥ,
[pāvasva brhatīr iṣaḥ.]

9.13.4^b

9.42.2^a, eṣā prasnénā mánmanā : 9.3.9^a, eṣā prasnénā jánmanā.

9.42.2^b (Medhyatithi Kāṇva; to Soma Pavamāna)

[eṣā prasnénā mánmanā] devó devébhyas pári,
[dhārāyā pavate sutāḥ.]

9.3.9^a

9.3.10^c

9.65.2^b (Bhrgu Vārūṇi, or Jamadagni Bhārgava; to Soma Pavamāna)
pavamāna rucā-ruca devó devébhyas pári,
viṣvā vásuṇy ā viṣa.

9.42.2^c : 9.3.10^c, dhārāyā pavate sutāḥ.

9.42.3^b : 9.13.3^a, pávante vājasātaye; 9.43.6^a; 107.23^a, pávasva vājasātaye;
9.100.6^a, pávasva vājasātamaḥ.

9.42.3^c : 9.13.3^b, sómah sahasrapājasah.

9.42.4^b : 9.17.4^b, pavítre pári śicyate.

9.42.5^a (Medhyatithi Kāṇva; to Soma Pavamāna)

abhi víḡvāni váryābhi devān ṛtāvídhaḥ,
[sómah punāno arṣati.]

9.13.1^a

9.66.4^b (Çatam Vāikhānasah; to Soma Pavamāna)
pāvasva janáyann iṣo 'bhi víḡvāni váryā,
sákha sákhibhya utāye.

9.42.5^c : 9.13.1^a; 28.6^b; 101.7^b, sómah punāno arṣati.

9.42.6^b : 9.41.4^c, ācāvāvad vājavat sutāḥ.

9.42.6^c : 9.13.4^b, pávasva brhatīr iṣaḥ.

9.43.2^c : 9.32.2^c; 38.2^c; 65.8^c, índum índrāya pītāye.

9.43.3^a : 9.25.4^b, punāno yāti haryatāḥ.

9.43.4^a : 9.19.6^c; 63.11^a, pávamāna vidā rayīm.

9.43.4^{ab} (Medhyātithi Kaṇva; to Soma Pavamāna)
pāvamāna vidā rayīm asmābhyañ soma suçrīyam,
 [indo sahāsravarcasam.]

cf. 9.43.4^c

9.63.11^{ab} (Nidhruvi Kaṇyapa; to Soma Pavamāna)
pāvamāna vidā rayīm asmābhyañ soma duṣṭāram,
 yó duṣṭāḥ vanuṣyātā.

[**9.43.4^c**, indo sahāsravarcasam: 9.64.25^c; 98.1^c, indo sahāsrabharṇasam.]

9.43.6^a: 9.107.23^a, pávasva vājasātaye; 9.13.3^a; 42.3^b, pávante vājasātaye;
 9.100.6^a, pávasva vājasātamañ.

[**9.43.6^c**, sóma rāsya suvīryam: 5.13.5^c; 8.98.12^c, sá no rāsya suvīryam; 8.23.12^b,
 rayīm rāsya suvīryam.]

[**9.44.1^a**, prá ṇa indo mahé táne: 9.66.13^a, prá ṇa indo mahé ráne.]

9.44.2^c: 9.12.8^c, víprasya dhārāyā kavīñ.

9.44.3^b: 9.39.3^a; 61.8^b, sutá eti pavitra á.

9.44.5^a (Ayāsyā Āṅgīrasa; to Soma Pavamāna)
sá no bhágāya vāyāve vipravīrañ sadāvṛdhāñ,
 sómo devéṣv á yamat.

9.61.9^a (Amahīyu Āṅgīrasa; to Soma Pavamāna)
sá no bhágāya vāyāve pūṣṇé pavasva mādhumāñ,
 cārur mitré várune ca.

Note the correspondence of 9.44.3^b with 9.61.8^b.

9.45.1^c: 9.30.5^c; 50.5^c; 64.12^c, índav indrāya pītāye.

[**9.45.2^c**, devāñ sákhībhya á váram: 1.4.4^c, yás te sákhībhya á váram.]

9.45.3^c (Ayāsyā Āṅgīrasa; to Pavamāna Soma)
utá tvám aruṇám vayám góbhīr añjimo mādāya kām,
ví no rāyé dúro vṛdhi.

9.64.3^c (Kaṇyapa Mārīca; to Soma Pavamāna)
ācvo ná cakrado víṣā sám gá indo sám árvatañ,
ví no rāyé dúro vṛdhi.

Note the correspondence of 9.45.1^c with 9.64.12^c.

9.45.4^c, índur devéṣu patyate: 8.102.9^b, agnīr devéṣu patyate.

9.45.5^b: 9.6.5^a; 106.11^b, váne krīṇantam átyavim.

9.45.6^a (Ayāśya Āṅgīrasa ; to Soma Pavamāna)
táyā pavasva dhārayā yáyā pító vicákṣase,
indo stotré súvīryam.

9.49.2^a (Kavi Bhārgava ; to Soma Pavamāna)
táyā pavasva dhārayā yáyā gāva ihāgāman,
jānyāsa úpa no grhām.

The cadence pavasva dhārayā also at 9.29.6 ; 35.1 ; 63.7 ; 65.10, 12.

9.46.1^a (Ayāśya Āṅgīrasa ; to Soma Pavamāna)
ásrgran devávitayé 'tyāsaḥ kṛtvā iva,
kṣárantah parvatāvīdhah.

9.67.17^a (Jamadagni ; to Soma Pavamāna)
ásrgran devávitaye vājayānto ráthā iva.

8.3.15^d

[**9.46.3^a**, eté sómāsa índavaḥ : 1.16.6^a, imé sómāsa índavaḥ.]

9.46.5^c (Ayāśya Āṅgīrasa ; to Soma Pavamāna)
sá pavasva dhanamjaya prayantā rádhaso maháh,
asmábhyaṁ soma gātuvít.

9.65.13^c (Bhṛgu Vāruṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)
[á na indo mahím ísam] [pavasva viçvadarçataḥ,]

a : 8.6.33^a ; b : 9.65.13^b

asmábhyaṁ soma gātuvít.

9.46.6^a : 9.15.7^a, etám mṛjanti márjyam.

9.49.2^a : 9.45.6^a, táyā pavasva dhārayā.

9.49.5^a : 9.30.4^b, pávamāno asisṣyadat.

9.50.3^a, ávyo váre pári priyám : 9.7.6^a ; 52.2^b ; 107.6^b, ávyo váre pári priyáh.

9.50.3^b : 9.26.5^b ; 30.5^b ; 32.2^b ; 38.2^b ; 39.6^b ; 65.8^b (here hinvánty), háriṁ
hinvanty ádribhiḥ.

9.50.3^c (Ucathya Āṅgīrasa ; to Soma Pavamāna)
[ávyo váre pári priyám] [háriṁ hinvanty ádribhiḥ,] a : 9.7.6^a ; b : 9.26.5^b
pávamānam madhuçútam.

9.67.9^b (Gotama ; to Soma Pavamāna)
[hinvánti súram úsrayah] pávamānam madhuçútam, 9.65.1^a
abhí girá sám asvaran.

9.50.4 = 9.25.6.

9.50.5^a (Ucathya Āṅgīrasa; to Soma Pavamāna)

sá pavasva madintama góbhīr añjānó aktūbhīh,
 1 indav indrāya pitāye.]

9.30.5^c

9.99.6^a (Rebhasūni Kaçyapāu; to Soma Pavamāna)

sá punānó madintamaḥ 1somaç camūsu sīdati,
 paçāu ná réta ādādhāt pātīr vacasyate dhiyāh.

9.20.6^c

Cf. 9.45.1^o, sá pavasva mādāya kām; and 9.25.6^a = 9.50.4^a, ā pavasva madintama.

9.50.5^c: 9.30.5^c; 45.1^o; 64.12^o, indav indrāya pitāye.

9.51.1^b: 1.28.9^b; 9.16.3^b, sómam pavitra ā srja.

9.51.1^c: 9.16.3^c, punihindrāya p tave.

9.51.2^b: 7.32.8^b; 9.30.6^b, sómam indrāya vajrīṇe.

9.51.2^c: 9.30.6^a, sunótā mādhumattamam.

9.51.3^c (Ucathya Āṅgīrasa; to Soma Pavamāna)

tāva tyā indo āndhaso devā mādhor vy ācnate,
 pávamānasya marútaḥ.

9.64.24^c (Kaçyapa Mārīca; to Soma Pavamāna)

rásam te mitró aryamā pibanti várūnaḥ kave,
 pávamānasya marútaḥ.

Cf. Hillebrandt, Ved. Myth. i. 48, 316.

9.51.5^c: 9.1.4^c; 6.3^c; 63.12^c, abhí vājam utá çrávaḥ.

9.52.1^c: 9.6.3^b, suvānó arša pavitra ā.

9.52.2^b: 9.7.6^a; 107.6^b, ávyo váre pári priyāḥ; 9.50.3^a, ávyo váre pári priyām.

[9.52.3^b, indo ná dánam tñkhaya: 9.35.2^a, indo samudramitñkhaya.]

9.52.4^{b+c} (Ucathya Āṅgīrasa; to Soma Pavamāna)

ní çūsmam indav eṣām púruhūta jánānām,
 yó asmān ādideçati.

9.64.27^b (Kaçyapa Mārīca; to Soma Pavamāna)

punāná indav eṣām púruhūta jánānām,

1 priyāḥ samudrām ā viça.]

9.63.23^c

10.134.2^d (Mandhātār Yāuvanaçva; to Indra)

avá sma durhañāyató mártasya tanuhi sthirám,

1 adhaspadám tām tñ krðhi, yó asmān ādideçati, &c.

10.133.4^c

For 9.52.4 cf. Pischel, Ved. Stud. i. 19.

9.52.5^c (Ucathya Āṅgīrasa; to Soma Pavamāna)
 çatām na inda utībhiḥ saḥasraṁ vā çūcīnām,
 pávasva mañhayádrayīḥ.

9.67.1^c (Bharadvāja; to Soma Pavamāna)
 tvām somāsi dhārayūr mandrá ōjīṣṭho adhvare,
 pávasva mañhayádrayīḥ.

9.53.4^{bc}: 9.63.17^{bc}, háriṁ nadīṣu vājīnam, indum indrāya matsarām.

See under 9.26.6^c.

9.53.4^c: 9.63.17^c, indum indrāya matsarām; 9.26.6^c, indav indrāya matsarām.

9.54.3^c (Avatsāra Kāçyapa; to Soma Pavamāna)
 ayām viçvāni tiṣṭhati punāno bhūvanopāri,
 sómo devó ná sūryaḥ.

9.63.13^a (Nidhruvi Kāçyapa; to Soma Pavamāna)
 sómo devó ná sūryó 'dribhiḥ pavate sutāḥ,
 dādhanāḥ kalāçe rāsam.

Translate 9.54.3, 'This Soma, purifying himself, like god Sūrya, stands over all the worlds.' And 9.63.13, 'Pressed by the stones, Soma, like god Sūrya, purifies himself, putting his sap into the tub.' The comparison is perfect in 9.54.3; as regards 9.63.13 see Bergaigne i. 154 ff., and Hillebrandt, *Ved. Myth.* i. 272, 309, 462; ii. 209 ff. Each from his own point of view has shown conclusively that the uninterrupted consciousness of the luminous nature of Soma entitles him at any time to a comparison with the sun. Cf. under 9.63.8. But the sense of 9.63.13^a in connexion with the other pādas is strained and secondary, as compared with the finished idea in 9.54.3.—For the repeated pāda cf. 9.64.9^c, ākrān devó ná sūryaḥ.

9.55.1^c, sóma viçvā ca sáubhagā: 8.78.8^b; 9.4.2^b, viçvā ca soma sáubhagā.

[9.56.1^b, açūḥ pavitre arṣati: 9.16.4^b; 17.3^b; 37.1^b, sómaḥ pavitre arṣati.]

9.56.1^c: 9.17.3^c; 37.1^c, vighnān rákṣānsi devayūḥ.

[9.56.4^b, svādúr indo pári srava: see under 8.91.3^d.]

9.57.1^{ab} (Avatsāra Kāçyapa; to Soma Pavamāna)
 prá te dhārā asaçcátó divó ná yanti vṛṣṭáyāḥ,
 āchā vājām sahasrīṇam.]

cf. 9.38.1^c

9.62.28^{ab} (Jamadagni Bhārgava; to Soma Pavamāna)
 prá te divó ná vṛṣṭáyo dhārā yanty asaçcátāḥ,
 abhí çukráṁ upastīram.

For this remarkable instance of unstable order of words see Part 2, chapter 3, class A 1; and the author, *Indogermanische Forschungen*, xxxi. 159.

9.57.3^a (Avatsāra Kāçyapa ; to Soma Pavamāna)

sá marmṛjāná āyúbhir íbho rájeva suvratáh,

çyenó ná vánsu śdati.]

9.38.4^b

9.66.23^a (Çatām Vāikhānasāḥ ; to Soma Pavamāna)

sá marmṛjāná āyúbhiḥ práyasvān práyase hitáh,

índur átyo vicakṣaṇáh.

For 9.57.3 cf. Ved. Stud. i, p. xv.—Cf. the pāda 9.62.13^b, marmṛjyāmāna āyúbhiḥ.

9.57.3^b, çyenó ná vánsu śdati : 9.38.4^b, çyéno ná vikṣu śdati ; 9.86.35^b, çyenó ná vánsu kalāçeṣu śdasi.

9.57.4^c : 9.40.6^a ; 64.26^c ; 100.2^a, punāná indav á bhara.

9.58.1^a, 1^c—4^c, tárat sá mandí dhāvati.

9.60.1^b, pávamānaṁ vícarsaṇim : 9.28.5^b, pávamāno vícarsaṇiḥ.

[**9.60.2^b**, átho sahásrabharṇasam : 9.64.26^b, utó sahásrabharṇasam.]

See under 9.64.25.

9.60.3^c (Avatsāra Kāçyapa ; to Soma Pavamāna)

áti várān pávamāno asiṣyadat kalāçāṇ abhi dhāvati,

índrasya hárdy āviçán.

9.86.19^d (Sikataḥ, alias Nivāvarī Ṛṣigaṇāḥ ; to Soma Pavamāna)

vṛṣā matínām pavate vicakṣaṇáh sómo áhnaḥ prataritósáso diváh,

krāṇá síndhunām kalāçāṇ avīvaçad índrasya hárdy āviçán manīṣibhiḥ.

For the metre of 9.60.3^a see Oldenberg, Prol., p. 102.—For krāṇá in 9.86.19 see under 1.134.2. The repeated pāda in 9.86.19 is composite and secondary in sense and metre ; manīṣibhiḥ occurs only in final cadence, with the single exception of the next stanza (9.86.20) which begins concatenatingly with the same word : 1.34.1 ; 52.3 ; 9.64.13 ; 76.2 ; 107.11. See Part 2, chapter 2, class B 4.—Cf. under 9.70.9^b.

9.60.4^a : 9.8.3^a, índrasya soma rádhasa.

[**9.61.1^c**, aváhan navatír náva : 1.84.1^c, jaghúna navatír náva.]

9.61.3^b : 9.41.4^b, gómad indo híraṇyavat.

[**9.61.3^c**, kṣará sahasrínīr īṣaḥ : 9.40.4^c, vidáh sahasrínīr īṣaḥ.]

9.61.4^c (Amahīyu Āṅgīrasa ; to Soma Pavamāna)

pávamānasya te vayám pavítram abhyundatáh,

sakhitvám á vṛṇīmahe.

9.65.9^c (Bhṛgu Vāruṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)

tásya te vājino vayám [vīçvā dhánāni jigýuṣaḥ,

sakhitvám á vṛṇīmahe.

8.14.6^b

10.133.6^b (Sudās Pāijavana; to Indra)

[vayām indra tvāyāvah, sakhitvām ā rabhāmahe, 3.41.7^a
rtāsya naḥ pathā nayāti viçvāni duritā nābhantām anyakēṣāṃ jyākā ādhi
dhānvasu.] refrain: 10.133.1^{fs} ff.

I have the impression that sakhitvām ā rabh is popular as compared with sakhitvām ā vṛ, which is hieratic; cf. the semantically close synonymy with ā vṛ in īle sakhitvām, 3.1.15 (cf. the author, Johns Hopkins University Circulars, 1906, No. 10, p. 13), and sakhitvām uçmasi, 9.31.6; 66.14. The two last expressions are also hieratic.—Note the correspondence of 9.61.21^c with 9.65.19^c.

9.61.6^a: 9.40.5^a, sá naḥ punāná ā bhara; 1.12.11^a; 8.24.3^a, sá naḥ stāvāna ā bhara.

9.61.6^b: 1.12.11^c, rayīm virāvatīm iṣam.

9.61.7^a: 9.15.8^a, etām u tyām dāça kṣipah.

9.61.8^b: 9.39.3^a; 44.3^b, sutá eti pavitra ā.

9.61.9^a: 9.44.5^a, sá no bhágāya vāyāve.

[9.61.11^a, enā viçvāny aryá ā: 10.191.1^b, āgne viçvāny aryá ā.]

9.61.11^c: 8.95.6^d, siṣāsanto vanāmahe.

9.61.12^b: 8.41.1^b; 9.33.3^b; 34.2^b; 65.20^b, várurāya marúdbhyaḥ.

9.61.14^b: 8.69.11^e, vatsām samñiçvarīr iva.

9.61.14^a: 8.13.8^a = 8.92.21^a, tám id vardhantu no girah.

9.61.15^b: 8.54 (Val. 6).7^d, dhukṣásva pipyúṣīm iṣam; 8.7.3^c, dhukṣánta pipyúṣīm iṣam; 8.13.25^c, dhukṣásva pipyúṣīm iṣam ávā ca naḥ.

9.61.15^c: 9.29.3^c, vārdhā samudrām ukthyām.

[9.61.18^b, dākṣo ví rājati dyumán: 9.5.3^b, rayír ví rājati, &c.]

9.61.19^a: 8.46.8^a, yás te mádo várenpyah.

9.61.19^c: 9.24.7^c; 28.6^c, devāvír aghaçānsahá.

9.61.21^c (Amahṛyu Āngirasa; to Soma Pavamāna)
sāmñiçlo aruśó bhava supasthābhīr ná dhenúbhiḥ,
sīdañ chyenó ná yónim ā.

9.65.19^c (Bhrgu Vāruṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)
 āṛṣā soma dyumāttamo 'bhī drōṇāni rōruvat,
 sīdañ chyenó ná yónim á.

9.61.22^b: 3.37.5^a ; 8.12.22^a, indram vṛtrāya hantave.

9.61.25^a (Amahīyu Āṅgīrasa ; to Soma Pavamāna)
 apaghnán pavate mṛdhó 'pa sómo áravṇah,
 gáchann indrasya niṣkṛtām.]

9.15.1^c

9.63.24^a (Bhrgu Vāruṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)
 apaghnán pavase mṛdhaḥ kratuvít soma matsaráh,
 nudásvádevayurṁ jánam.

9.61.25^c: 9.15.1^c, gáchann indrasya niṣkṛtām.

9.61.28^c: 9.13.8^c, viçvā āpa dvīṣo jahi.

9.61.29^a (Amahīyu Āṅgīrasa ; to Soma Pavamāna)
 ása te sakhyé vayám távendo dyumná uttamé,
 sāsahyāma pṛtanyatāh.]

1.8.4^c

9.66.14^a (Çataṁ Vāikhānasāḥ ; to Soma Pavamāna)
 ása te sakhyé vayám iyakṣantas tvótayah,
 indo sakhitvám uçmasi.]

9.31.6^c

Cf. under 9.31.6^c.

9.61.29^c: 1.8.4^c ; 8.40.7^d, sāsahyāma pṛtanyatāh.

9.62.1^b: 1.135.6^e ; 9.67.7^b, tirāḥ pavítram açāvah.

9.62.3^b (Jamadagni Bhārgava ; to Soma Pavamāna)
 kṛpávāto várivo gāve 'bhy āṛṣanti suṣṭutīm,
 iḷām asmábhyam samyátam.

9.66.22^b (Çataṁ Vāikhānasāḥ ; to Soma Pavamāna)
 pávamāno áti sridho 'bhy āṛṣati suṣṭutīm,
 súro ná viçvadarçatah.

9.85.7^c (Vena Bhārgava ; to Soma Pavamāna)
 átyam mrjanti kalāçe dáça kṣīpaḥ prá víprāṇām matáyo váca irate,
 pávamānā abhy āṛṣanti suṣṭutīm éndram viçanti madirása índavah.

Cf. also 4.58.10^a, abhy āṛṣata suṣṭutīm gávyam ájīm. There can be no question but what the distich 9.66.22^{ab}, pávamāno áti sridho 'bhy āṛṣati suṣṭutīm, is a secondary expansion of the line 9.85.7^c, pávamānā abhy āṛṣanti suṣṭutīm ; see p. vii, line four from top.

9.62.4^c (Jamadagni Bhārgava ; to Soma Pavamāna)

āsavy aṇcūr mādāyapsū dākṣo giriṣṭhāḥ,
çyenó ná yónim āsadat.

9.82.1^d (Vasu Bhāradvāja ; to Soma Pavamāna)

āsāvi sómo aruṣó vīṣā hātí rájeva dasmó abhí gá acikradat,
punānó vāraṇi páry ety avyáyaṁ çyenó ná yónim ghṛtávantaṁ āsadam.

Cf. Hillebrandt, *Ved. Myth.* 1. 60.

[9.62.8^b, tiró rómāny avyáyā : 9.67.4^b ; 107.10^b, tiró vārāny avyáyā.]

Cf. also 9.62.8^c with 9.107.10^{cd}.

[9.62.9^a, tvām indo pári srava : see under 8.91.3^d.]

9.62.12^a : 9.40.3^c ; 63.1^a ; 65.21^c, á pavasva sahasrīṇam ; 9.33.6^c, á pavasva sahasrīṇaḥ.

9.62.12^b : 8.6.9^b ; 9.63.12^b, rayīm gómantaṁ açvīnam.

[9.62.13^b, marmrjyámāna āyúbhiḥ : 9.57.3^a ; 66.23^a, sá marmrjáná āyúbhiḥ.]

9.62.14^a, sahásrothiḥ çatāmagaḥ ; 8.34.7^b, sáhasrote çatāmagaḥ.

9.62.14^c : 9.107.17^a, índrāya pavate mādah ; 9.6.7^b ; 106.2^b, índrāya pavate sutāḥ.

9.62.16^b : 9.37.5^c, sómo vājam ivāsarāt.

[9.62.18^c, hárīm hinota vājīnam : 10.188.1^b, açvaṁ hinota vājīnam.]

9.62.19^{bc} : 9.16.6^{bc}, víçvā ārsann abhí çriyaḥ, çūro ná góṣu tiṣṭhati.

9.62.23^b, nṛmṇá punānó arṣasi ; 9.7.4^b, nṛmṇá vásāno ārsati.

9.62.24^a : 5.79.8^a ; 8.5.9^a, utá no gómatir íṣaḥ.

9.62.24^c : 9.65.25^b, grṇānó jamádagninā ; 3.62.18^a ; 8.101.8^d, grṇāná jamádagninā ; 7.96.3^c, grṇāná jamádagnivát.

9.62.25^c : 9.23.1^c ; 63.25^c ; 66.1^b, abhí víçvāni kávyā.

9.62.26^c : 9.35.2^b, pávasva víçvamejaya.

9.62.27^c : 9.31.3^b, túbhyam arṣanti síndhavaḥ.

9.62.28^{ab}, prá te divó ná vr̥ṣṭáyo dhārā yanty asaçcátāḥ : 9.57.1^{ab}, prá te dhārā asaçcátó divó ná yanti vr̥ṣṭáyāḥ.

9.62.30^c: 9.20.7^c; 66.27^c; 67.19^c, dádhat stotré suv́ryam.

9.63.1^a: 9.40.3^c; 62.12^a; 65.21^c, á pavasva sahasríṇam; 9.33.6^c, á pavasva sahasríṇaḥ.

9.63.2^{bc} (Nidhruvi Kāçyapa; to Soma Pavamāna)
 ísam ūrjam ca pinvasa índrāya matsarintamāḥ,
 camúṣv á ní ṣidasi.

9.99.8^{cd} (Rebhasūnu Kāçyapau; to Soma Pavamāna)
 sutá indo pavitra á nfbhir yató ví nryase,
 índrāya matsarintamāç camúṣv á ní ṣidasi.

9.24.3^c

Stanza 9.63.2 seems a mere fragment of 9.99.8, ornamented by the addition of the first pada.—Cf. Hillebrandt, Ved. Myth. i. 166; Oldenberg, ZDMG. lxii. 459 ff.

[9.63.4^a, eté asrgram açávaḥ; 9.17.1^c; 23.1^a, sómā asrgram, &c.]

[9.63.4^c, sómā rtásya dhárāya; 9.33.2^b; 63.14^b, çukrá rtásya dhárāya.]

9.63.5^c: 9.13.9^a, apaghnánto árāvṇaḥ.

[9.63.7^b, yáyā súryam árocayaḥ: 8.98.2^b, tvám súryam arocayaḥ.]

9.63.8^{bc} (Nidhruvi Kāçyapa; to Soma Pavamāna)
 áyukta sūra étaçam pávamāno manáv ádhi,
 antárikṣeṇa yátave.

9.65.16^{bc} (Bhṛgu Vāruṇi, or Jamadagni Bhārgava; to Soma Pavamāna)
 rájá medhábhir iyate pávamāno manáv ádhi,
 antárikṣeṇa yátave.

Ludwig, 853, renders 9.63.8, 'des Svar Etaça spannte Pavamāna an über den menschen hin, durch die luft zu gehn'. Essentially the same translation, Geldner, Ved. Stud. ii. 165; Hopkins, Religions of India, 119. Grassmann, 'Die Sonne hat ihr Ross geschirrt hellflam-mend in des Menschen Sitz, zu fahren durch den Raum der Luft.' That Ludwig's translation errs in taking sūra as genitive of svar may be seen from 1.50.9, áyukta saptá çundhyúvaḥ sūro ráthasya naptýaḥ: 'Sūra hitched the seven bright daughters of the chariot.' Here Ludwig, 127, correctly: 'siben aufhellende hat angespannt Sūra, tóchter des wagens.' Cf. also 8.1.11, yát tudát sūra étaçam, 'when Sūra goaded Etaça', and 9.63.9. The stanza 9.63.8 is to be rendered: 'Sūra, purifying himself above men, yoked Etaça to go through the air.' We have here that complete assimilation of Soma Pavamāna to the sun, which Bergaigne has pointed out emphatically (i. 154 ff., 191); Hillebrandt uses it to support his theory that Soma in the Rig-Veda is both drink and moon; see the citations under 9.54.3, and with reference to this particular stanza, Hillebrandt, Ved. Myth. i. 466, 499; ii. 238.

As regards 9.65.16, Ludwig, 855: 'diser könig wird mittelst weisheit angegangen, Pavamāna, um des menschen willen, durch den luftkreiss zu gehn.' Aside from his diverging renderings of the phrase manáv ádhi, I do not believe that medhábhir iyate can mean 'wird mittelst weisheit angegangen'; it means 'hastens with wisdom'. Grassmann also, lacking the suggestion of the parallel stanza above, renders: 'Durch Lieder wird der flammende, beim Menschen angefleht, der Fürst zu gehen durch den Raum der Luft'; note the discord

between this and his translation of 9.63.8, above. Bergaigne, i. 190: 'Le roi s'avance avec les prières, se clarifiant chez Manu, pour aller dans l'atmosphère.' This is the right construction, only I should prefer to render medhābhīr by 'with wisdom'. Soma is *ṣāir viprah kāvyena* in 8.79.1 (cf. 9.78.2), medhīrah in 9.68.4. His epithet sukrātu = Avestan hukhratu dates from Aryan times. See Bergaigne i. 185 ff.; Hillebrandt, l.c., i. 400 ff.; Macdonell, *Vedic Mythology*, p. 109.

The comparison of the two stanzas brings out the complete identification of a presumably heavenly Soma (sōmo rājā in 9.65.16) with Sūra = Sūrya. To my mind this remains unexplained, even in the light of Hillebrandt's theory that Soma is the moon. But the parallel shows also the secondary character of 9.65.16. Whereas in 9.63.8 Soma 'yokes Etaṣa to go through the air', perfect sense, we have in 9.65.16 the tautology, iyate . . . antāriṣṇa yātave. That pāda 9.63.8* is the original third of the gāyatrī admits, to my mind, of no doubt.—Note the correspondence of 9.63.1* with 9.65.21*.

[9.63.10^b, gīra indrāya matsarām : 9.26.6^c; 53.4^c; 63.17^c, indum (9.26.6^c, indav) indrāya, &c.]

9.63.11^a: 9.19.6^c; 43.4^a, pāvamāna vidā rayīm.

9.63.11^b: 9.43.4^b, asmābhyam soma suçrīyam (9.63.11^b, duṣṭāram).

9.63.12^b: 8.6.9^b; 9.62.12^b, rayīm gōmantam aṣvīnam.

9.63.12^c: 9.1.4^c; 6.3^c; 51.5^c, abhī vājam utā ṣrāvah.

9.63.13^a: 9.54.3^c, sōmo devō nā sūryah.

9.63.14^{bc}: 9.3.2.2^{bc}, ṣukrā ṛtāsyā dhārāyā, vājam gōmantam akṣaran.

9.63.15^b: 1.5.5^c; 137.2^b; 5.51.7^b; 7.32.4^b; 9.22.3^b; 101.12^b, sōmāso dādhyāṣirah.

9.63.16^{bc} (Nidhruvi Kācyapa; to Soma Pavamāna)
prā soma mādhumattamo rāyē arṣa pavitra ā,
mādo yō devavītamah.

9.64.12^{ab} (Kācyapa Mārica; to Soma Pavamāna)
sā no arṣa pavitra ā mādo yō devavītamah,
indav indrāya pitāye.]

☞ 9.30.5^c

Cf. the correspondence of 9.63.23^c with 9.64.27^c.—Cf. also 9.6.3^b; 52.1^c, suvānō arṣa pavitra ā.

9.63.17^a (Nidhruvi Kācyapa; to Soma Pavamāna)
tām ī mrjanty āyāvo hāriṁ nadīṣu vājīnam,
indum indrāya matsarām.]

☞ 9.53.4^b

☞ 9.53.4^c

9.107.17^d (Sapta Ṛsayah; to Soma Pavamāna)
indrāya pavate mādah, sōmo marūtivate sutāh,
śahāsradhāro āty āvyam arṣati tām ī mrjanty āyāvah.

☞ 9.6.7^b

Cf. the correspondence of 9.63.25* with 9.107.25*, and 9.63.28* with 9.107.4*.—For 9.107.17^c cf. 9.13.1^b.

9.63.17^{bc}: 9.53.4^{bc}, hárīm nadīṣu vājīnam, indum indrāya matsarām.

9.63.17^c: 9.53.4^c, indum indrāya matsarām; 9.26.6^c, indav indrāya matsarām.

9.63.19^c, indrāya mādhumattamam: 9.12.1^c, indrāya mādhumattamāḥ; 9.67.16^b, indrāya mādhumattamāḥ.

[9.63.20^a, káviṁ mrjanti mārjyam: 9.15.7^a; 46.6^a, etām mrjanti mārjyam.]

9.63.20^b: 9.17.7^b, dhībhīr víprā avasyávaḥ.

9.63.23^c (Nidhruvi Kāçyapa; to Soma Pavamāna)
pávamāna ní toçase rayīm soma çravāyyam,
priyāḥ samudrām á viça.

9.64.27^c (Kāçyapa Mārica; to Soma Pavamāna)
punāná indav eṣāṁ pūruhūta jānānam,
priyāḥ samudrām á viça.

9.52.4^b

For 9.63.23^b cf. 10.38.2^b, góarṇasaṁ rayim indra çravāyyam.

9.63.24^a, apaghnán pavase mfdhaḥ: 9.61.25^a, apaghnán pavate mfdhaḥ.

9.63.25^a (Nidhruvi Kāçyapa; to Soma Pavamāna)
pávamānā asṛkṣata sómāḥ çukrása indavaḥ,
abhí viçvāni kávyā.

9.23.1^c

9.107.25^a (Sapta Rṣayah; to Soma Pavamāna)
pávamānā asṛkṣata pavítram áti dhárayā,
marútvanto matsarā indriyā háyā medhūm abhí prāyānsi ca.

9.63.25^c: 9.23.1^c; 62.25^c; 66.1^b, abhí viçvāni kávyā.

9.63.28^a (Nidhruvi Kāçyapa; to Soma Pavamāna)
punānāḥ soma dhárayēndo viçvā āpa sridhaḥ,
jahí rákṣānsi sukrato.

6.16.29^c

9.107.4^a (Sapta Rṣayah; to Soma Pavamāna)
punānāḥ soma dhárayāpó vásāno arṣasi,
á ratnadhá yónim ṛtāsyā sīdasy ūtso deva hiraṇyāyah.

8.61.6^b

For 9.107.4^b cf. 9.107.26^a, apó vásānāḥ pári kōçam arṣati, and see Hillebrandt, Ved. Myth. i. 325.

9.63.28^c: 6.16.29^c, jahí rákṣānsi sukrato.

9.63.29^{bc} (Nidhruvi Kāçyapa; to Soma Pavamāna)
apaghnán soma rákṣáso 'bhy ārṣa kánikradat,
dyumántaṁ çúçmam uttamám.

9.67.3^{bc} (Bharadvāja ; to Soma Pavamāna)
tvām suṣvāṇo ādribhir abhy arṣa kánikradat,
dyumántaṁ ḡṣmam uttamám.

Cf. dyumántaṁ ḡṣmam á bhara, under 9.29.6^c, and the curiously extended páda, 4.36.8^c, dyumántaṁ vájaṁ vṛṣaḡṣmam uttamám.—Note the correspondence of 9.63.19^c with 9.67.16^c.

[9.63.30^b, sóma divyáni párthivā : 9.36.5^b, sómo divyáni, &c. ; 9.64.6^b, sómā divyáni, &c.]

9.64.2^c, satyám vṛṣan vṛśéd asi : 8.33.10^a, satyám itthá vṛśéd asi.

9.64.3^c : 9.45.3^c, ví no rāyé dúro vṛdhi.

9.64.5^{abc}, ḡmbhāmānā ṛtáyubhir mṛjyāmānā gábhastyoh, pávante vāre avyāye :
9.36.4^{abc}, ḡmbhāmānā ṛtáyubhir mṛjyāmāno gábhastyoh, pávate vāre avyāye.

9.64.5^b, mṛjyāmānā gábhastyoh : 9.20.6^b ; 36.4^b ; 65.6^b, mṛjyāmāno gábhastyoh.

9.64.6^{abc}, té viḡvā dāḡṣe vāsu sómā divyáni párthivā, pávantam āntárikṣyā :
9.36.5^{abc}, sá viḡvā dāḡṣe vāsu sómo divyáni párthivā, pávatam āntárikṣyā.

9.64.9^b : 9.4.9^b ; 100.7^d, pávamāna vídharmaṇi.

[9.64.9^c, ákran devó ná súryaḥ : 9.54.3^a ; 63.13^a, sómo devó, &c.]

9.64.11^c : 6.16.35^c ; 9.32.4^c, sídann ṛtasya yónim á.

9.64.12^{ab}, sá no arṣa pavitra á mádo yó devavítamaḥ : 9.63.16^{bc}, rāyé arṣa pavitra á, mádo yó devavítamaḥ.

9.64.12^c : 9.30.5^c ; 45.1^c ; 50.5^c, índav indráya pítāye.

9.64.17^{bc} (Kaṡyapa Márica ; to Soma Pavamāna)
marmṛjānása áyávo vṛthā samudráṁ índavaḥ,
ágmann ṛtasya yónim á.

9.66.12^{ac} (Çatam Vāikhānasāḥ ; to Soma Pavamāna)
áchā samudráṁ índavó 'staṁ gávo ná dhenávaḥ,
ágmann ṛtasya yónim á.

The cadence gávo ná dhenávaḥ also at 6.45.28.

9.64.20^a : 5.67.2^a, á yád yónim hiraṇyáyam.

9.64.22^b (Kaçyapa Mārīca ; to Soma Pavamāna)
 indrāyendo marútvate pávasva mádhumattamaḥ,
 ṛtásya yónim áśadam.]

5.21.4^d

9.108.1^a (Gauriviti Çaktya ; to Soma Pavamāna)
 pávasva mádhumattama indrāya soma kratuvittamo mádaḥ,
 máhi dyukṣátamo mádaḥ.
 9.108.15^c (The same)
 indrāya soma pátave nfbhir yatáḥ svāyudhó madintamaḥ,
 pávasva mádhumattamaḥ.

9.64.22^c: 3.62.13^c ; 9.8.3^c, ṛtásya yónim áśadam ; 5.21.4^d, ṛtásya yónim áśadaḥ.

9.64.24^c: 9.51.3^c, pávamānasya marútaḥ.

9.64.25^a: 9.16.8^a, tvám soma vipaçcítam.

9.64.25^b, punānó vácam išyasi : 9.30.1^c, punānó vácam išyati.

9.64.25^c (Kaçyapa Mārīca ; to Soma Pavamāna)
 tvám soma vipaçcítam, punānó vácam išyasi, indo sahásrabharṇasam. a : 9.16.8^a ; b : 9.30.1^c

9.98.1^c (Ambarīsa Varṣāgira, and Rjicvan Bhāradvāja ; to Soma Pavamāna)
 abhí no vājasátamaḥ rayīm arṣa puruspfham,
 indo sahásrabharṇasam tuvidyumnám vibhvasám.

Cf. 9.43.4^a, indo sahásravarcasam ; 9.60.2^b, átho sahásrabharṇasam ; and 9.64.26^a, utó sahásrabharṇasam.

[9.64.26^a, utó sahásrabharṇasam : see prec. item.]

9.64.26^c: 6.40.6^a ; 9.57.4^c ; 100.2^a, punāná indav á bhara.

9.64.27^b: 9.52.4^b, púruhūta jánānām.

9.64.27^c: 9.63.23^c, priyáḥ samudráṁ á viça.

9.64.28^c: 1.137.1^s, sómaḥ çukrá gávāçiraḥ.

9.64.29^c, sídanto vanúṣo yathā : 1.26.4^c, sídantu mánuṣo yathā.

9.65.1^a (Bhrgu Vāruṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)
 hinvánti sūram úsrayaḥ svásāro jāmáyas pátim,
 mahám indum mahīyúvaḥ.

9.67.9^a (Gotama ; to Soma Pavamāna)
 hinvánti sūram úsrayaḥ pávamānam madhuçcútam, abhí girá sám asvaran. 9.50.3^c

9.65.2^b : 9.42.2^b, devó devébhyas pári.

9.65.6^b : 9.20.6^b ; 36.4^b, mrjyámāno gábhastyoh ; 9.64.5^b, mrjyámāna gábhastyoh.

9.65.7^b (Bhṛgu Vāruṇi, or Jamadagni Bhārgava; to Soma Pavamāna)
prá sómāya vyaçvavát pávamānāya gāyata,
mahé sahasracakṣase.

9.86.44^a (Atri Bhāuma ; to Soma Pavamāna)
vipaçeite pávamānāya gāyata mahí ná dhárāti ándho arṣati,
áhir ná jurnám áti sarpati tvácama átyo ná kríḷann asarad vṛṣā háriḥ.

9.65.8^b : 9.26.5^b ; 30.5^b ; 32.2^b ; 38.2^b ; 39.6^b ; 50.3^b ; 65.8^b, háriṁ hinvanty
(9.65.8^b, hinvánty) ádribhiḥ.

9.65.8^c : 9.32.2^c ; 38.2^c ; 43.2^c, índum índrāya pítāye.

9.65.9^b : 8.14.6^b, víçvā dhánāni jigyúṣaḥ.

9.65.9^c : 9.61.4^c, sakhitvám á vṛṇīmahe : 10.133.6^b, sakhitvám á rabhāmahe.

9.65.13^a, á na indo mahím iṣam : 8.6.23^a, á na indra mahím iṣam.

9.65.13^b (Bhṛgu Vāruṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)
á na indo mahím iṣam, pávasva viçvadarçataḥ, 8.6.23^a
asmábhyaṁ soma gātuvít, 9.46.5^c

9.106.5^b (Cakṣus Mānava ; to Soma Pavamāna)
índrāya vṛṣaṇaṁ mádaṁ pávasva viçvadarçataḥ,
sahasrayāmā pathikíḍ vicakṣaṇáḥ.

Cf. the correspondence of 9.65.14^b with 9.106.7^b, and of 9.65.25^a with 9.106.13^a.

9.65.13^c : 9.46.5^c, asmábhyaṁ soma gātuvít.

9.65.14^b (Bhṛgu Vāruṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)
á kaláçā anuṣaténdo dhárābhir ójasā,
éndrasya pítāye viça.

9.106.7^b (Manu Āpsava ; to Soma Pavamāna)
pávasva devávitaya indo dhárābhir ójasā,
á kaláçaṁ mádhumaṁ soma naḥ sadaḥ.

[**9.65.15^b**, tivrám duhánty ádribhiḥ : 1.137.3^{bc}, añçúm duhanty ádribhiḥ sómaṁ
duhanty ádribhiḥ.]

9.65.16^{bc} : 9.63.8^{bc}, pávamāno manáv ádhi, antárikṣeṇa yátave.

9.65.17^b : 1.93.2^d, gávāṁ pósaṁ sváçvyam.

[9.65.18^c, suṣvānó devāvītaye : 9.13.2^c, suṣvānám devāvītaye.]

9.65.19^c: 9.61.21^c, sídañ chyenó ná yónim á.

9.65.20^{abc}, apsá indrāya vāyāve váruṇāya marúdbhyaḥ, sómo arṣati viṣṇave ;
9.34.2^{abc}, sutá indrāya vāyāve váruṇāya marúdbhyaḥ, sómo arṣati
viṣṇave ; 9.33.3^{abc}, sutá indrāya vāyāve váruṇāya marúdbhyaḥ,
sómā arṣanti viṣṇave ; 5.51.7^a, sutá indrāya vāyāve.

Cf. also 9.84.1^b.

9.65.20^b: 8.41.1^b ; 9.33.3^b ; 34.2^b ; 61.12^b, váruṇāya marúdbhyaḥ.

9.65.21^{bc}: 9.33.6^{bc} ; 40.3^{bc}, asmábhyaṁ soma viçvátāḥ, á pavasva sahasrīṇam
(9.33.6^c, sahasrīṇaḥ).

9.65.21^c: 9.40.3^c ; 62.12^a ; 63.1^a, á pavasva sahasrīṇam ; 9.33.6^c, á pavasva
sahasrīṇaḥ.

9.65.22^{ab}: 8.93.6^{ab}, yé sómāsaḥ parāvátī yé arvāvátī sunviré.

9.65.24^a, té no vṛṣṭīm divás pári : 2.6.5^a, sá no vṛṣṭīm divás pári.

9.65.24^{bc}: 9.13.5^{1c}, pávantāṁ á suvīryam, suvánā devāsa índavaḥ.

9.65.25^a (Bhṛgu Varuṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)
pávate haryatō hárir gr̥ṇānō jamádagninā, 3.62.18^a
hinvánō gór ádhi tvací.

9.106.13^a (Agni Cakṣuṣa ; to Soma Pavamāna)
pávate haryatō hárir áti hvárāṁsi ráñhya,
abhyárṣan stotṛbhyo virávad yáçāḥ.

The cadence, gór ádhi tvací, in 9.65.25^a occurs also at 1.28.9 ; 9.79.4 ; 101.11.

9.65.25^b: 9.62.24^c, gr̥ṇānō jamádagninā ; 3.62.18^a ; 8.101.8^d, gr̥ṇāná jamád-
agninā ; 7.96.3^c, gr̥ṇāná jamadagnivát.

9.65.26^c: 9.24.1^c, gr̥ṇāná apsú mṛñjata.

9.65.28^c–30^c, pántam á puruspṛham.

9.66.1^b: 9.23.1^c ; 62.25^c ; 63.25^c, abhí viçvāni kávyā.

9.66.1^c: 1.75.4^c, sákhā sákhibhya ídyāḥ.

9.66.4^b: 9.42.5^b, abhí viçvāni váryā.

9.66.7^c, dádhāno ákṣiti çrávaḥ : 1.40.4^b ; 8.103.5^b, sá dhatte ákṣiti çrávaḥ.

9.66.10^c: 9.10.1^b, árvanto ná çravasyávaḥ.

9.66.11^a (Çataṁ Vāikhānasāḥ ; to Pavamāna Soma)
 āchā kōçaṁ madhuçūtāṁ āsrgraṁ vāre avyāye,
 [āvāvaçanta dhītāyaḥ.]

66 9.19.4^a

9.107.12^d (Sapta Ṛṣayaḥ ; to Pavamāna Soma)
 prā soma devāvītaye sindhur nā pipye ārṇasā,
 añçōḥ pāyasaṁ madirō nā jāgrvir āchā kōçaṁ madhuçūtāṁ.

Cf. the pādas, abhi kōçaṁ madhuçūtāṁ, under 9.23.4, and pāri kōçaṁ, &c., 9.103.3^a. For 9.66.11^b cf. 9.64.5^c, pāvante vāre avyāye.

9.66.11^c: 9.19.4^a, āvāvaçanta dhītāyaḥ.

9.66.12^c: 9.68.17^c, āgmann ṛtāsyā yōnim ā.

[9.66.13^a, prā ṇa indo mahé rāṇe: 9.44.1^a, prā ṇa indo mahé tāne.]

9.66.13^{bc}: 9.2.4^{bc}, āpo arṣanti sindhavaḥ, yād gōbhir vāsaiṣyāse.

9.66.14^a: 9.61.29^a, āsya te sakhyé vayām.

9.66.14^c: 9.31.6^c, indo sakhitvām uçmasi.

9.66.18^c, vṛṇimāhe sakhyāya: 4.41.7^d, vṛṇimāhe sakhyāya priyāya.

9.66.22^b, abhy arṣati suṣtutīm: 9.62.3^b, abhy arṣanti suṣtutīm; 9.85.7^c, pāva-
 mānā abhy arṣanti suṣtutīm.

9.66.23^a: 9.37.3^a, sá marmrjānā āyúbhiḥ.

9.66.24^c (Çataṁ Vāikhānasāḥ ; to Pavamāna Soma)
 pāvamāna ṛtām brhác chukráṁ jyótir ajiñanat,
 kṛṣṇā támāṁsi jāñghanat.

10.89.2^d (Rebha Vāiçvāmītra ; to Indra)
 sá súryaḥ páry urú várāṁsy éndro vavṛtyād ráthyeva cakrá,
 átiṣṭhantam apasyām nā sárgaṁ kṛṣṇā támāṁsi tvīṣyā jaghāna.

Cf. Hillebrandt, Ved. Myth. i. 310.

9.66.27^c: 9.20.7^c; 62.30^c; 67.19^c, dádhat stotré suvīryam.

9.66.28^c: 9.27.6^c, punānā índur índram ā.

9.67.1^c: 9.52.5^c, pávasva mañhayádrayih.

9.67.3^{bc}: 9.63.29^{bc}, abhy arṣa kánikradat, dyumántam çuṣmam uttamám.

9.67.4^a: 9.34.1^b, índur hinvánō arṣati.

9.67.4^b (Kaçyapa; to Pavamāna Soma)
[īndur hinvānó arṣati] tiró vārāṇy avyáyā,
hárir vājam acikradat.

9.34.1^b

9.107.10^b (Sapta Ṛṣayaḥ; to Pavamāna Soma)
á soma suvānó ádribhis tiró vārāṇy avyáyā,
jáno ná puri camvòr viçad dháriḥ sádo váneṣu dadhiṣe.

Cf. 9.62.8^b, tiró rómāṇy avyáyā; and 9.103.2^a, pári vārāṇy avyáyā.

9.67.7^a: 9.24.1^b; 101.8^d, pávamānāsa índavaḥ.

9.67.7^b: 1.135.6^e; 9.62.1^b, tiráḥ pavítram āçávaḥ.

9.67.9^a: 9.65.1^a, hinvānti sūram úsrayaḥ.

9.67.9^b: 9.50.3^c, pávamānaṁ madhuçútam.

9.67.10^c–12^c, á bhaksat kanyāsu naḥ.

9.67.13^b: 9.1.1^b; 29.4^b; 30.3^c; 100.5^b, pávasva soma dhárayā.

9.67.14^a: 9.17.14^a, á kalāçeṣu dhāvati.

9.67.16^b, índraya mádhumattamaḥ: 9.12.1^c, índraya mádhumattamaḥ; 9.63.19^c,
índraya mádhumattamam.

9.67.17^a: 9.46.1^a, āsrgran devávítaye.

9.67.17^b: 8.3.15^d, vājayánto ráthā iva.

9.67.19^b: 9.20.7^b, pavítram soma gachasi.

9.67.19^c: 9.20.7^c; 62.30^c; 66.27^c, dádhāt stotré suvīryam.

9.67.28^b: 1.91.17^b, sóma víçvebhir añçúbhiḥ.

9.67.29^c (Pavitra Āṅgīrasa, or Vasiṣṭha, or both; to Pavamāna Soma)
úpa priyám pánipnataṁ yúvānam āhutrvīdham,
áganma bíbhtrato námaḥ.

10.60.1^c (Baudha, or others; to Asamāti [Indra])
á jánaṁ tveśasamīdṛçāṁ máhīnānām úpastutam,
áganma bíbhtrato námaḥ.

9.67.31^{ab}, yáḥ pávamānīr adhyéty řṣibhiḥ sámabhṛtaṁ rásam: 9.67.32^{ab}, páva-
mānīr yó adhyéty, &c.

[9.68.7^d, nřbhir yató vājam á darṣi sātāye: 5.39.3^d, á vājam darṣi sātāye.]

9.68.8^b (Vatsapri Bhālandana ; to Pavamāna Soma)

pariprayāntaṃ vāyaṃ suṣaṃśādaṃ sōmaṃ manīṣā abhy ānūṣata stūbhah,
yó dhārayā mādhumāṇ urmīnā divā iyarti vācaṃ rayiṣāḥ amartyah.

9.86.17^c (Sikataḥ, alias Nivāvari Ṛṣigaṇāḥ ; to Pavamāna Soma)
prā vo dhiyo mandrayūvo vipanyūvaḥ panasyūvaḥ saṃhvasaneṣy akramuḥ,
sōmaṃ manīṣā abhy ānūṣata stūbho 'bhī dhenāvaḥ pāyasem aṣṭrayuḥ.

Cf. Hillebrandt, *Ved. Myth.* i. 349.—Note the correspondence of 9.68.9^b with 9.86.9^d.

9.68.9^b (Vatsapri Bhālandana ; to Pavamāna Soma)

ayāṃ divā iyarti viḥvam ā rājaḥ sōmaḥ punānāḥ kalāḥṣeṣu sīdati,
adbhir gōbhīr mṛjyate ādribhiḥ sutāḥ punānā indur vāriṃ vidat priyāṃ.

9.86.9^d (Akrṣṭāḥ, alias Maṣa Ṛṣigaṇāḥ ; to Pavamāna Soma)
[divo na sānu stanāyann acikradad] dyāuḥ ca yāsyā prthivī ca dhārmabhiḥ,
indrasya sakhyāṃ pavate vivēvidat sōmaḥ punānāḥ kalāḥṣeṣu sīdati. 1.58.2^d

9.96.23^d (Pratardana Daivodāsi ; to Pavamāna Soma)

apaghnānn eṣi pavamāna cātṛūn priyāṃ nā jārō abhigīta induh,
sīdan vāneṣu ṣakunō nā pātva sōmaḥ punānāḥ kalāḥṣeṣu sātā.

Note the correspondence of 9.68.8^b with 9.86.17^c.

9.68.10^{a+cd} (Vatsapri Bhālandana ; to Pavamāna Soma)

evā naḥ soma pariṣicyāmāno vāyo dādhac citrātamaṃ pavaśva,
adveṣe dyāvāprthivī huvema dēvā dhattā rayīm asmé suvīram.

9.97.36^a (Parācara Ḍaktya ; to Pavamāna Soma)
evā naḥ soma pariṣicyāmāna ā pavaśva pūyāmānaḥ svastī,
indram ā viṣa brhatā rāveṇa vardhāyā vācaṃ janāyā pūramdhim.

10.45.12^{cd} (Vatsapri Bhālandana ; to Agni)
āstāvya agnir narūṃ suḥēvo vāiḥvānarā īṣibhiḥ sōmagopāḥ,
adveṣe dyāvāprthivī huvema dēvā dhattā rayīm asmé suvīram.

The repeated distich (cf. 10.91.15^c) furnishes a good illustration of looseness in both connexions. For the relation of 9.68 to 10.45 cf. Oldenberg, *Prol.*, p. 253. It seems to me that 9.68 is later than 10.45 (cf. under 9.85.12).—For 10.45.12 cf. Hillebrandt, *Ved. Myth.* i. 334.

9.69.8^a (Hiranyastūpa Āṅgīrasa ; to Pavamāna Soma)

ā naḥ pavaśva vāsumad dhīraṇyavad ācāvāvad gōmad yāvat suvīryam,
yūyām hī soma pitāro māma sthāna divo mūrdhānaḥ prāsthita vayaskṛtāḥ. 8.93.3^b

9.86.38^c (Atrayaḥ ; to Pavamāna Soma)
tvām nṛcākṣā asi soma viḥvātāḥ pāvamāna vṛṣabha tā vi dhāvasi,
sā naḥ pavaśva vāsumad dhīraṇyavad vayām syāma bhūvaneṣu jīvāse.

Cf. the catenary sequel in 9.86.39^a, govīt pavaśva vasuvid dhīraṇyavit.

9.69.8^b, ācāvāvad gōmad yāvat suvīryam : 8.93.3^b, ācāvāvad gōmad yāvat.

9.69.10^d: 1.31.8^d; 10.67.12^d, devāir dyāvapṛthivī prāvataṁ naḥ.

[9.70.3^b, ādābhyāso janūṣi ubhé ānu: 2.2.4^d, pātho ná payūṁ jánasi ubhé ānu.]

[9.70.4^a, sá mrjyámāno daçábhīḥ sukārmabhiḥ: 9.99.7^a, sá mrjyate sukārmabhiḥ.]

[9.70.5^a, sá marmṛjaná indriyāya dhayase: 9.86.3^d, sómaḥ punaná indriyāya dhayase.]

9.70.8^c: 9.108.16^c, jūṣto mitráya varuṇāya vāyāve. Added in proof.

9.70.9^b (Reṇu Vaiçvāmitra; to Pavamāna Soma)

pávasva soma devávitaye vṛṣéndrasya hárdi somadhānam á viça,
purá no bādhād duritāti pāraya kṣetravid dhi diça áha vipṛchaté.

9.108.16^a (Çakti Vāsistha; to Pavamāna Soma)

indrasya hárdi somadhānam á viça samudrām iva síndhavaḥ,

jūṣto mitráya varuṇāya vāyāve, divo viṣṭambhā uttamāḥ. 8.6.35^b

c: 9.70.8^c; d: 9.86.35^d

Cf. indrasya hárdy āviçān, under 9.60.3^c.

9.70.10^a (Reṇu Vaiçvāmitra; to Pavamāna Soma)

hitó ná sáptir abhí vājam arṣéndrasyendo jaṭhāram á pavasva,
nāvā ná síndhum áti paṛṣi vidvāñ chūro ná yúdhyan āva no nidá spaḥ.

9.86.3^a (Akrṣṭāḥ, alias Māsā Rṣiganāḥ; to Pavamāna Soma)

átyo ná hiyānó abhí vājam arṣa svarvit kóçam divo ádrimātaram,
vṛṣā pavitre ádhi sáno avyāye, sómaḥ punaná indriyāya dhāyase.

c: 9.86.3^c; d: cf. 9.70.5^e

Cf. 9.87.1, 6; 96.8.—Note that the two hymns correspond in the approximate similarity of 9.70.5^a and 9.86.3^d.

9.71.8^a, tveṣām rūpām kṛṇute várṇo asya: 1.95.8^a, tveṣām rūpām kṛṇuta
uttaram yāt.

9.72.4^d (Harimanta Āṅgīrasa; to Pavamāna Soma)

nṛdhuto ádriṣuto barhiṣi priyāḥ pátir gāvām pradīva indur ṛtvīyāḥ,
púramdhivān mánuṣo yajñasádhanāḥ çúcir dhiyá pavate sóma indra te.

9.86.13^d (Sikataḥ, alias Nivāvari Rṣiganāḥ; to Pavamāna Soma)

ayám matávāñ chakunó yáthā hitó 'vye sasāra pávamāna ūrmīnā,
táva krátvā ródasī antarā kave çúcir dhiyá pavate sóma indra te.

Cf. the correspondence of 9.72.7^a with 9.86.8^d.

[9.72.6^a, añçum duhanti stanáyantam ákṣitam: 1.64.6^d, utsām duhanti, &c.]

9.72.7^{a+d} (Harimanta Āṅgīrasa; to Pavamāna Soma)

nābhā pṛthivyá dharuṇo mahó divó 'pām ūrmāu síndhuṣv antár ukṣitāḥ,
indrasya vājro vṛṣabhó vibhúvasuḥ sómo hṛdé pavate cāru matsaráḥ.

9.86.8^d (Akrṣṭāḥ, alias Māsā Rṣiganāḥ; to Pavamāna Soma)

rāja samudrām nadyó ví gāhate 'pām ūrmīm sacate síndhuṣu çritāḥ,
ádhya asthāt sānu pávamāno avyāyam nābhā pṛthivyá dharuṇo mahó
divāḥ.

9.86.21^d (The same)

ayám punāná uśaso vi rocayad ayám sindhubhyo abhavad u lokakṛt,
ayám trīṇ sapta duduhanā ācīraṁ sómo hṛdé pavate cāru matsarāḥ.

For 9.86.8 cf. 9.96.19, and Hillebrandt, *Ved. Myth.* i. 215, 357; iii. 48.

9.72.8^{a+d} (Harimanta Āṅgīrasa; to Pavamāna Soma)

sá tū pavasva pári párthivam rája stotré cikṣann adhūnvatē ca sukrato,
mā no nir bhāg vásunaḥ sādanaspf̥ço rayīm piçāṅgam bahulām vasīmahi.

9.107.24^a (Sapta Ṛṣayaḥ; to Pavamāna Soma)

sá tū pavasva pári párthivam rájo divyā ca soma dhārmabhiḥ,
tvām vipraso matibhir vicakṣaṇa çubhrām hinvanti dhṛtibhiḥ.

9.107.21^c (The same)

mṛjyāmānaḥ suhastya samudré vācam invasi,
rayīm piçāṅgam bahulām purusp̥f̥ham pavamānabhy āṛṣasi.

For 9.107.21^a cf. 9.85.7^o, 8^a.

9.73.4^b (Pavitra Āṅgīrasa; to Pavamāna Soma)

sahāsradhārē 'va té sām asvaran divó náke mādhujihvā asaçcātāḥ,
āśya spāço ná ní miśanti bhūrṇayaḥ padé-pade paçīnaḥ santi sétavaḥ.

9.85.10^a (Vena Bhārgava; to Pavamāna Soma)

divó náke mādhujihvā asaçcátō venā duhanty ukṣāṇam giriṣthām,
apsú drapsām vavṛdhanām samudrá ā sindhor ūrmā mādhumantam

pavitra ā.

For 9.73.4 cf. Ludwig, *Kritik*, pp. 45, 50, 52; for 9.85.10, Hillebrandt, *Ved. Myth.*, i. 320, 354, 363, 369; for the repeated pāda, Oldenberg, *ZDMG.* lxii. 473.

9.74.1^b, svār yád vājy āruśāḥ siśāsati: 9.7.4^c, svār vājī siśāsati.

9.74.5^d: 1.92.13^c, yēna tokām ca tānayaṁ ca dhāmahe.

9.74.9^b, ávyo vāram vi pavamāna dhāvati: 9.16.8^c, ávyo vāram vi dhāvasi;
9.28.1^c; 106.10^b; ávyo vāram vi dhāvati.

9.74.9^d (Kakṣīvat Dairghatamasa; to Pavamāna Soma)

adbhiḥ soma paprcāśya te rāsō 'vyo vāram vi pavamāna dhāvati,
sa mṛjyāmānaḥ kavibhir madintama svādasvindrāya pavamāna pitāye.

9.97.44^c (Parāçara Çaktya; to Pavamāna Soma)

mādhvaḥ sūdan pavasva vāsva ūtsam vīram ca na ā pavasvā bhāgam ca,
svādasvindrāya pavamāna indo rayīm ca na ā pavasvā samudrāt.

9.75.2^{cd}, dādhati putrāḥ pitrōr apteyam nāma tṛtīyam ādhi rocané divāḥ;
1.155.3^{cd}, dādhati putrō 'varam páram pitūr nāma tṛtīyam ādhi
rocané divāḥ.

9.75.4^b (Kavi Bhārgava ; to Pavamāna Soma)

ādrībhiḥ suto matibhiḥ cānohitāḥ prarocāyan ródasī mātārā cūciḥ,
rómāny ávyā samāyā ví dhāvati mādhor dhārā pínvamānā divé-dive.

9.85.12^d (Vena Bhārgava ; to Pavamāna Soma)

urdhvó gandharvó ádhi náke asthād, vícva rūpā praticáksaṇo asya,

10.123.7^a

bhānūḥ cūkrēṇa cōciśā vy ádyāut, prārūrucad ródasī mātārā cūciḥ.

10.123.8^c

9.76.1^a (Kavi Bhārgava ; to Pavamāna Soma)

dhartā divāḥ pavate kftvyo ráso dáksō devānām anumádyo nfbhiḥ,
háriḥ srjanó átyo ná sátvabhír vřthā pájānsi kṛṇute nadīśv á.

9.77.5^a (The same)

cákriz divāḥ pavate kftvyo ráso mahān ádabdho váruṇo hurúg yaté,
ásavi mitró vrjāneśv yajñíyó 'tyo ná yuthé vřsayūḥ kánikradat.

Cf. 9.84.5^c, dhanamjayāḥ pavate kftvyo rásah.

9.76.5^{a+c} (Kavi Bhārgava ; to Pavamāna Soma)

vřřeva yūthā pári kōcam aršasy apām upáthe vřřabhaḥ kánikradat,
sá indrāya pavase matsaríntamo yáthā jēsāma samithé tvótayah.

9.96.20^c (Pratardana Dāivodāsi ; to Pavamāna Soma)

máryo ná cūbhrás tanvām mrjānó 'tyo ná sftvā sanāye dhanānām,
vřřeva yūthā pári kōcam áršan kánikradac camvòr á viveça.

9.97.32^c (Parāçara Çaktya ; to Pavamāna Soma)

kánikradad ánu pánthām řtāsya cūkró ví bhāsy amftasya dhāma,
sá indrāya pavase matsarāvān hinvānó vācam matibhiḥ kavtnām.

In the repeated pāda 9.76.5^c; 9.97.32^c the latter version with matsarāvān for matsarínta-
mah is metrically inferior, a modulated triřtubh line for an original jagatī. I do not believe
that we should correct to matsarāvān as would Arnold, VM., pp. 127, 317. See Part 2,
chapter 2, class A 3.

9.77.1^d (Kavi Bhārgava ; to Pavamāna Soma)

eśā prá kōçe mādhumān acikradad indrasya vājro vápušo vápuřtarah,
abhīm řtāsya sudúghā ghřtaçcūto vāçrá arřanti páyaseva dhenávaḥ.

10.75.4^b (Sindhuksit Prāiyamedha ; Nadistutih)

abhi tvā sindho cīçum ín ná mātáro vāçrá arřanti páyaseva dhenávaḥ,
rājaeva yúdhvā nayasi tvām ít sícāu yád asām ágram pravātām ínakřasi.

For the repeated pāda cf. 1.32.2^c.

[9.78.1^a, prá rāja vācam janáyann asiřyadat : 9.86.33^d ; 106.12^c, punānó vācam
janáyann asiřyadat (9.86.33^d, úpavasuh).]

[9.78.1^d, çuddhó devānām úpa yāti niřkřtām : 9.86.7^b, sómo devānām, &c.]

Cf. 9.86.32^d, pátir janínām úpa, &c.

9.78.5^d, urvīm gavyūtim ābhayaṁ ca nas kṛdhi: 7.77.4^b, urvīm gavyūtim ābhayaṁ kṛdhi naḥ.

[7.79.1^d, aryó naçanta sániçanta no dhíyaḥ: 10.133.3^b, aryó naçanta no dhíyaḥ.]

9.80.5^c (Vasu Bhāradvāja; to Pavamāna Soma)

tām tvā hastīno mādhumantam ādribhir duhānty apsū vṛṣabhām dāça kṣīpaḥ,
indram soma mādāyan dāivyaṁ jānam sīndhor ivormiḥ pāvamāno arṣasi.

9.84.3^d (Prajapati Vācyā; to Pavamāna Soma)

ā yó gōbhiḥ srjyāta ōṣadhiṣv ā devānām sumnā iṣāyann ūpāvasuḥ,

ā vidyūta pavate dhārāyā sūtā indram sómo mādāyan dāivyaṁ jānam.

For 9.84.3 cf. Hillebrandt, Ved. Myth. i. 343, 391.

9.82.1^d, çyenó ná yōnim ghṛtvāntam āsādam: 9.62.4^c, çyenó ná yōnim āsadat.

9.83.5^{cd} (Pavitra Āngirasa; to Pavamāna Soma)

havir haviṣmo máhi sādma dāivyaṁ nābho vásānaḥ pári yāsy adhvarām,
rājā pavitraratho vājam āruhaḥ sahāsrabhṛṣṭir jayasi çrávo bṛhāt.

9.86.40^{cd} (Atrayaḥ; to Pavamāna Soma)

ūn mādha ūrmir vanānā atīṣṭhipad apó vásāno mahiṣó ví gūhate,

rājā pavitraratho vājam āruhat sahāsrabhṛṣṭir jayati çrávo bṛhāt.

[9.84.1^b, apsā indrāya vāruṇāya vāyāve: see under 5.51.7.]

[9.84.2^d, induh śīṣakty uṣāsam ná sūryaḥ: 1.56.4^d, indram śīṣakty uṣāsam, &c.]

9.84.3^d, indram sómo mādāyan dāivyaṁ jānam: 9.80.5^c, indram soma mādāyan dāivyaṁ jānam.

[9.84.5^c, dhanamjayāḥ pavate kṛtvyo rāsaḥ: 9.76.1^a; 77.5^a, dhartā (9.77.5^a, cákrir) divāḥ pavate, &c.]

[9.85.5^b, vy āvyāyam samāyā vāram arṣasi: 9.97.56^d, ví vāram āvyam samāyāti yāti.]

9.85.7^c, pāvamānā abhy arṣanti suṣtutīm: 9.62.3^b, abhy arṣanti suṣtutīm;
9.66.22^b, abhy arṣati suṣtutīm.

[9.85.9^b, árūrucad ví divó rocanā kavīḥ: 6.7.7^b, vāiçvānaró ví divó, &c.]

[9.85.9^c, rājā pavitram āty eti rōruvat: 9.86.7^d, vṛṣā pavitram, &c.]

9.85.10^a: 9.73.4^b, divó náke mādhujiḥvā asaçcātaḥ.

[9.85.10^b, venā duhanty ukṣāṇam giriṣṭhām: 9.95.4^b, ançūm duhanty, &c.]

9.85.11^c (Vena Bhārgava ; to Pavamāna Soma)

nāke suparṇām upapativāṁsaṁ giro venānām akrpanta pūrvīḥ,
çiçum̐ rihanti matāyaḥ pānipnataṁ hiranyāyaṁ çakunām̐ kṣāmaṇi sthām̐.

9.86.3rd (Atrayaḥ ; to Pavamāna Soma)

prā rebhā ety āti vāram avyāyaṁ vṛṣā vāneṣv āva cakradad dhāriḥ,
sām̐ dhītāyo vāvaçānā anuṣata çiçum̐ rihanti matāyaḥ pānipnataṁ.

Cf. 9.86.46^c, ançum̐ rihanti matāyaḥ pānipnataṁ.—For 9.85.11 see Hillebrandt, Ved. Myth. i. 354. Ludwig, Der Rig-Veda, vi. 95, suggests for 9.85.11^c the change of pānipnataṁ to panipnātām̐, but fails to note that the pāda with pānipnataṁ occurs twice.

9.85.12^{a+c} (Vena Bhārgava ; to Pavamāna Soma)

ūrdhvō gandharvō ādhi nāke asthād viçvā rūpā praticākṣaṇo asya,
bhānūḥ çukreṇa çociṣā vy ādyāut̐ prārūrucad rōdasi mātārā çūciḥ.] 9.75.4^b

10.123.7^a (Vena Bhārgava ; to Vena)

ūrdhvō gandharvō ādhi nāke asthāt pratyāṇ citrā bibhrad asyāyudhāni,
[vāsāno ātkam̐ surabhīm̐ dṛçē kām̐ svār̐ ṇā nāma janata priyāṇi.]

6.29.3^{cd}

10.123.8^c (The same)

drapsāḥ samudrām̐ abhi yāj jīgāti pāçyan gṛdhrasya cākṣasā vīdharman,
bhānūḥ çukreṇa çociṣā cakānās̐ tr̥tiye cakre rājasi priyāṇi.

Cf. Hillebrandt, Ved. Myth. i. 320, 429 ff., 432. On the relative claims, here, of books 9 and 10 see Oldenberg, Prol., 253 ; cf. under 9.68.10.

9.85.12^d, prārūrucad rōdasi mātārā çūciḥ : 9.75.4^b, prarocāyan rōdasi, &c.

9.86.3^a, ātyo nā hiyānō abhi vājam̐ arṣa : 9.70.10^a, hitō nā sāptir̐ abhi vājam̐ arṣa.

9.86.3^c (Akr̥ṣṭāḥ, alias Māṣa R̥ṣiganāḥ ; to Pavamāna Soma)

[ātyo nā hiyānō abhi vājam̐ arṣa] svarvīt̐ kōçaṁ divō ādrimātaram, 9.70.10^a
vṛṣā pavitre ādhi sāno avyāye [sōmaḥ punānā indriyāya dhāyase.] cf. 9.70.5^a

9.97.40^c (Parāçara Çaktya ; to Pavamāna Soma)

ākran̐ samudrāḥ prathamē vīdharmaṇ janāyan prajā bhūvanasya rājā,
vṛṣā pavitre ādhi sāno āvyē bṛhāt sōmo vāvṛdhe suvānā induh̐.

For 9.97.40 cf. Hillebrandt, Ved. Myth. i. 328, 346.

9.86.3^d, sōmaḥ punānā indriyāya dhāyase : 9.70.5^a, sá marm̐jānā indriyāya dhāyase.]

[9.86.7^b, sōmo devānām̐ ūpa yāti niṣkṛtām̐ : 9.78.1^d, çuddhō devānām̐, &c.]

Cf. 9.86.32^d, pātir̐ jāninām̐ ūpa, &c.

[9.86.7^d, vṛṣā pavitram̐ āty eti rōruvat : 9.85.9^c, rājā pavitram̐, &c.]

9.86.8^d : 9.72.7^d, nābha pṛthivyā dharūṇo mahō divāḥ.

9.86.9^a : 1.58.2^d, divō nā sānu stanāyann̐ acikradat̐.

9.86.9^d: 9.68.9^b, sómaḥ punānāḥ kalāceṣu sīdati; 9.96.23^d, sómaḥ punānāḥ kalāceṣu sāttā.

9.86.13^d: 9.72.4^d, çucir dhiyā pavate sóma indra te.

9.86.17^c: 9.68.8^b, sómaṁ maṁśā abhy ānūṣata stūbhāḥ.

9.86.19^d, indrasya hārdy āviçān maṁśībhiḥ: 9.60.3^c, indrasya hārdy āviçān.

9.86.21^d: 9.72.7^d, sómo hrdē pavate cāru matsarāḥ.

9.86.26^c, gāḥ kṛṇvānō nirṇījam haryatāḥ kavīḥ: 9.14.5^c; 107.26^d, gāḥ kṛṇvānō nā nirṇījam.

9.86.29^c (Pṛçṇayaḥ, alias Aja Rsiṅgāḥ; to Pavamāna Soma)
tvām samudrō asi viçvavit kave tāvemāḥ pañca pradīço vidharmaṇi,
tvām dyām ca pṛthivīm cāti jabhriṣe tāva jyōtīṁsi pavamāna sūryaḥ.

9.100.9^{ab} (Rebhasuntū Kāçyapāu; to Pavamāna Soma)
tvām dyām ca mahivrata pṛthivīm cāti jabhriṣe,
prāti drāpīm amuñcathāḥ pāvamāna mahitvanā.

There can be no doubt that the single triṣṭubh pāda 9.86.29^c has been distended, very awkwardly, to two octosyllabic pādas by inserting mahivrata in 9.100.9^{ab}; see p. vii, line 4 from top.

[9.86.30^d, tūbhyemā viçvā bhūvanāni yemire: see under 8.3.6^a.]

9.86.31^d: 9.85.11^c, çīçum rihanti matāyaḥ pānipnatam; 9.86.46^c, añçīm, &c.

9.86.33^d (Atrayaḥ; to Pavamāna Soma)
rājā sindhunām pavate pātir divā rtāsya yāti pathībhiḥ kánikradat,
sahāsradhārāḥ pári śicyate hāriḥ punānō vácam janáyann upāvasuḥ.

9.106.12^c (Agni Cakṣuṣa; to Pavamāna Soma)
ásarji kalāçāḥ abhī ḥmilhé sáptir ná vājayúḥ, 9.106.12^b
punānō vácam janáyann asiṣyadat.

Cf. Hillebrandt, *Ved. Myth.* i. 357.—For the repeated pāda cf. also 9.78.1^a, prá rājā vácam janáyann asiṣyadat.

9.86.35^b, çyenó ná vánsu kalāceṣu sīdasi: 9.38.4^b, çyenó ná vikṣu sīdati; 9.57.3^c, çyenó ná vánsu sīdati.

9.86.35^d (Atrayaḥ; to Pavamāna Soma)
iṣam ūrjam pavamānābhy arṣasi çyenó ná vánsu kalāceṣu sīdasi, 9.38.4^b
indrāya mādva mádyo mādāḥ sūtó divó viṣṭambhá upamó vicakṣaṇāḥ.

9.108.16^d (Çakti Vasiṣṭha; to Pavamāna Soma)
ḥindrasya hārdi somadhānam ā viça, samudrām iva sindhavaḥ,
a: 9.70.9^b; b: 8.6.35^b
jūṣṭo mitráya váruṇāya vāyāve, divó viṣṭambhá uttamāḥ. 9.70.8^c

Cf. Hillebrandt, *Ved. Myth.* i. 316.

9.86.38^c: 9.69.8^a, sá (9.69.8^a, á) naḥ pavasva vásumad dhiranyavat.

9.86.40^{od}: 9.83.5^{od}, rája pavitraratho vájam áruhat (9.83.5, áruhaḥ) sahasra-
bhr̥ṣṭir jayati (9.83.5, jayasi) grávo bṛhát.

9.86.44^a, vipaçcite pávamānāya gāyata: 9.65.7^b, pávamānāya gāyata.

[9.86.46^c, ançúm rihanti matáyah pánipnatam: 9.85.11^c; 86.31^d, çicum
rihanti, &c.]

9.87.9^c, pūrvír iṣo bṛhatír jiradāno: 6.1.12^c, pūrvír iṣo bṛhatír āreaghāh.

9.88.1^a: 7.29.1^a, ayám sóma indra túbhyaṁ sunve.

9.88.8 = 1.91.3.

9.89.7^d: 4.51.10^d; 6.47.12^d = 10.131.6^d; 9.95.5^d, suv́ryasya pátayah syāma.

[9.90.3^d, āsāḥaḥ sāv́hván pftanāsu çátrūn: 6.19.8^c; 8.60.12^a, yéna vánsāma
pftanāsu çátrūn (8.60.12^a, çárdhataḥ).]

9.90.5^c (Vasiṣṭha Maitravāruṇi; to Pavamāna Soma)

mátsi soma várūnaṁ mátsi mitráṁ mátsíndram indo pavamāna viṣṇum,
mátsi çárdho mārutaṁ mátsi deván mátsi mahám indram indo mādāya.

9.97.42^c (Parāçara Çaktya; to Pavamāna Soma)

mátsi vāyūm iṣṭāye rádhase ca mátsi mitrávárūṇā pūyámānaḥ,
mátsi çárdho mārutaṁ mátsi deván mátsi dyāvāpṛthiví deva soma.

For 9.97.42^c cf. 9.97.49^b, abhi mitrávárūṇā pūyámānaḥ.

[9.91.1^c, dáça svásāro ádhi sáno ávye: 9.92.4^c, dáça svadhábhir ádhi sáno ávye.]

[9.92.4^b, viçve devás tráya ekādaçāsah: 8.57 (Val. 9).2^d, yuvám devás, &c.]

[9.92.4^c, dáça svadhábhir ádhi sáno ávye: see next prec. item but one.]

[9.92.6^a, pári sádmeva paçumánti hótā: 9.97.1^d, mitéva sádma paçumánti hótā.]

9.95.2^b: 2.42.1^b, iyarti vácam aritéva návam. Omitted by mistake under 2.42.1^b.

[9.95.4^b, ançúm duhanty ukṣāṇaṁ giriṣṭhām: 9.85.10^b, vénā duhanty, &c.]

9.95.5^d: 4.51.10^d; 6.47.12^d = 10.131.6^d; 9.89.7^d, suv́ryasya pátayah syāma.

9.96.3^{ab} (Pratardana Dāivodāsi; to Pavamāna Soma)

sá no deva devátāte pavasva mahé soma psárasa indrapánaḥ,
kṛṇvānn apó varṣāyan dyám utémám urór á no varivasyā punánāḥ.

9.97.27^{ab} (Mṛṣika Vasiṣṭha; to Soma Pavamāna)

evá deva devátāte pavasva mahé soma psárase devapánaḥ,
maháč cid dhí śmási hitāḥ samaryé kṛdhí suṣṭhāné ródāsi punánāḥ.

9.96.5^b: 8.36.4^a, janitá divó janitá pṛthivyāḥ.

9.96.6^d, 17^d, sómaḥ pavítram áty eti rébhan.

9.96.9^c (Pratardana Daivodāsi; to Pavamāna Soma)

pári priyāḥ kalāṣe devāvāta indrāya sómo ráṇyo mādāya,
sahásradhārah çatāvāja indur vāḥi ná sáptiḥ sámanaḥ jigāti.

9.110.10^c (Tryarūṇa and Trasadasyu; to Soma Pavamāna)
sómaḥ punānó avyāye vāre çīçur ná krīḷan pávamāno akṣāḥ,
sahásradhārah çatāvāja induh.

[**9.96.16^c,** abhi vājam sáptir iva çravasyā: 1.61.5^a, asmā id u sáptim iva çravasyā.]

9.96.17^a (Pratardana Daivodāsi; to Pavamāna Soma)

çīçum jāññānām haryatām mrjanti çumbhānti vāhnim marúto gāḇéna,
kavir gīrbhiḥ kāvyaṇā kavīḥ sán [sómaḥ pavítram áty ety rébhan.] ~~9.96.6^d~~

9.109.12^a (Agnayo Dhiṣṇyā Āiçvarayaḥ; to Pavamāna Soma)
çīçum jāññānām hárim mrjanti pavítre sóman devébhya indum.

This is one of the few cases in the Rig-Veda in which a triṣṭubh line varies with a dvipadā virāj. For their relation see Part 2, chapter 2, class A 6.—For 9.96.17 see Hillebrandt, Ved. Myth. i. 352; Geldner, RV. Kommentar, p. 143 (in pāda b Soma is assimilated to Agni).

9.96.20^c, vīṣeva yūthá pári kóçam ārsan: 9.76.5^a, vīṣeva yūthá pári kóçam arsaḥ.

9.96.23^d, sómaḥ punānāḥ kalāṣeṣu sātā: 9.68.9^b; 86.9^d, sómaḥ punānāḥ kalāṣeṣu sīdati.

[**9.97.1^d,** mitéva sádma paçumānti hótā: 9.92.6^a, pári sádmeva paçumānti hótā.]

[**9.97.5^a,** indur devānām úpa sakhyām āyan: 4.33.2^c, ād id devānām úpa sakhyām āyan.]

[**9.97.5^b,** sahásradhārah pavate mādāya: 9.101.6^a, sahásradhārah pavate.]

9.97.11^c, indur indrasya sakhyām juṣānāḥ: 8.48.2^c, indav indrasya, &c.

9.97.16^d, 19^b, ádhi (19 pári) ṣpūnā dhanva sáno ávye.

[**9.97.24^c,** dvitā bhuvad rayipāti rayīnām: 1.60.4^d; 7.2.1^c, agnir bhuvad, &c.]

9.97.27^{ab}, evā deva devátāte pavasva mahé soma psárase devapānaḥ: 9.96.3^{ab}, sá no deva devátāte pavasva mahé soma psárasa indrapānaḥ.

[**9.97.30^c,** pitúr ná putráḥ krátubhir yatānāḥ: 1.68.9, 10^a pitúr ná putráḥ krátum juṣanta.]

9.97.32^c, sá indrāya pavase matsarāvān: 9.76.5^c, sá indrāya pavase matsarīn-
tamaḥ.

9.97.36^a: 9.68.10^a, evā naḥ soma pariṣicyāmanaḥ.

9.97.39^c: 1.62.2^c, yēnā naḥ pūrve pitāraḥ padajñāḥ.

9.97.40^c, vṛṣā pavitre ādhi sūno āvye: 9.86.3^c, vṛṣā pavitre ādhi sūno avyāye.

[9.97.42^b, 49^b, mātasi (9.97.49^b, abhi) mitrāvāruṇā pnyāmanaḥ.

9.97.42^c: 9.90.5^c, mātasi çārdho mārutaṁ mātasi devān.

9.97.44^c, svādasvēndrāya pāvamaṇa indo: 9.74.9^d, svādasvēndrāya pāvamaṇa
pitāye.

[9.97.46^d, kāmō nā yō devayātīm ūsarji: 1.190.2^b, sārgo nā, &c.]

9.97.48^d: 1.73.2^a, devō nā yāḥ savitā satyāmanmā.

[9.97.49^d, abhīndraṁ vṛṣaṇaṁ vājrabāhum: 7.23.6^a, evéd indraṁ, &c.]

[9.97.56^b, sōmo viçvasya bhūvanasya rāja: 3.46.2^c; 6.36.4^d, éko viçvasya, &c.;
5.85.3^c, téna viçvasya, &c.; 10.168.2^d, asyā viçvasya, &c.]

[9.97.56^d, ví vāram āvyam samáyāti yāti: 9.85.5^b, vy āvyāyaṁ samáyā vāram
arṣasi.]

9.98.1^c: 9.64.25^c, indo sahasrabharṇasam.

9.98.4^b: 1.84.7^b, vāsu mártāya dāçūṣe.

See under 1.45.8^d for other similar pādas.

9.98.6^c: 1.18.6^b; 9.100.1^b, priyām indrasya kāmīyam.

9.98.10^a: 9.11.8^a; 108.15^a, indrāya sōmaṁ pātave.

9.99.6^a, sá punāno madintamaḥ: 9.50.5^a, sá pavasva madintama.

9.99.6^b: 9.20.6^c, sōmaç camūṣu sīdati.

[9.99.7^a, sá mrjyate sukārmabhiḥ; 9.70.4^a, sá mrjyāmāno daçābhiḥ sukārmabhiḥ.]

9.99.7^b: 9.3.9^b; 103.6^b, devō devébhyaḥ sutāḥ.

9.99.7^d: 9.7.2^b, mahír apó ví gāhate.

9.99.8^b: 9.24.3^c, nṛbhīr yató ví niyase.

9.99.8^{cd}: 9.63.2^{bc}, indrāya matsarīntamaḥ (or, °maç) camūṣv ā ní sīdasi.

9.100.1^b: 1.18.6^b; 9.98.6^a, priyām indrasya kāmīyam.

9.100.2^a: 9.40.6^a; 57.4^c; 64.26^c, punāná indav á bhara.

9.100.2^b: 9.4.7^b; 40.6^b, sóma divibárhasaṁ rayīm.

9.100.2^d, 8^d, viçvāni daçuṣo gr̥hé.

9.100.5^b: 9.1.1^b; 29.4^b; 30.3^c; 67.13^b, pávasva soma dhárayā.

9.100.5^c: 9.1.1^c, índrāya pátave sutáh.

9.100.5^d (Rebhasūnu Kaçyapāu; to Pavamāna Soma)

krátve dáksāya naḥ kave ṽ pávasva soma dhárayā,

9.1.1^b

ṽ índrāya pátave sutó, mitráya váruṇāya ca.

9.1.1^c

10.85.17^b (Sūrya Sāvitrī; to Devāḥ)

sūryāyāi devébhyo mitráya váruṇāya ca,

yé bhūtāsya pracetasa idám tóbhyo 'karaṁ námaḥ.

9.100.6^a, pávasva vājasátamaḥ: 9.43.6^a; 107.23^a, pávasva vājasátaye; 9.13.3^a; 42.3^b, pávante vājasátaye.

9.100.6^d: 9.106.6^b, devébhyo mádhumattamaḥ. Added in proof.

[9.100.7^c, vatsám jatám ná dhenávaḥ: 6.45.28^c, vatsám gávo ná dhenávaḥ.]

9.100.7^d: 9.4.9^b; 64.9^b, pávamāna vídharmaṇi.

9.100.8^a: 9.4.1^b; 9.9^a, pávamāna máhi çrávaḥ.

9.100.8^c: 8.43.23^c, çárdhan támānsi jighnase.

9.100.9^{ab}, tvám dyám ca mahivrata pr̥thivím cáti jabhriṣe: 9.86.29^c, tvám dyám ca pr̥thivím cáti jabhriṣe.

[9.101.6^a, sahásradhāraḥ pavate: 9.97.5^b, sahásradhāraḥ pavate mādāya.]

9.101.7^a, ayám puṣá rayir bhágaḥ: 8.31.11^a, áitu puṣá rayir bhágaḥ.

9.101.7^b: 9.13.1^a; 28.6^b; 42.5^c, sómaḥ punāno arṣati.

9.101.8^d: 9.24.1^b; 67.7^a, pávamānāsa indavaḥ.

9.101.9^c: 7.15.2^a, yáḥ páñca carṣaṇír abhí; 5.86.2^c, yú páñca carṣaṇír abhí.

9.101.10^b (Andhigu Çyāvāçvi; to Pavamāna Soma)

sómāḥ pavanta índavo 'smábhyam gātuvíttamāḥ,

mitráḥ suvánā arepásaḥ svādhyāḥ svarvídaḥ.

9.106.6^a (Cakṣus Mānava; to Pavamāna Soma)

asmábhyam gātuvíttamo ṽ devébhyo mádhumattamaḥ,

9.100.6^d

sahásraṁ yāhi pathíbbhiḥ kánikradat.

9.101.12^a: 9.22.3^a, eté pūtá vipaçcitāḥ.

9.101.12^b: 1.5.5^c; 137.2^b; 5.51.7^b; 7.32.4^b; 9.22.3^b; 63.15^b, sómāso dádhyāçiraḥ.

9.101.15^b, ví yás tastámbha ródasi : 7.86.1^b, ví yás tastámbha ródasi cid urvī.

9.101.16^a (Prajāpati ; to Pavamāna Soma)

ávyo vārebhiḥ pavate sómo gávye ádhi tvací,

ḥkánikradad vṛṣā hárīḥ] indrasyābhy òti niṣkṛtām.

cf. 9.2.6^a

9.108.5^b (Ūru Āngirasa ; to Pavamāna Soma)

eṣā syā dhārāyā sūtó 'vyo vārebhiḥ pavate madíntamaḥ,

krīḥann ūrmír apām iva.

The metre favours 9.108.5^d ; see Part 2, chapter 2, class B 9.

[9.101.16^c, kánikradad vṛṣā hárīḥ : 9.2.6^a, ácikradad vṛṣā hárīḥ.]

9.102.5^b : 1.19.3^b, víçve devāso adrúhaḥ.

9.102.7^b : 1.142.7^c ; 5.5.6^b ; 10.59.8^b, yahví ṛtásya mātārā ; 9.33.5^b, yahvír
ṛtásya mātārāḥ.

[9.103.2^a, pári vārāny avyáyā : 9.67.4^b ; 107.10^b, tiró vārāny, &c.]

9.103.2^b (Dvita Āptya ; to Pavamāna Soma)

ḥpári vārāny avyáyā, góbhir añjānó arṣati,

trī ṣadhásthā punanāḥ kṛṇute hárīḥ.

cf. 9.103.2^a

9.107.22^d (Sapta Rṣayah ; to Pavamāna Soma)

mṛjānó vāre pávamāno avyáye ḥvṛṣáva cakrado vāne,

devánāṁ soma pavamāna niṣkṛtām góbhir añjānó arṣasi.

cf. 9.7.3^b

[9.103.3^a, pári kóçam madhuçútam : see under 9.23.4.]

9.103.6^b : 9.3.9^b ; 97.9^b, devó devóbhyaḥ sūtāḥ.

9.103.6^c, vyānaçīḥ pávamāno ví dhāvati : 9.37.3^b, pávamāno ví dhāvati.

9.104.1^a : 1.22.8^a, sákhāya ū ní ṣdata.

9.104.2^a (Parvata Kāṇva, or others ; to Pavamāna Soma)

sám ī vatsám ná mātṛbhiḥ srjáta gayasádhanam,

devāvyām mādām abhi dvīçavasam.

9.105.2^a (Parvata and Nārada ; to Pavamāna Soma)

sám vatsá iva mātṛbhir índur hinvāno ajyate,

devāvír mádó matībhiḥ páriṣkṛtaḥ.

The hymns to which belong these two stanzas are varying redactions of the same theme ; see p. 13. Cf. 8.72.14^b, sám vatsāso ná mātṛbhiḥ, and see under 6.45.28^c.

[9.104.3^c, yátha mitráya váruṇāya çámtamaḥ : 1.136.4^a, ayám mitráya, &c.]

9.104.6^b, raksásam kám cid atrīnam : 9.105.6^b, ádevam kám, &c.]

See the note under 9.104.2.

9.105.2^a, sám vatsá iva mātṛbhiḥ : 9.104.2^a, sám i vatsám ná mātṛbhiḥ.

9.106.2^b : 9.6.7^b, indrāya pavate sutáḥ ; 9.62.14^c ; 107.17^a, indrāya pavate mādah.

9.106.3^a : 9.10.1^a, asyéd indro mádesv á.

9.106.4^b : 8.91.3^d, indrāyendo pári srava ; also refrain in 9.112.1^e ff.

9.106.4^c, dyumántam cúṣmam á bhara svarvidam : 9.29.6^c, dyumántam cúṣmam á bhara.

9.106.5^b : 9.65.13^b, pávasva viçvadarçataḥ.

9.106.6^a, asmábhyaṁ gātuvittamaḥ : 9.101.10^b, asmábhyaṁ gātuvittamāḥ.

9.106.6^b : 9.100.6^d, devébhyo mádhumattamaḥ.

9.106.7^b : 9.65.14^b, indo dhárābhir ójasā.

9.106.10^b : 9.28.1^c, ávyo váraṁ ví dhāvati ; 9.16.8^c, ávyo váraṁ ví dhāvati ; 9.74.9^b, ávyo váraṁ ví pavamána dhāvati.

[9.106.10^c, ágre vácāḥ pávamānaḥ kánikradat : 9.3.7^c, pávamānaḥ kánikradat ; 9.13.8^b, pávamāna kánikradat.]

9.106.11^b : 9.6.5^c ; 45.5^b, váne krīlantam átyavim.

9.106.12^b (Agni Cakṣuṣa ; to Pavamána Soma)

ásarji kalāçāṇ abhi mīlhé sáptir ná vājayúḥ,

punānó vácāṁ janáyann asiṣyadat.]

9.86.33^d

9.107.11^b (Sapta Rṣayah ; to the same)

sá māmṛje tiró áṇvāni meṣyò mīlhé sáptir ná vājayúḥ,

anumúdyah pávamāno manīṣibhiḥ sómo víprebhir fkvabhiḥ.

Cf. the correspondence of 9.106.2^b with 9.107.17^a.—The cadence áṇvāni meṣyāḥ in 9.107.11^a also in 9.86.47^a.

9.106.12^c, punānó vácāṁ janáyann asiṣyadat : 9.86.33^d, punānó vácāṁ janáyann upāvasuḥ.

9.106.13^a : 9.65.25^a, pávate haryatò háriḥ.

[9.107.1^d, suśáva sómam ádribhiḥ : 4.45.5^d, sómam suśáva mádhumantam ádribhiḥ.]

9.107.4^a : 9.63.28^a, punānāḥ soma dhárayā.

9.107.4^d : 8.61.6^b, útso deva hiranyáyah.

9.107.6^b : 9.7.6^a ; 52.2^b, ávyo váre pári priyáḥ ; 9.50.3^a, ávyo váre pári priyám.

9.107.7^d : 8.89.7^b ; 10.156.4^b, á súryam rohaya divi ; 1.7.3^b, á súryam rohayad divi.

9.107.10^b: 9.67.4^b, tīró várāṇy avyáya.

9.107.11^b: 9.106.12^b, mīlhé sāptir ná vājayūh.

9.107.12^d: 9.66.11^a, áchā kócaṁ madhuçéutam.

9.107.14^{ab}: 9.23.4^{ab}, abhī sómāsa āyávaḥ pávante mádyam mádam.

9.107.14^c, samudrásyádhi viṣṭápi manīṣiṇaḥ: 8.97.5^b; 9.12.6^b, samudrásyádhi viṣṭápi; 8.34.13^b, samudrásyádhi viṣṭápah.

9.107.14^d: 9.21.1^c, matsarásah svarvídaḥ.

9.107.15^b (Sapta Ṛṣayaḥ; to Pavamāna Soma)

tárat samudráṁ pávamāna ūrmīṇā rájá devá ṛtám bṛhát,
ársan mitráśya várūṇasya dhármaṇā prá hinvánā ṛtám bṛhát.

9.108.8^d (Ūrdhvasadman Āṅgīrasa; to the same)
sahásradhāraṁ vṛṣabhám payovídhāṁ priyám devāya jánmane,
ṛténa yá ṛtájato vivāvṛdhó rájá devá ṛtám bṛhát.

9.107.17^a: 9.62.14^c, índrāya pavate mádaḥ; 9.6.7^b; 106.2^b, índrāya pavate sutáḥ.

9.107.17^d: 9.63.17^a, tám i mrjanty āyávaḥ.

9.107.21^c, rayīm piçāṅgaṁ bahulám puruspṛham: 9.72.8^d, rayīm piçāṅgaṁ bahulám vasimahi.

9.107.22^b, víśáva cakrado váne: 9.7.3^b, víśáva cakradad váne.

9.107.22^d, góbhir añjāno arṣasi: 9.103.2^b, góbhir añjāno arṣati.

9.107.23^a: 9.43.6^a, pávasva vājasātaye; 9.13.3^a; 42.3^b, pávante vājasātaye;
9.100.6^a, pávasva vājasātamaḥ.

9.107.24^a: 9.72.8^a, sá tú pavasva pári párthivaṁ rájah.

9.107.25^a: 9.63.25^a, pávamānā asṛkṣata.

9.107.26^b: 9.30.2^a, índur hiyānāḥ sotṛbhīh.

9.107.26^d: 9.14.5^c, gáḥ kṛṇvāno ná nirñijam; 9.86.26^c, gáḥ kṛṇvāno nirñijam haryatáḥ kavīh.

9.108.1^a: 9.64.22^b; 108.15^c, pávasva mádhumattamaḥ.

9.108.5^b, ávyo várebhīh pavate madíntamaḥ: 9.101.16^a, ávyo várebhīh pavate.

[9.108.6^d, varmíva dhr̥ṣṇav á ruja: 8.73.18^a, púram na dhr̥ṣṇav, &c.]

9.108.8^d: 9.107.15^b, rāja devā ṛtām bṛhāt.

9.108.15^a: 9.111.8^a; 98.10^a, indrāya soma pátave.

9.108.15^c: 9.64.22^b; 108.1^a, pávasva mádhumatamāḥ.

9.108.16^a: 9.70.9^b, indrasya hārdi somadhānam ā viça.

9.108.16^b: 8.6.35^b; 92.22^b, samudrām iva sindhavaḥ.

9.108.16^c: 9.70.8^e, jūṣṭo mitrāya varuṇāya vāyāve.

9.108.16^d, divo viṣṭambhā uttamāḥ: 9.86.35^d, divo viṣṭambhā upamó vicakṣaṇāḥ.

9.109.12^a, çicum jajñānām hāriṁ mrjanti: 9.96.17^a, çicum jajñānām haryatām mrjanti.

9.109.22^b, çriṇānn ugró riṇānn apāḥ: 8.32.2^c, vādhiḍ ugró riṇānn apāḥ.

9.110.9^b, imā ca víçvā bhúvanābhī majmánā: 2.17.4^a, ádhā yó víçvā bhúvanābhī majmánā.

9.110.10^c: 9.96.9^c, sahásradhāraḥ çatāvāja induḥ.

9.111.3^e, indram jāitrāya harṣayan: 8.15.13^c, indram jāitrāya harṣayā çáçipátim.

9.112.1^{e-4^e}: 113.1^{e-11^e}; 114.1^{e-4^e}, indrayendo pári srava.

Cf. also under 8.91.3^d.

9.113.8^{d-11^d}, táttra mām amṛtam kṛdhi.

9.114.4^d (Kaçyapa Mārīca; to Soma Pavamāna)

yát te rājañ çṛtām havis téna somābhī rakṣa naḥ,

arātivā mā nas tārīn mó ca naḥ kíñ canāmamad [indrayendo pári srava.]

8.91.3^d

Pāda d is almost identical with the refrain, mó sú te kíñ canāmamat, 10.59.8^e, 9^f, 10^e.

REPEATED PASSAGES BELONGING TO BOOK X

10.2.2^a, vēsi hotrām utā potrām jānānām : 1.76.4^c, vēsi hotrām utā potrām yajatra.

10.2.2^d : 2.3.1^d, devó devān yajatv agnir ārhan.

10.2.4^a, yád vo vayām pramināma vratāni : 8.48.9^c, yāt te vayām pramināma vratāni.

10.4.2^d, antār mahāñç carasi rocanéna : 3.55.9^b, antār mahāñç carati rocanéna.

10.4.7^d (Trita Āptya ; to Agni)

brāhma ca te jātavedo námaç ceyām ca gīḥ sādām id vārdhanī bhūt,
rákṣā ño agne tánayāni tokā rákṣotā nas tanvò áprayuchan.

10.7.7^d (Trita Āptya ; to Agni)

bhāvā no agne 'vitótā gopā bhāvā vayaskfd utā no vayodhāh,
rásvā ca naḥ sumaho havýádātiñ trāsivotā nas tanvò áprayuchan.

10.5.2^c (Trita Āptya ; to Agni)

samānām nīlām vṛṣaṇo vāsānāḥ sām jagmire mahiṣā árvatrbhiḥ,
ṛtāsya padām kaváyo ní pānti gūhā námāni dadhire páraṇi.

10.177.2^b (Patañga Prājapatya ; Māyābhedaḥ)

patañgó vūcam mánasā bibharti tām gandharvó 'vadad gárbhe antāḥ,
tām dyótamānām svaryām manīṣām ṛtāsya padé kaváyo ní pānti.

For 10.5.2 cf. Bergaigne i. 98 ; ii. 76 ; iii. 224, 233 ; for 10.177.2, Bergaigne i. 285, 291 ; iii. 67, 224, 242 ; Hillebrandt, Ved. Myth. i. 351, 433 ; Ludwig, Ueber Methode, p. 56.

10.6.7^b, sadyó jajñāno hávyo babbhútha : 8.96.21^b, sadyó jajñāno hávyo babbhūva.

[10.6.7^c, tām te devāso ánu kētam āyan : 4.26.2^d, máma devāso, &c.]

10.7.2^c : 1.163.7^c, yadū te mártō ánu bhógam ánat.

[10.7.5^d, vikṣú hótārañ ny āsādayanta : 3.9.9^d = 10.52.6^d, ād id dhótārañ, &c.]

10.7.7^d, trāsivotā nas tanvò áprayuchan : 10.4.7^d, rákṣotā nas, &c.

10.8.1^b : 6.73.1^d, á ródasi vṛṣabho roraviti.

10.8.1^d, apām upásthe mahiśo vavardha: 10.45.3^d, apām upásthe mahiśá avardhan. Added in proof.

10.9.5^a, íçanā váryāṇām: 1.5.2^b; 24.3^b, íçanam váryāṇām; 8.71.13^b, íçe yó váryāṇām.

10.9.6 (wanting pāda d) = 1.23.20.

10.9.7 = 1.23.21.

10.9.7^c = 1.23.21^c; 10.57.4^c, jyók ca sūryam dṛçé.

10.9.8 = 1.23.22.

10.9.9 = 1.23.23.

10.10.2^b (Yama Vaivasvata; to Yami)

ná te sákḥa sakhyām vaṣṭy etát sálakṣmā yád viṣurūpā bhāvāti,

mahás putráso ásurasya vírāḥ, divó dhartára urviyá pári khyan. ~~cf.~~ cf. 3.53.7^b

10.12.6^b (Havirdhāna Āṅgi; to Agni)

durmántv átrāmṛtasya náma sálakṣmā yád viṣurūpā bhāvāti,

yamáśya yó manávate sumántv ágne tám ṛṣva páhy áprayuchan.

For 10.10.2 see the most recent comments of von Schroeder, *Mysterium und Mimus*, p. 282; Geldner, *Rigveda Komm.*, p. 146. The repeated pāda appears here in a natural connexion. In 10.12.6 the same pāda is unintelligible, certainly enigmatic (brahmodya) and secondary. Grassmann, ii. 465, points out that the pāda is here borrowed from 10.10.2, and that the stanza itself seems to refer to Yama, as though he had originated the statement contained in the repeated pāda. See also Bergaigne, i. 90; ii. 98, note, and cf. Oldenberg, *Prol.*, p. 232.

[10.10.2^c, mahás putráso ásurasya vírāḥ: 3.53.7^b; 10.67.2^b, divás putráso ásurasya vírāḥ.]

10.10.5^b: 3.55.19^a, devás tvāṣṭá savitá viçvárūpah.

[10.10.5^c, nákir asya prá minanti vratáni: 1.69.7^a, nákiṣa ṭa etá vratá minanti.]

[10.10.6^b, ká Im dadarça ká ihá prá vocat: 3.54.5^a; 10.129.6^a, kó addhá veda ká ihá prá vocat.]

10.10.6^c, bṛhán mitráśya várūṇasya dhāma: 2.27.7^c, bṛhán mitráśya várūṇasya çárma.

Cf. under 1.152.4^d.

10.10.13^d, 14^b, pári şvajāte libujeva vṛkṣám.

10.11.5^b, hótrābhír agne mánuṣaḥ svadhvarāḥ: 2.2.8^c, hótrābhír agnir mánuṣaḥ svadhvarāḥ.

10.11.8^b, deví devéṣu yajatá yajatra: 4.56.2^a, deví devébhir yajaté yajatrāiḥ; 7.75.7^b, deví devébhir yajatá yajatrāiḥ.

10.11.9 = 10.12.9 (Havirdhāna Āṅgi; to Agni)

ṇrudhī no agne sādane sadhāsthe yukṣvā rātham amftasya dravitnūm,
ā no vaha rōdasi devāputre mākīr devānām āpa bhūr ihā syāḥ.

10.12.6^b: 10.10.2^b, sālakṣmā yād viṣurūpā bhāvā ti.

10.12.9 = 10.11.9.

10.14.5^d: 3.35.6^c, asmīn yajñe barhiṣy ā niṣādyā.

10.14.8^{cd}, tēsām vayām sumatāu yajñīyānām āpi bhadre sāumanasē syāma:
3.1.21^{cd}; 3.59.4^{cd}; 6.47.13^{cd} = 10.131.7^{cd}, tāsyā vayām sumatāu
yajñīyasyāpi bhadre sāumanasē syāma.

10.14.14^b: 1.15.9^b, juhōta prā ca tiṣṭhata.

[10.14.14^d, dīrghām āyuh prā jīvāse: 10.18.6^d, dīrghām āyuh karati jīvāse vah.]

Cf. under 4.12.6 and 8.18.22.

[10.15.4^d, āthā naḥ ṣām yōr arapō dadhāta: 10.37.11^d, tād asme ṣām yōr arapō
dadhātana.]

10.15.5^c: 6.49.1^c, tā ā gamantu tā ihā ṣruvantu.

10.15.6^d: 7.57.4^d, yād va āgaḥ puruṣātā kārāma.

10.15.10^b, indreṇa devāiḥ sarātham dādhanāḥ: 3.4.11^b = 7.2.11^b, indreṇa devāiḥ
sarātham turēbhiḥ; 5.11.2^c, indreṇa devāiḥ sarātham sā barhiṣi.

10.15.14^b, mādhye divāḥ svadhāyā mādāyante: 1.108.12^b, mādhye divāḥ
svadhāyā mādāyethe.

[10.16.8^d, tāsmin devā amftā mādāyantām: 3.4.11^d = 7.2.11^d, svāhā devā, &c.]

10.17.8^c, āsadyāsmīn barhiṣi mādāyasva: 6.52.13^d, āsadyāsmīn barhiṣi mādāya-
dhvam; 6.68.11^d, āsadyāsmīn barhiṣi mādāyethām.

10.17.9^d, rāyās pōṣam yājamāneṣu dhehi: 8.59 (Vāl.11).7^b, rāyās pōṣam yāja-
māneṣu dhattam; 10.122.8^c, rāyās pōṣam yājamāneṣu dhārāya.

[10.17.11^c: 3.33.3^d, samānām yōnim ānu saṁcārantam (3.33.3^d, saṁcārantī);
1.146.3^d, samānām vatsām abhi saṁcārantī.]

[10.18.6^d, dīrghām āyuh karati jīvāse vah: 10.14.14^d, dīrghām āyuh prā jīvāse.]

10.20.1^{ab} (Vimada Āindra, or others; to Agni)

bhadrām no āpi vātaya mānaḥ.

10.25.1^{ab} (The same; to Soma)

bhadrām no āpi vātaya [māno dākṣam utā krātum,] ~~cf.~~ cf. 9.4.3^a
ādha te sakhyē āndhaso vi vo mādē [rāṇan gūvo nā yāvase vivakṣase.]

~~cf.~~ 5.53.16^b

The fragmentary distich in 10.20.1 is placed in a kind of pratika form as an introductory prayer at the head of the collection of Vimada hymns. See Oldenberg, Prol., pp. 161, 231, 237, 511.—For āpi vātaya see Max Müller, SBE. xxxii. 202, 437.

10.20.10^d (Vimada Āindra, or others; to Agni)

evā te agne vimadō manīṣām ūrjo napād amfēbhiḥ sajōṣāḥ,
gira ā vaksat sumatīr iyānā īṣam ūrjam suksitīm vīḡvam ābhāḥ.

10.99.12^d (Vamra Vāikhānasa; to Indra)

evā mahō asura vaksāthāya vamrakāḥ paḍbhīr ūpa sarpad indram,
sā iyānāḥ karati svastim asmā īṣam ūrjam suksitīm vīḡvam ābhāḥ.

For 10.20.20 cf. Pischel, *Ved. Stud.* ii. 226; for both stanzas, Neisser, *Bezz. Beitr.* vii. 216.

10.21.1^b: 5.20.3^a; 26.4^c; 8.60.1^b, hōtāram tvā vṛṇīmahe.

10.21.1^d, ṣṭrām pāvakāḡociṣam vīvaksase: 3.9.8^b; 8.43.31^b; 102.11^a, ṣṭrām pāvakāḡociṣam.

10.21.3^d, vīḡvā ādhi ṣṛīyo dhiṣe vīvaksase: 2.8.5^c, vīḡvā ādhi ṣṛīyo dadhe;
10.127.1^c, vīḡvā ādhi ṣṛīyo 'dhita.

[10.21.6^a, tvām yajñēṣv īlate: 8.11.1^c, tvām yajñēṣv īdyah.]

[10.21.6^b, āgne prayaty adhvaré: 5.28.6^b; 8.71.12^b, agnīm prayaty, &c.]

10.21.7^a: 3.10.2ⁿ, tvām yajñēṣv ṛtvījam.

10.21.8^a: 1.12.12^a; 8.44.14^b, āgne ṣukrēṇa ḡociṣā.

10.22.2^d: 1.25.15^b, yāḡaḡ cakrē āśāmy ā.

[10.22.8^d, vādhar dāsāsyā dambhaya: 8.40.6^c, ōjo dāsāsyā dambhaya.]

10.22.15^a: 2.11.11^a, pībā-pibéd indra ḡūra sōmam.

10.22.15^c (Vimada Āindra, or others; to Indra)

ḡpībā-pibéd indra ḡūra sōmam, mā riṣaṇyo vasavāna vāsuh sām, 2.11.11^a
utā trāyasva ḡṛṇatō maghōno mahāḡ ca rāyō revātas kṛdhi nah.

10.148.4^d (Pṛthu Vāinya; to Indra)

imā brāhmendra tūbhyām ḡaṇsi dā nfbhyo nṛṇām ḡūra ḡāvah,
tēbhīr bhava sākṛatur yēṣu cākānn utā trāyasva ḡṛṇatā utā stīn.

10.23.2^b, indro maghāir maghāvā vṛtrahā bhuvat: 8.46.13^b, purasthātā maghāvā, &c.]

[10.23.4^d, ūd id dhunoti vāto yāthā vānam: 5.78.8^a, yāthā vāto yāthā vānam.]

10.23.7^d: 7.22.9^c, asmé te santu sakhyā ḡivāni.

[10.24.1^a, indra sōmam imām piba: 8.17.1^b, indra sōmam pībā imām.]

Cf. under 1.84.4

10.24.1^c, asmé rayīm ní dhārāya vī vo māde: 1.30.22^c, asmé rayīm ní dhārāya.

10.24.2^d, *ṛeṣṭhaṁ no dhehi vāryaṁ vívakṣase*: 3.21.2^d, *ṛeṣṭhaṁ no dhehi vāryam*.

10.25.1^{ab}, *bhadráṁ no ápi vātaya máno dákṣam utá krátum*: 10.20.1, *bhadráṁ no ápi vātaya mánah* (quasi *pratíka*).

[10.25.1^b, *máno dákṣam utá krátum*: 9.4.3^a, *sánā dákṣam*, &c.]

10.25.1^d, *rāṇan gávo ná yāvase vívakṣase*: 5.53.16^b, *rāṇan gávo ná yāvase*.

10.25.5^d (Vimada Āindra, or others; to Soma)

táva tyé soma ṣáktibhir níkamāso vy ṛṇvire,

gṛtsasya dhírās tāvaso ví vo máde vrajáṁ gómantam aṇvínāṁ vívakṣase.

10.62.7^b (Nabhānediṣṭha Mānava; to Viṣve Devāḥ)

indreṇa yujá nīḥ sṛjanta vāgháto vrajáṁ gómantam aṇvínāṁ,

sahásraṁ me dádato aṣṭakarnyāḥ ṛávo devéṣv akrata. 8.65.12^c

10.25.7^a: 1.91.8^a, *tváṁ naḥ soma viṇvátah*.

10.25.7^d, *má no duhṣáṁsa ṛatā vívakṣase*: 1.23.9^c; 7.94.7^c, *má no duhṣáṁsa ṛata*; 2.23.10^c, *má no duhṣáṁso abhidipsúr ṛata*.

10.26.9^d: 8.43.22^c, *imám naḥ ṛṇnavad dhávam*.

10.27.1^b, *yát sunvaté yájamānāya cikṣam*: 8.59(Vāl.11).1^d, *yát sunvaté yájamānāya cikṣathah*.

10.27.7^d (Vasukra Āindra; to Indra)

ábhūr v áuṣṭir vy ū áyur ānaḍ dárśan nú pūrvo áparo nú darṣat,

dvó paváste pári tám ná bhūto yó asyá pāré rájaso vivéṣa.

10.187.5^a (Vatsa Āgneya; to Agni)

yó asyá pāré rájasaḥ ṣukró agnir ájāyata, ṣá naḥ pārsad áti dvíṣah.

8.187.1^d—5^d ~~8.187.1^d—5^d~~ refrain, 10.187.1^d—5^d

The unmetrical character of 10.187.5^a shows that it is a stunted bit from such a line as 10.27.7^d. See Part 2, chapter 2, class B 9.

10.27.13^d (Vasukra Āindra; to Indra)

pattó jagāra pratyāñcam atti ṛṣṇā cīraḥ práti dadhāu várūtham,

āsina ūrdhvām upási kṣīṇāti nyāññ uttānām ānv eti bhūmim.

10.142.5^d (Śarīṣṭkva; to Agni)

práty asya ṛeṇayo dadṛṣa ekám niyānam bahávo ráthasaḥ,

bāhū yád agne anumármrjāno nyāññ uttānām ānvéṣi bhūmim.

The hopeless obscurity of 10.27.13 prevents judgement as to the original belongings of the repeated páda; but there is, at least, no reason to question its simple sense in 10.142.5.

10.27.14^{cd}: 3.55.13^{ab}, anyásya vatsám rihatí mimāya káya bhuvá ní dadhe dhenúr údhaḥ.

[10.27.21^c, çráva id ená paró anyád asti: 10.31.8^a, náitávad ená paró anyád asti.]

Cf. AV. 5.11.5^c, 6^c.

10.28.6^c (Indra; to Vasukra)

evá hí mām tavásam vardháyanti divāç cin me brhata úttará dhúh,
purú sahásrā ní çigāmi sākām açatrúrūm hí mā jānita jajāna.

10.48.4^c (Indra Vaikuṇṭha; to Indra Vaikuṇṭha)

aḥam etām gavyāyam áçvyam paçúm puriṣīnam sáyakenā hiranyāyam,
purú sahásrā ní çigāmi dāçúṣe [yān mā sómāsa ukthīno ámandiṣuḥ.]

4.42.6^c

10.28.7^c, vādhiṁ vṛtrām vājreṇa mandasanāḥ: 4.17.3^c, vādhiḍ vṛtrām, &c.

10.29.8^a, vy ānaḥ indraḥ pñtanāḥ svójaḥ: 7.20.3^c, vy āsa indraḥ, &c.

[10.30.1^c, mahīm mitrása vāruṇasya dhāsim: 4.55.7^c, nahí mitrása, &c.]

10.30.4^b, yām viprāsa ílate adhvarēṣu: 1.58.7^b, yām vāgháto vṛṇáte adhvarēṣu.

10.30.13^d, indráya sómam sūṣutam bhárantīḥ: 3.36.7^b, . . . bhárantah.

10.30.15^c, ádhvaryavaḥ sunuténdrāya sómam: 2.14.1^a, ádhvaryavo bháraténdrāya sómam.

10.31.2^b, ṛtásya pathá námasā vivāset; 1.128.2^b, ṛtásya pathá námasā haviṣmata; 10.70.2^c, ṛtásya pathá námasā miyédhaḥ.

10.31.7^{ab} (Kavaṣa Āilūṣa; to Viçve Devāḥ)

kiṁ svid vānam ká u sá vṛkṣá āsa yáto dyāvāpṛthiví niṣṭatakṣūḥ,
sarīntasthāné ajāre itātūti áhāni pūrvír usāso jaranta.

10.81.4^{ab} (Viçvakarman Bhāuvana; to Viçvakarman)

kiṁ svid vānam ká u sá vṛkṣá āsa yáto dyāvāpṛthiví niṣṭatakṣūḥ,
mánīṣiṇo mánasa pṛchátéd u tád yád adhyatīstīhad bhūvanāni dhārayan.

For 10.81.4 cf. Oldenberg, Prol., p. 527. For the answer to the riddle asked here see TB. 2.8.9.6.

[10.31.8^a, náitávad ená paró anyád asti: 10.27.21^c, çráva id ená paró anyád asti.]

Cf. AV. 5.11.5^c, 6^c.

10.32.6^{bed}: 5.2.8^{bed}, prá me devánām vratapá uvāca, indro vidvān ānu hí tvā cacākṣa ténāhām agne ānuçīṣṭa ágām.

10.33.2^{ab}: 1.105.8^{ab}, sām mā tapanty abhítah sapátnīr iva párcavaḥ.

10.33.8^{ab}: 1.105.8^{cd}, múṣo ná çigná vy ādanti mādhyā stotáram te çatakrato.

[10.33.4^b, rájānam trāsadasyavam : 8.19.32^c, samrájam trāsadasyavam.]

10.34.8^b (Kavaśa Āilūṣa, or Akṣa Māujavat ; Akṣakṛṣipraçaṇsā ca, Akṣakitava-nindā ca)

tripañcācāḥ kṛīḷati vrāta eṣāṃ devā iva savitā satyādharmā,
ugrāsyā cin manyāve nā namante rájā cid ebhyo náma it kṛṇoti.

10.139.3^c (Viçvāvasu Devagandharva ; to Sūrya)

ṛāyó budhnāḥ saṃgámano vásūnām, viçvā rūpābhi caṣṭe çácibhih,

65 1.96.6^a

devā iva savitā satyādharméndro ná tasthāu samaré dhānānām.

It is hard to imagine the repeated pāda in 10.34.8 as being in primary application in that stanza ; see under 1.73.2^a. But equally 10.139.3 makes the impression of a chain of four formulaic statements without any real sequence ; see under 1.96.6^a. The pāda seems to me an old formula imported secondarily into each of the stanzas. Prima facie assumption of real priority in 10.139.3 seems to me illusory.

[10.35.2^a, divāspṛthivyor āva á vṛṇīmahe : 2.26.2^d, brāhmaṇas páter āva, &c.]

10.35.3^d-12^d, svasty āgnīṃ samidhānām imahe.

10.35.6^c, ūyukṣātām aṇvīnā tūtujīm rátham : 1.157.1^c, ūyukṣātām aṇvīnā yātave rátham.

[10.35.10^c, indram mitráṃ várūṇām sātāye bhāgam : 10.63.9^c, agnīm mitráṃ, &c.]

10.35.11^a : 106.2^a, tá ādityā á gatā sarvātātaye.

[10.35.12^c, páçve tokāya tánayāya jīvāse : 3.53.18^c, bālam tokāya, &c.]

10.35.13^a, viçve adyā marūto viçva utí : 5.43.10^d, viçve ganta maruto, &c.

[10.35.13^c, viçve no devā ávasā gamantu : 1.107.2^a, ūpa no devā, &c. ; 1.89.7^d, viçve no devā ávasā gamann ihá.]

10.35.14^a (Luça Dhānaka ; to Viçve Devāḥ)

yām devāsó 'vatha vājasātāu yām tráyadhve yām pipṛthátý ánhah,
yó vo gopíthé ná bhayāsya véda té syāma devāvītaye turāṣah.

10.63.14^a (Gaya Plāta ; to Viçve Devāḥ)

yām devāsó 'vatha vājasātāu yām çūrasatā maruto hité dhāne,
prātaryāvāṇām rátham indra sānasīm áriṣyantam ā ruhema svastāye.

Cf. 6.66.8^b, máruto yām ávatha vājasātāu.

[10.36.1^b, dyāvākṣāmā várūṇo mitró aryamā : see under 1.36.4^a.]

10.36.1^d : 7.44.1^d, ādityāṃ dyāvāpṛthiví apāḥ svāh.

10.36.2^d-12^d, tá devānām āvo adyā vṛṇīmahe.

[10.37.4^a, yéna sūrya jyótiṣā bādhase támah : 10.127.2^c, jyótiṣā bādhate támah.]

[10.37.7^d, jyóg jiváh prátí paçyema sūrya: 10.158.5^b, prátí paçyema sūrya.]

[10.37.10^d, tát sūrya dráviṇaṁ dhehi citráṁ: 2.23.15^d, tád asmāsu dráviṇaṁ, &c.]

[10.37.11^d, tád asmé çám yór arapó dadhātana: 10.15.4^d, áthā naḥ çám yór arapó dadhāta.]

[10.38.2^b, góarṇasaṁ rayim indra çraváyyam: 9.63.23^c, rayim soma çraváyyam.]

[10.38.4^d, arvāñcam indram ávase karāmahe: 8.22.3^c, arvācIná sv ávase, &c.]

10.39.4^d, víçvét tá vām sávanesu pravácyā: 1.51.13^d; 8.100.6^a, víçvét tá te sávanesu pravácyā.

10.39.7^b, ny ṭhathuḥ purumitrásya yósaṇām: 1.117.20^d, . . . yóṣām.

10.39.10^a, yuvám çvetám pedáve 'çvináçvam: 1.118.9^a, yuvám çvetám pedáva indrajūtam.

10.39.11^c: 8.22.1^c, yám açvinā suhava rudravartanī.

[10.39.13^d, yuvám çacibhir grasitām amuñcatam: 1.112.8^c, yábhir vartikām grasitām amuñcatam.]

[10.39.14^b, átaḥsāma bhígavo ná rátham: 4.16.20^b, bráhmākarma bhígavo ná rátham.]

10.40.13^a: 8.87.2^c, tú mandasāná mánuso duroṇá á.

10.41.2^c, víço yéna gáchatho yájvarīr narā: 7.69.2^c, víço yéna gachatho deva-yántīḥ.

[10.42.2^c, kóçaṁ ná pūrṇám vásunā nyīṣtam: 4.20.6^d, udnéva kóçaṁ vásunā nyīṣtam.]

[10.42.8^d, ní sunvaté vahati bhūri vāmám: 1.124.12^c, amá saté vahasi bhūri vāmám.]

10.42.10 = 10.43.10 = 10.44.10 (Kṛṣṇa Āṅgīrasa; to Indra)
góbhiḥ ṣareṁāmātiṁ durévām yávena ksúdam puruhūta víçvām,
vayám rájabhiḥ prathamā dhánāny asmákēna vṛjānenā jayema.

Cf. Geldner, *Ved. Stud.* i. 150; Ludwig, *Kritik*, pp. 28, 31, 52.

10.42.11 = 10.43.11 = 10.44.11 (Kṛṣṇa Āṅgīrasa; to Indra)
bṛhaspátir naḥ pári pātu paçcád utóttarasṁmād ádharād aghāyóḥ,
indrah purástád utá madhyató naḥ sákhā sákhibhyo várivah kṛṇotu.

[10.43.6^b, jánānām dhénā avacákāçat víṣā: 8.32.22^c, dhénā indravacákāçat.]

10.43.10, 11: see 10.42.10, 11.

10.44.10, 11: see 10.42.10, 11.

[10.45.2^b, vidmā te dhāma vibhṛta purutrā: 10.80.4^d, agnér dhāmāni vibhṛta, &c.]

10.45.2^d (Vatsapri Bhālandana; to Agni)

vidmā te agne tredhā trayāṇi [vidmā te dhāma vibhṛta purutrā,] ~~cf.~~ cf. 10.45.2^b
vidmā te nāma paramām gūhā yād vidmā tām utsam yāta ājagānthā.

10.84.5^d (Manyu Tāpasa; to Manyu)

vijeṣakīd indra ivānavabravō 'smākām manyo adhipā bhavēhā,
priyām te nāma sahure gr̥ṇimasi vidmā tām utsam yāta ābabhūtha.

The repetition is probably secondary in 10.84.5; cf. under 3.5.4.

10.45.3^d, apām upāsthe mahiṣā avardhan: 10.8.1^d, apām upāsthe mahiṣo vavardha.

10.45.6^b: 4.18.5^d, ā ródasi apr̥nāj jāyamānaḥ: 3.6.2^a; 7.13.2^b, ā ródasi apr̥nā
jāyamānaḥ.

10.45.7^b: 7.4.4^b, mārteṣv agnir amīto nī dhāyi.

10.45.9^c, prā tām naya pratarām vāsyō ācha: 6.47.7^b, prā no naya, &c.; 8.71.6^c,
prā tām naya vāsyō ācha.

10.45.10^c: 5.37.5^c, priyāḥ sūrye priyō agnā bhavāti.

10.45.11^d: 4.1.15^d; 16.6^d, vrajām gōmantam uciḥo vī vavruḥ.

10.45.12^{cd}: 9.68.10^{cd}, adveṣe dyāvāpṛthivī huvema devā dhattā rayīm asmé
suvīram.

10.46.2^a: 2.4.2^a, imām vidhānto apām sadhāsthe.

10.46.4^a, mandrām hōtāram uciḥo nāmobhiḥ: 7.10.5^b, mandrām hōtāram uciḥo
yāviṣṭham.

[10.46.10^a, yām tvā devā dadhiré havyavāham: 7.11.4^d; 10.52.3^d, āthā devā
dadhire, &c.]

10.47.1^d—8^d, asmābhyam citrām vīṣaṇam rayīm daḥ.

10.47.4^b: 6.19.8^b, dhanaspṛtam cūcuvāṇsam sudākṣam.

10.48.4^c, purū sahāsrā nī ciḥami dācūṣe: 10.28.6^c, purū sahāsrā nī ciḥami sākām.

10.48.4^d, yān mā sōmāso ukthīno āmandiṣuḥ: 4.42.6^c, yān mā sōmāso mamādan
yād ukthā.

[10.49.1^c, ahām bhuvam yājamānasya coditā: 1.58.8^c, çākī bhava yājamā-
nasya, &c.]

[10.50.7^a, yé te vipra brahmakītaḥ suté sácā: 7.32.2^a, imé hí te brahmakītaḥ, &c.]

[10.50.7^d, mādé sutāsya somyāsyāndhasaḥ: 10.94.8^c, tá ū sutāsya, &c.]

[10.52.2^a, ahām hótā ny asīdam yājñān : 5.1.5^d, 6^a ; 6.1.2^a, 6^b, all closely similar pādas ; see under 5.1.5^d.]

10.52.3^d : 7.11.4^d, āthā devā dadhire havyavāham ; 10.46.10^a, yām tvā devā dadhire havyavāham.

10.52.5^d, āthemā viçvāḥ pītānā jayāti : 8.96.7^d, āthemā viçvāḥ pītānā jayasi.

10.52.6 = 3.9.9.

10.53.1^c : 3.19.1^c, sā no yakṣad devātātā yājñān.

10.53.2^b, abhi prāyānsi sūdhitāni hī khyāt : 6.15.15^a, abhi prāyānsi sūdhitāni hī khyāḥ.

10.53.5^b : 7.35.14^d, gōjātā utā yé yajñīyasah.

10.53.5^{cd} : 7.104.23^{cd}, pṛthivī naḥ pāṛthivat pātṽ aṇhaso 'ntārīkṣam divyāt pātṽ asmān.

[10.53.10^d, yēna devāso amṛtatvām ānaçuḥ : 10.63.4^b, bṛhād devāso amṛtatvām ānaçuḥ.]

10.54.3^a, kā u nū te mahimānaḥ samasya : 6.27.3^a, nahī nū te mahimānaḥ samasya.

[10.54.6^a, yó ādadhāj jyōtiṣi jyōtir antāḥ : 6.44.23^b, ayām sūrye adadhāj jyōtir antāḥ.]

[10.55.4^d, mahān mahatyā asuratvām ékam : 3.55.1^d–23^d, mahād devānām asuratvām ékam.]

[10.56.5^c, tanūṣu viçvā bhūvanā nī yemire : see under 8.3.6^c.]

10.56.7^b : 1.189.2^b, svastibhir āti durgāṇi viçvā.

10.57.3^c : 8.41.2^b, pītṛnām ca mānabhiḥ.

10.57.4^c : 1.23.1^c = 10.9.7^c, jyók ca sūryam dṛçé.

10.58.1^{bed}–12^{bed}, māno jagāma dūrakām, tát ta ā vartayamasithā kṣāyāya jivāse.

[10.59.1^a, prā tāry āyuh pratarām nāvīyah : 4.12.6^d = 10.126.8^d, prā tāry agne pratarām na āyuh.]

10.59.1^d–4^d, parātarām sū nīrtir jihitām.

10.59.4^b : 6.52.5^b, pāçyema nū sūryam uccārantam ; 4.25.4^b, jyók paçyāt sūryam, &c. ; 7.104.24^d, mā te dṛçan sūryam, &c. ; 10.59.6^c, jyók paçyema sūryam, &c.

[10.59.5^b, jivātave sū prā tirā na āyuh : 8.18.22^c, prā sū na āyur jivāse tīretana.]

10.59.6^c : see prec. but one.

10.59.6^d, ānumate mṛlāyā naḥ svastī : 8.48.8^a, sóma rājan mṛlāyā naḥ svastī.

10.59.8^b: 1.142.7^o; 5.5.6^b; 9.102.7^b, yahví ṛtāsya mātārā; 9.33.5^b, yahvīr ṛtāsya mātārāḥ.

10.59.8^{ode}, 9^{def}, 10^{ode}, bhāratām āpa yād rāpo dyāuḥ pṛthivi kṣamā rāpo mó śū te kiṁ canāmamat.

Cf. mó ca naḥ kiṁ canāmamat, 9.114.4^d.

10.60.1^c: 9.67.29^c, āganma bībhṛato nāmaḥ.

10.60.8^{ode}, 9^{ode}, evā dādḥara te máno jīvātave ná mṛtyávē 'tho ariṣṭātātaye; 10.60.10^{cd}, the same, minus the first pāda.

10.61.10^a, 11^a, makṣú kanāyāḥ sakhyām nāvagvāḥ (11^a, nāvīyāḥ).

10.61.11^{od}: 1.121.5^{od}, ōci yāt te rékṇa āyajanta sabardūghāyāḥ pāya usriyāyāḥ.

10.61.22^c: 1.54.11^c, rāksā ca no maghónaḥ pāhi sūrīn.

10.62.1^{d-4d}, prāti grbhṇīta mānavām sumedhasaḥ.

10.62.3^b, āprathayan pṛthivīm mātāraṁ ví: 6.72.2^d, āprathetām pṛthivīm, &c.

10.62.7^b, vrajām gómantam açvīnam: 10.25.5^d, vrajām gómantam açvīnam vívakṣase.

10.62.7^d: 8.65.12^c, çrāvo devésv akrata.

10.62.8^d: 6.45.32^c, sadyó dānāya mánhate.

[10.62.9^d, ví sīndhur iva paprathe: 8.3.4^b, samudrá iva paprathe.]

[10.63.4^b, bṛhád devāso amṛtatvām ānaçuḥ: 10.53.10^d, yéna devāso amṛtatvām ānaçuḥ.]

10.63.8^b, viçvasya sthātúr jágataç ca mātavaḥ: 6.50.7^d, viçvasya sthātúr jágato jānitriḥ; 7.60.2^c, viçvasya sthātúr jágataç ca gopāḥ.

[10.63.9^c, agnīm mitráṁ váruṇām sātāye bhágam: 10.35.10^c, índraṁ mitráṁ, &c.]

10.63.13^a, áriṣṭaḥ sá máрто viçva edhate: 1.41.2^c; 8.27.16^c, áriṣṭaḥ sárva edhate.

10.63.13^b: 6.70.3^c; 8.27.16^c, prá prajābhir jāyate dhármanas pári.

10.63.14^a: 10.35.14^a, yām devāsó 'vatha vājasātāu.

10.63.17 = 10.64.17 (Gaya Plāta; to Viçve Devāḥ)
evā platéḥ sūnúr avīvr̥dhad vo viçva ādityā adite manīṣí,
içānáso náro ámartyenástāvi jáno divyó gáyena.

10.63.17^b = 10.64.17^b, viçva ādityā adite manīṣí: 6.51.5^c, viçva ādityā adite sajjósāḥ.

10.64.4^d (Gaya Plāta; to Viçve Devāḥ)

kathā kavīḥ tuvirāvān kāyā girā bhāspātīr vāvṛdhate suvrktībhiḥ,
ajā ēkapāt suhāvebhīr fkvabhir āhiḥ çṛṇotu budhnyō hāvīmāni.

10.92.12^b (Çaryāta Mānava; to Viçve Devāḥ)

utā syā na uçjām urviyā kavīr āhiḥ çṛṇotu budhnyō hāvīmāni,
sūryāmāsā vicārantā divikṣitā dhiyā çamīnahusī asyā bodhatam.

Cf. for 10.64.4, Neisser, Bezz. Beitr. vii. 228; for both stanzas Hillebrandt, Ved. Myth., ii, pp. 338 ff.

10.64.7^a, prā vo vāyūm rathayūjam pūramdhim: 5.41.6^a, prā vo vāyūm rathayūjam kṛṇudhvam.

10.64.10^b, tvāṣṭā devēbhīr jānībhiḥ pitā vācaḥ: 6.50.13^c, tvāṣṭā devēbhīr jānībhiḥ sajōṣāḥ.

10.64.11^a: 1.144.7^b, raṇvāḥ sāmīrṣṭāu pitumān iva kṣāyaḥ.

10.64.15^c (Gaya Plāta; to Viçve Devāḥ)

vī śā hōtrā viçvam açnoti vāryam bhāspātīr arāmatih pāniyasī,
grāvā yātra madhusūd ucyāte bhṛhād āvīçaanta matībhir manīṣiṇaḥ.

10.100.8^c (Duvasyu Vāndana; to Viçve Devāḥ)

āpāmivān savitū sāviṣan nyāg vārya id āpa sedhantv ādrayaḥ,
grāvā yātra madhusūd ucyāte bhṛhād ā sarvātātīm āditīm vṛṇīmahe.

Cf. 5.25.8^b, grāvevocyate bhṛhāt.

10.64.17 = 10.63.17.

10.64.17^b = 10.63.17^b, viçva ādityā adite manīṣī: 6.51.5^c, viçva ādityā adite sajōṣāḥ.

[10.65.1^a, agnīr indro vāruṇo mitrō aryamā: see under 1.36.4^a.]

[10.65.1^c, ādityā viṣṇur marūtaḥ svār bhṛhāt: 10.66.4^b, indrāviṣṇu marūtaḥ, &c.]

10.65.7^a, divākṣaso agnijihvā ṛtāvfdhaḥ: 1.44.14^b; 7.66.10^b, agnijihvā ṛtāvfdhaḥ.

10.65.9^c (Vasukarṇa Vāsukra; to Viçve Devāḥ)

parjanyāvātā vṛṣabhā purīṣiṇḍravayū vāruṇo mitrō aryamā,
devān ādityān āditīm havāmahe yē pārthivāso divyāso apsū yē. cf. 1.36.4^a

10.66.4^c (The same)

ādītīr dyāvāprthivī ṛtām mahād indrāviṣṇu marūtaḥ svār bhṛhāt,

cf. 10.65.10^c

devān ādityān āvase havāmahe vāsūn rudrān savitāraṇ sudānsasam.

10.65.14^b: 7.35.15^b, mānor yājatra amṛtā ṛtajñāḥ.

10.65.15 = 10.66.15 (Vasukarṇa Vāsukra ; to Viṣve Devāḥ)
 devān vasiṣṭho amṛtān vavande yé viçvā bhūvanābhiḥ prastathūḥ,
 [té no rāsantām urugāyām adyā,]yūyām pāta svastibhiḥ sādā nah.]
 cd : 7.35.15^{cd} ; d : refrain, 7.1.20^d ff.

Cf. the correspondence of 10.65.9° with 10.66.4°.

10.65.15^{cd} = 10.66.15^{cd} : 7.35.15^{cd}, té no rāsantām urugāyām adyā yuyām pāta
 svastibhiḥ sādā nah.

10.66.3^b : 1.107.2^d ; 4.54.6^d, ādityūr no āditih çarma yaṁsat (10.66.3^b, yachatu).

[10.66.4^b, indravīṣṇu marūtaḥ svār brhāt : 10.65.1^c, ādityā viṣṇur marūtaḥ, &c.]

10.66.4^c, devān ādityūn āvase havāmahe : 10.65.9^c, devān ādityān āditim
 hāvāmahe.

10.66.9^b, āpa ōsadhīr vanināni yajñīyā : 7.34.25^b = 7.56.25^b, āpa ōsadhīr vanino
 juṣanta.

[10.66.12^c, āditya rūdrā vāsavaḥ sūdānavaḥ (imā brāhma) : 3.8.8^a, ādityā rudrā
 vāsavaḥ sunithāḥ ; 7.35.14^a, ādityā rudrā vāsavo juṣanta (idāni
 brāhma).]

10.66.13^a, dāivyā hōtārā prathamā purōhita : 2.3.7^a, dāivyā hōtārā prathamā
 vidūṣṭārā ; 3.4.7^a = 3.7.8^a, dāivyā hōtārā prathamā ny ṛñje ; 10.110.7^a,
 dāivyā hōtārā prathamā suvāca.

10.66.13^b, ṛtāsyā pānthām ānv emi sādhuḥ : 1.124.3^c ; 5.80.4^c, ṛtāsyā pānthām
 ānv eti sādhu.

10.66.15 = 10.65.15.

10.66.15^{cd} = 10.66.15^{cd} : 7.35.15^{cd}, té no rāsantām urugāyām adyā yuyām pāta
 svastibhiḥ sādā nah.

10.67.2^b : 3.53.7^b, divās putrāso āsurasya virāḥ.

10.67.12^a (Ayāsyā Āṅgīrasa ; to Brhaspati)

indro mahnā mahatō arṇavāsya vī mūrdhānam abhinad arbudāsya,
 [āhann āhim āriṇat saptā sindhūn,]devūr dyāvāpṛthivi prāvataḥ nah.]

cd : 4.38.1^c ; d : 1.31.8^d

10.111.4^a (Astrādāṣṭra Vāirupa ; to Indra)

indro mahnā mahatō arṇavāsya vratāminād āṅgirobhir grṇanāḥ,
 purūpi cin nī tatānā rājānsi dādharma yō dharuṇam satyātata.

10.67.12^c : 4.28.1^c, āhann āhim āriṇat saptā sindhūn.

10.67.12^d : 1.31.8^d ; 9.69.10^d, devūr dyāvāpṛthivi prāvataḥ nah.

[10.68.1^c, giribhrájó nórmaýo mádantaḥ : 6.44.20^b, ghṛtapruṣo nórmaýo, &c.]

10.68.11^d : 1.62.3^c, bḥhaspátir bhinád ádrim vídád gāḥ.

10.69.7^b, sahásrastarīḥ ṣatánitha fḥbhvā : 1.100.12^b, sahásracetāḥ ṣatánitha fḥbhvā.

10.70.2^c, ṛtasya pathá námasā miyédhaḥ : 1.128.2^b, ṛtasya pathá námasā haviṣ-
matā ; 10.31.2^b, ṛtasya pathá námasā vivāset.

[10.70.3^{ab}, ṣaṣvattamám ṛlate dūtyāya haviṣmanto manuṣyāso agnīm : 7.11.2^{ab},
tvām ṛlate ajiráṁ dūtyāya haviṣmantāḥ sádām ín mānuṣāsaḥ.]

10.70.11^d : 3.4.11^d = 7.2.11^d, svāhā devā amṛtā mādayantām.

10.71.3^c (Bṛhaspati Āṅgīrasa ; to Jñāna)

yajñēna vācāḥ padavīyam āyan tām ānv avindann fṣiṣu praviṣṭam.

tām ābhṛtyā vy ādadhuḥ purutrā tām saptā rebhā abhī sām navante.]

cf. 1.164.3^c

10.125.3^c (Vāc Āmbhriṇī ; Ātmastuti)

ahām rāṣṭri saṁgāmanī vāsūnām cikitiṣi prathamā yajñīyānām,

tām mā devā vy ādadhuḥ purutrā bhūristhātṛām bhūry aveṣāyantim.

Both stanzas are in reality addressed to vāc 'speech', the ātmastuti 10.125 containing, perhaps, the later elaboration of the idea.

[10.71.3^d, tām saptā rebhā abhī sām navante : 1.164.3^c, saptā svāsāro abhī sām
navante.]

10.71.4^d : 1.124.7^c ; 4.3.2^b ; 10.91.13^d, jāyēva pātya uṣatī suvāsāḥ.

10.72.2^d, 3^b, āsataḥ sād ajāyata.

10.74.5^b : 7.6.4^d, ānānataṁ damāyantāṁ pṛtanyūn.

[10.74.5^c, fḥbhukṣāṇām maghāvānām suvrṣktīm : 10.104.7^b, sutéranāṁ maghā-
vānām, &c.]

10.75.4^b : 9.77.1^d, vāgrī arṣanti pāyaseva dhenāvāḥ.

[10.75.9^c, mahān hy āsya mahimā panasyāte : 8.101.11^c, mahās te satō mahimā
panasyate.]

10.76.1^c, ubhé yāthā no āhani sacābhūvā : 4.55.3^c, ubhé yāthā no āhani nipāta.

[10.76.4^a, āpa hata rakṣāso bhaṅgurūvataḥ : 7.104.7^b, hatām druho rakṣāso, &c.]

10.77.6^d, ārāc cid dvēṣaḥ sanutār yuyota : 6.47.13^d = 10.131.7^d, ārāc cid dvēṣaḥ
sanutār yuyotu ; 7.58.6^c, ārāc cid dvēṣo vṛṣaṇo yuyota.

10.77.8^a : 7.39.4^a, té hí yajñēsu yajñīyāsa ūmah.

10.78.8^c, ádhi stotrásya sakhyásya gāta: 5.55.9^c, ádhi stotrásya sakhyásya gātana.

10.79.2^d, uttánáhastā nāmasádhi vikṣú: 3.14.5^b, uttánáhastā nāmasopasādyā; 6.16.46^d, uttánáhasto nāmasā vivāset.

10.80.2^b, agnīr mahī ródasi á viveṇa: 3.61.7^b, vṛṣā mahī ródasi á viveṇa.

[10.80.4^d, agnér dhāmāni víbhṛtā purutrā: 10.45.2^b, vidmā te dhāma víbhṛtā, &c.]

10.80.7^d: 3.1.22^d, ágne máhi dráviṇam á yajasva.

10.81.4^{ab}: 10.31.7^{ab}, kíṁ svid vānaṁ ká u sá vṛkṣā āsa yáto dyāvāpṛthiví niṣṭatakṣūḥ.

[10.82.1^d, ád id dyāvāpṛthiví aprathetām: 10.149.2^d, áto dyāvāpṛthiví, &c.]

10.82.5^a (Viṣvakarman Bhāuvana; to Viṣvakarman)

paró divā parā enā pṛthivyā paró devébhīr āsurāir yád āsti,
kām svid gárbhāṁ prathamām dadhra úpo yátra devāḥ samāpaṇyanta víṇve.

10.125.8^c (Vāc Āmbhriṇī; Ātmastuti)

ahám evā vāta iva prā vāmy ārabhamānā bhūvanāni víṇvā,
paró divā parā enā pṛthivyáitāvati mahinā sám babhūva.

10.82.6^d: 7.101.4^a, yásmin víṇvāni bhūvanāni tasthūḥ.

10.83.2^b, manyúr hótā váruṇo jātávedāḥ: 3.5.4^b, mitró hótā, &c.

[10.83.6^c, mányo vajrinn abhí mām á vavṛtsva: 4.31.4^a, abhí na á vavṛtsva.]

10.83.7^b: 8.100.2^d, ádhā vṛtrāṇi jaṅghanāva bhūri.

10.84.5^d, vidmā tám útsaṁ yáta ābabhútha: 10.45.2^d, . . . yáta ājagántha.

10.85.17^b: 9.100.5^d, mitráya váruṇāya ca.

[10.85.18^c, víṇvāny anyó bhūvanābhicāṣṭe: 1.108.1^b; 7.61.1^c, abhí víṇvāni bhūvanāni caṣṭe; also 2.35.2^d; 2.40.5^a, víṇvāny aryó (2.40.5^a, anyó) bhūvanā jajāna (2.40.5^a, jajāna).]

[10.85.24^a, prā tvā muñcāmi váruṇasya páçāt: 6.74.4^c, prā no muñcatām váruṇasya páçāt.]

10.85.39^d, jīvati çarādaḥ çatām: 7.66.16^c, jīvema çarādaḥ çatām.

10.85.42^b, víṇvam áyur vy āçnutam: 1.93.3^d, víṇvam áyur vy āçnavat; 8.31.8^b, víṇvam áyur vy āçnutāḥ.

10.85.43^d, 44^d: 7.54.1^d, çām no bhava dvipāde çām cátuṣpade: 6.74.1^d, çām no bhūtaṁ dvipāde, &c.; 10.165.1^d, çām no astu dvipāde, &c.]

10.86.1^c–23^c, víṇvasmād indra úttaraḥ.

[10.86.5^d, ná sugám duṣkṛte bhuvam: 7.104.7^c, indrásomā duṣkṛte mǎ́ sugám bhut.]

[10.86.15^c, manthás ta indra çám hrdé: 8.82.3^c, bhuvát ta indra, &c.]

10.86.16^b, 17^d, antará sakthya káprt.

10.86.16^d, 17^b, niṣedūṣo vijfmbhate.

10.87.1^d: 1.98.2^d, sá no dívā sá riśáḥ pátu náktam.

10.87.4^c, 13^d, tábhir (13^d, táya) vidhya h́daye yátudhánan.

10.87.21^a, paçcát purástad adharád údaktāt: 7.104.19^c, práktaḍ ápaktāḍ adharád údaktāt.

[10.87.23^c, ágne tigména çociśā: agnis tigména, &c.; see under 1.12.12.]

10.88.2^b: 4.3.11^d, avīḥ svār abhavaj jāté agnāu.

[10.88.16^d, áprayuchan tarāṇir bhrájamānaḥ: 7.63.4^b, duréarthas tarāṇir, &c.]

10.89.2^d, kṛṣṇá támāṁsi tvíṣyā jaghána: 9.66.24^c, kṛṣṇá támāṁsi jáṅghanat.

10.89.8^c, prǎ́ yé mitrásya váruṇasya dháma: 4.5.4^c, prǎ́ yé minánti váruṇasya dháma.

Cf. also under 1.152.4^d, and 10.10.6^c.

[10.89.14^d, prthivyá āpfḡ amuyá çáyante: 1.32.5^d, áhiḥ çayata upapfk prthivyáḥ.]

[10.89.15^a, çatrúyānto abhí yé nas tatasré: 4.50.2^b, bḥhaspate abhí, &c.]

10.89.15^c (Repu Vaiçvámitra; to Indra)

çatrúyānto abhí yé nas tatasré, máhi vrádhanta ogaṇásā indra, cf. 10.89.1^a
andhénāmítrās támasā sacantām sujoyotíṣo aktávas tán abhí syuḥ.

10.103.12^d (Apratiratha Āindra; to Apvā)

amíśām cittām pratilobháyanṭi gṛhāṇāṅgāny apve párehi,

abhí préhi nír daha hr̥tsú çókair andhénāmítrās támasā sacantām.

10.89.17^b, vidyáma sumatínám návānām: 1.4.3^b, vidyáma sumatínám.

10.89.17^{cd}: 6.25.9^{cd}, vidyáma vástor ávasā gṛṇānto viçvámítrā (6.25.9^d, bhará-
dvājā) utá ta indra núnám.

Pāda c also in 1.177.5^c, q.v.

10.89.18: see under 3.30.22.

10.90.8^a, 9^a, tásmāḍ yajñāt sarvahútaḥ.

10.90.16 = 1.164.50.

[10.91.4^d, arepásah sūryasyeva raçmāyah : 5.55.3^c, virokīṇah sūryasyeva, &c.]

10.91.10 = 2.1.2.

10.91.13^d : 1.124.7^c ; 4.3.2^o ; 10.71.4^d, jāyeva pátya ucatī suvāsah.

[10.91.14 : 6.16.47. The stanzas are closely related : see note to 5.6.5.]

10.91.14^c, kīlālapé sómaprṣṭhāya vedhāse : 8.43.11^b, sómaprṣṭhāya vedhāse.

[10.92.6^c, tébhiḥ caṣṭe várūṇo mitró aryamá : see under 1.36.4^a.]

10.92.7^b : 4.41.6^b, sūro dṛṣṭike vṛṣaṇaḥ ca páuṇsye.

10.92.12^b : 10.64.4^d, áhiḥ ḡṇotu budhnyò hávīmani.

[10.93.1^a, máhi dyāvapṛthivi bhutam urvī : 6.68.4^d, dyáuḥ ca pṛthivi bhutam urvī.]

Cf. under 6.68.4^d.

[10.93.4^a, té ghā rájāno amṛtasya mandráḥ : 1.122.11^b, ḡrótā rájāno amṛtasya mandráḥ.]

10.93.4^b : 1.79.3^c, aryamá mitró várūṇaḥ párijmā : 8.27.17^c, aryamá mitró várūṇaḥ sárātayah.

10.93.6^c, maháḥ sá rāyá éṣate : 1.149.1^a, maháḥ sá rāyá éṣate pátir dán.

10.93.11^c, sádā páhy abhiṣṭaye : 1.129.9^c, sádā páhy abhiṣṭibhiḥ.

10.94.2^c, viṣṭvī grāvāṇaḥ sukṛtaḥ sukṛtyāyā : 3.60.3^d, viṣṭvī çámibhiḥ sukṛtaḥ sukṛtyāyā.

[10.94.8^c, tá u sutásya somyáśyāndhasaḥ : 10.50.7^d, máde sutásya, &c.]

10.96.2^d, indráya çuṣám hárivantam arcata : 1.9.10^c, indráya çuṣám arcati ; 10.133.1^b, indráya çuṣám arcata.

[10.96.13^d, satrá vṛṣaṇ jāthára á vṛṣasva : 1.104.9^c, uruvyácā jāthára, &c.]

10.97.4^d, 8^d, átmanām táva pūruṣa.

10.97.18^a, 19^b, yá oṣadhī sómaraājñīḥ.

10.97.19^d, 21^d, asyái sám datta vīryām.

10.99.12^d : 10.20.10^d, íṣam ūrjanī suksitīm víçvam ábhāḥ.

10.100.1^d–11^d, á sarvátatim áditīm vṛṇīmahe.

10.100.8^c : 10.64.15^c, grāvā yátra madhusúḍ ucyáte brhát.

[10.100.9^b, *viçvā dvēṣāṁsi sanutār yuyota : 2.29.2^b, yūyām dvēṣāṁsi, &c.*]

10.101.1^c : 3.20.5^a, *dadhikrām agnīm uṣāsam ca devīm.*

10.101.9^{cd} : 4.41.5^{cl}, *sū no duhīyad yāvaseva gatvī sahasradhārā pāyasā mahī gāuḥ ; 10.133.7^d, sahasradhārā pāyasā mahī gāuḥ.*

10.103.4^d, *asmākam edhy avitā rāthānām : 7.32.11^c, asmākam bodhy avitā rāthānām.*

10.103.12^d : 10.89.15^c *andhēnāmītrās tāmasā sacantām.*

10.104.6^a, *ūpa brāhmāṇi harivo hāribhyām : 1.3.6^b, ūpa brāhmāṇi harivaḥ.*

10.104.6^d, *dāçvān asy adhvarāsyā praketaḥ : 7.11.1^a, mahān asy, &c.*

[10.104.7^b, *sutēraṇām maghāvānam suvr̥ktīm : 10.74.5^c, ṛbhukṣaṇām maghāvānam, &c.*]

10.104.11 : see under 3.30.22.

10.108.7^b, *gōbhir āçvebhir vāsubhir nyīṣṭaḥ : 7.90.6^b, gōbhir āçvebhir vāsubhir hiraṇyāiḥ.*

10.110.4^c : 1.124.5^c, *vy ū prathate vitarām vāriyaḥ.*

10.110.7^a, *dāivyā hōtārā prathamā suvācā : 2.3.7^a, dāivyā hōtārā prathamā viduṣṭārā ; 3.4.7^a = 3.7.8^a, dāivyā hōtārā prathamā ny īñje ; 10.66.13^a, dāivyā hōtārā prathamā purōhita.*

10.110.11^b, *agnīr devānām abhavat purogāḥ : 3.2.8^d, agnīr devānām abhavat purōhitaḥ ; 10.150.4^a, agnīr devō devānām abhavat purōhitaḥ.*

10.111.4^a : 10.67.12^a, *indro mahnā mahatō arṇavāsya.*

10.111.5^b, *viçvā veda sāvanā hānti çuṣṇam : 3.31.8^b, viçvā veda jānimā hānti çuṣṇam.*

10.111.9^a : 4.17.1^d, *sr̥jāḥ sindhuṁr āhinā jagrasānān.*

[10.112.1^c, *hārasva hāntave çūra çātrūn : 6.44.17^a, enā mandānō jahi çūra çātrūn.*]

[10.112.8^{ab}, *prā ta indra pūrvyūṇi prā nūnām vīryā vocam prathamā kṛtāni : see under 5.31.6.*]

10.114.2^d : 3.54.5^d, *pāreṣu yā gūhyeṣu vrataṣu.*

10.115.2^b, *sām yō vānā yuvāte bhāsmanā datā : 7.4.2^c, sām yō vānā yuvāte çūcidan.*

10.115.5^b: 6.15.3^b, aryāḥ párasyaántarasya táruṣaḥ.

10.115.8^{cd}: 1.53.11^{cd}, tvám stoṣāma tváya suvīra drāghīya áyuh pratarám dádhanāḥ.

10.116.5^b: 4.4.5^c, áva sthirá tanuhi yātujūnām.

10.116.7^c, túbhyaṁ sutó maghavan túbhyaṁ pakvāḥ: 2.36.5^c, túbhyaṁ sutó maghavan túbhyam ábhṛtaḥ.

10.118.3^b: 1.79.5^b, agnír iléno girá.

10.118.5^b: 3.9.6^b; 10.150.1^b, devébhyo havyvāhana; 10.119.13^b, devébhyo havyvāhanaḥ.

10.118.7^c, gopá ṛtasya dīdhi: 3.10.2^c, gopá ṛtasya dīdhi své dāme.

10.118.9^c: 5.14.2^c, yájiṣṭham mánuse jáne.

10.119.1^c–13^c, kuvít sómasyāpām iti.

10.119.2^b, 3^a, ún mā pítá ayaṁsata.

10.119.13^b, devébhyo havyvāhanaḥ: 3.9.6^b; 10.118.5^b; 150.1^b, devébhyo havyvāhana.

10.120.8^d: 3.31.21^d dūraç ca víçvā avṛpod ápa svāḥ.

[10.120.9^d, hinvánti ca çavasā vardháyanti ca: 5.11.5^d, á prṇanti çavasā, &c.]

[10.121: 2.12: sundry looser resemblances; see p. 19, and Oldenberg, Prol., p. 316, note.]

10.121.1^d–9^d, kásmāi devāya havīṣa vidhema.

10.121.10^d: 4.50.6^d; 5.55.10^d; 8.40.12^d; 48.13^d, vayám syāma pátayo rayīnām.

10.122.3^d, yás ta ánaṭ samídha tám juṣasva: 6.1.9^b, yás ta ánaṭ samídha havýádātīm.

10.122.4^a: 5.11.4^a, yajñāsyā ketúm prathamám puróhitam.

10.122.7^b, dutám kṛṇvāná ayajanta mánuṣāḥ: 5.3.8^b, dutám kṛṇvāná ayajanta havýāiḥ.

10.122.8^c, rāyás pōsam yájamāneṣu dhārāya: 8.59(Val.11).7^b, rāyás pōsam yájamāneṣu dhattam; 10.17.9^d, rāyás pōsam yájamāneṣu dhehi.

10.123.7^a: 9.85.12^a, urdhvó gandharvó ádhi náke asthāt.

10.123.7^{cd}, vásāno átkam surabhīm dṛçé kām svar ná náma janata priyāni: 6.29.3^{cd}, vásāno átkam surabhīm dṛçé kām svar ná nṛtav iṣiró babhūtha.

10.123.8^c, bhānuḥ ṣukreṇa ṣociṣā cakānāḥ: 9.85.12^c, bhānuḥ ṣukreṇa ṣociṣā vy adyaut.

10.125.3^c, tām mā devā vy ādadhuḥ purutrā: 10.71.3^c, tām abhṛtya vy ādadhuḥ purutrā.

10.125.6^b (Vāc Āmbhrī; Ātmastuti)

ahām rudrāya dhānur ā tanomi brahmadviṣe śārave hāntavā u,

ahām jānāya samādānī kṛṇomy ahām dyāvapṛthivī ā viveṣa.

10.182.3^b (Tapurmūrdhan Bārhaspatya; to Bṛhaspati)

tāpurmūrdhā tapatu rakṣāso yé brahmadviṣaḥ śārave hāntavā u,

ḥkṣipād ācāstim āpa durmatīm hann āthā karad yājamanāya cām yōh.₁
~~refrain~~ 10.182.1^{cd}-3^{cd}

Translate 10.125.6, 'I draw the bow for Rudra, so that its arrow shall slay the Brahman hater,' &c. And 10.182.3, 'May he whose head is flame burn the Brahman-hating Rakṣas, in order that his arrow may slay them,' &c. The connexion in 10.125.6, dhānur ā tanomi . . . śārave hāntavā u, is, of course, the primary one, after which 10.182.3 has been patterned. The case-attraction in brahmadviṣe, 10.125.6, is old.

10.125.8^c: 10.82.5^a, parō divā parā enā pṛthivyā.

10.126.1^a, nā tām ānho nā duritām: 2.23.5^a, nā tām ānho na duritām kūtaṣ canā; 8.19.6^c, nā tām ānho devākṛtām kūtaṣ canā.

10.126.2^b: 5.67.1^c; 8.67.4^b, vāruṇa mītrāryaman.

10.126.3^b-7^b, vāruṇo mītrō aryamā; see also under 1.26.4^b.

10.126.7^{bc}, vāruṇo mītrō aryamā, śārma yachantu saprātha (ādityāso yād īmahe āti dvīṣaḥ): 8.18.3^{bc}, vāruṇo mītrō aryamā, śārma yachantu saprātho yād īmahe.

10.126.8 = 4.12.6.

10.127.1^c, viśvā ādhi ṣṛīyo 'dhita: 2.8.5^c, viśvā ādhi ṣṛīyo dadhe; 10.21.3^d, viśvā ādhi ṣṛīyo dhiṣe vīvakṣase.

[10.127.2^c, jyōtiṣā bād hate tāmaḥ: 10.37.4^a, yēna sūrya jyōtiṣā bād hase tāmaḥ.]

[10.127.8^a, ūpa te gā ivākaram . . . stōmam: 1.114.9^a, ūpa te stōmān paṇupā ivākaram.]

[10.128.8^d, indra mā no rīriṣo mā parā dah: 1.104.8^a, mā no vadhir indra mā parā dah.]

10.129.6^a: 3.54.5^a, kō addhā veda kā ihā prā vocat.

10.131.3^{cd}: 4.17.16^{ab}, gavyānta indram sakhyāya viprā aṣvāyānto vīṣanām vājāyantah.

10.163.5^{cd}, 6^{cd}, yāksmañ sārvasmād ātmānas tām idām ví vṛhāmi te.

10.164.4^b, abhidrohām cārāmasi: 7.89.5^b, abhidrohām manuṣyāḥ cārāmasi.

10.164.5^{ab}: 8.47.18^{ab}, ājāiṣmādyāsanāma cābhūmānāgasō vayām.

10.165.1^d, çām no astu dvipāde çām cātuspade: 6.74.1^d, çām no bhūtañ dvi-
pāde, &c.; 7.54.1^d; 10.85.43^d, 44^d, çām no bhava dvipāde, &c.

[10.168.2^d, asyā víçvasya bhūvanasya rājā: 3.46.2^c; 6.36.4^d, éko víçvasya, &c.;
5.83.3^c, téna víçvasya, &c.; 9.97.56^b, sómo víçvasya, &c.]

10.169.2^d, tábhyaḥ parjanya máhi çarma yacha: 5.83.1^d, sá naḥ parjanya máhi
çarma yacha.

10.170.4^{ab}: 8.89.3^{ab}, vibhrājañ jyótiṣā svar āgacho rocanám divāḥ.

[10.171.3^a, tvám tyám indra mártiyam: 5.35.5^a, tvám tām indra mártiyam.]

Cf. 1.131.4^d.

10.173.3^b, 6^a, dhruvám dhruvéṇa haviṣā.

10.174.4 = 10.159.4 (except asapatnáḥ in 10.174.4 for asapatná in 10.159.4).

10.175.1^b, 4^b, devāḥ suvatu dhármaṇā.

10.175.2^b: 8.18.10^b, ápa sedhata durmatím.

10.175.4^c: 5.26.5^a; 8.14.3^b; 17.10^c, yájamānāya sunvaté.

[10.177.1^c, samudré antāḥ kavāyo ví cakṣate: 1.159.4^d, samudré antāḥ kavāyaḥ
sudítāyaḥ.]

10.177.2^d, ṛtāsyā padé kavāyo ní pānti: 10.5.2^c, ṛtāsyā padám kavāyo ní pānti.

10.177.3 = 1.164.31.

[10.178.2^c, úrvī ná pṛthvī bāhule gābhīre: 4.23.10^c, ṛtāya pṛthvī bahulé
gabhré.]

10.178.3^{abc}, sadyāḥ cid yāḥ çavasā pañca kṛṣṭíḥ sūrya iva jyótiṣāpās tatāna,
sahasrasāḥ çatasū asya ráñhiḥ: 4.38.10^{abc}, ā dadhikráḥ çavasā pañca
kṛṣṭíḥ sūrya iva jyótiṣāpās tatāna, sahasrasāḥ çatasā vājy árvā.

10.180.2^a: 1.154.2^b, mrgó ná bhīmáḥ kucaró giriṣṭhāḥ.

10.181.1^c–3^c, dhātūr dyūtānāt savitūc ca viṣṇoḥ.

10.182.1^{cd}–3^{cd}, kṣipád áçastim ápa durmatím hann áthā karad yájamānāya
çām yóḥ.

10.182.3^b, brahmadvīṣaḥ ṣārave hāntavā u: 10.125.6^b, brahmadviṣe ṣārave hāntavā u.

10.183.1^c, ihā prajāṁ ihā rayīm rārāṇaḥ: 4.36.9^a, ihā prajāṁ ihā rayīm rārāṇaḥ.

[10.187.1^b, vṛṣabhāya kṣitīnām: 7.98.1^b, juhótana vṛṣabhāya kṣitīnām.]

10.187.1^c—5^c, sá naḥ paṛṣad áti dvīṣaḥ.

[10.187.3^b, vīṣā ṣukréṇa ṣocīṣā: agnīḥ ṣukréṇa, &c. ; see under 1.12.12.]

10.187.4^{ab}: 3.62.9^{ab}, yó víṣvābhī vipáṣyati bhúvanā sám ca páṣyati.

10.187.5^a, yó asyá pāre rájasah: 10.27.7^d, yó asyá páre rájaso vivéṣa.

[10.188.1^b, áṣvaṁ hinota vājīnam: 9.62.18^c, hárīm hinota vājīnam.]

10.188.1^c: 1.13.7^c; 8.65.6^c, idám no barhír āsāde.

[10.191.1^b, ágne víṣvāny aryá ū: 9.61.11^a, enā víṣvāny aryá ū.]

[10.191.1^d, sá no vásūny ā bhara: 8.93.29^a, sá no víṣvāny ā bhara.]

